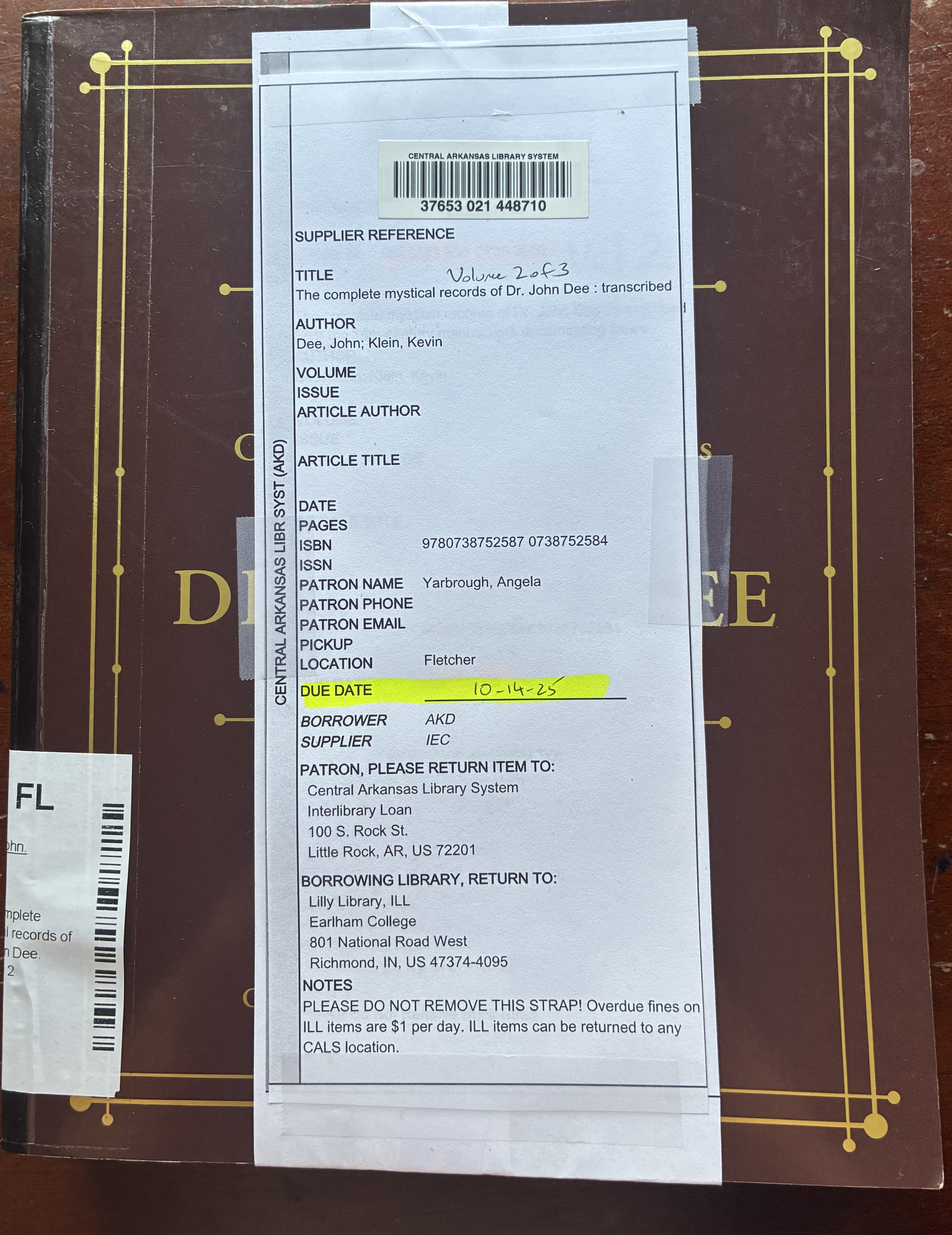


CENTRAL ARKANSAS LIBRARY SYSTEM
37653 021 448710

CENTRAL ARKANSAS LIBR SYST (AKD)

SUPPLIER REFERENCE

TITLE Volume 2 of 3
The complete mystical records of Dr. John Dee : transcribed

AUTHOR
Dee, John; Klein, Kevin

VOLUME
ISSUE
ARTICLE AUTHOR

ARTICLE TITLE

DATE
PAGES
ISBN 9780738752587 0738752584
ISSN
PATRON NAME Yarbrough, Angela
PATRON PHONE
PATRON EMAIL
PICKUP
LOCATION Fletcher
DUE DATE 10-14-25

BORROWER *AKD*
SUPPLIER *IEC*

PATRON, PLEASE RETURN ITEM TO:
Central Arkansas Library System
Interlibrary Loan
100 S. Rock St.
Little Rock, AR, US 72201

BORROWING LIBRARY, RETURN TO:
Lilly Library, ILL
Earlham College
801 National Road West
Richmond, IN, US 47374-4095

NOTES
PLEASE DO NOT REMOVE THIS STRAP! Overdue fines on ILL items are $1 per day. ILL items can be returned to any CALS location.

FL
ohn.
mplete
l records of
n Dee.
2

EARLHAM
LIBRARIES

Gift of
[illegible]
Professor of History

THE COMPLETE MYSTICAL RECORDS OF DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME II

COMPILED AND EDITED BY

KEVIN KLEIN

"… this Doctrine is the Myſteries of the Word of God, Sealed from the begynning,
now delivered unto man …"
Nalvage: 11 February 1584.

Llewellyn Publications
Woodbury, Minnesota

EARLHAM COLLEGE
JAN 30 2024
LIBRARY

The Complete Mystical Records of Dr. John Dee: Transcribed from the 16th-Century Manuscripts Documenting Dee's Conversations with Angels © 2017, 2020 by Kevin Klein. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, including Internet usage, without written permission from Llewellyn Publications, except in the case of brief quotations embodied in critical articles and reviews.

Scanned images from MSS. Sloane 3188, 3189, 3191 and Cotton Appendix XLVI Parts I & II are copyright © The British Library Board.

Second Edition
First Printing, 2020

Llewellyn Publications is a registered trademark of Llewellyn Worldwide Ltd.

ISBN: 978-0-7387-6300-2
Library of Congress Cataloging-in-Publication Data is on file with the first edition.
Original ISBN: 978-0-7387-5258-7

Llewellyn Worldwide Ltd. does not participate in, endorse, or have any authority or responsibility concerning private business transactions between our authors and the public.

All mail addressed to the author is forwarded but the publisher cannot, unless specifically instructed by the author, give out an address or phone number.

Any Internet references contained in this work are current at publication time, but the publisher cannot guarantee that a specific location will continue to be maintained. Please refer to the publisher's website for links to authors' websites and other sources.

Llewellyn Publications
A Division of Llewellyn Worldwide Ltd.
2143 Wooddale Drive
Woodbury, MN 55125-2989
www.llewellyn.com

Printed in China

CONTENTS

Illustrations and Tables vi
Errata 575
Notes to Manuscripts 577

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART I *(continued)*

Libri Septimi, Apertorii, Cracoviensis, Myſtici, Sabbatici, pars Quarta XI
Liber Quintus Cracoviensis, Myſticus, Apertorius...Sive potius, pars Quinta Libri Septimi XII

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART II

Myſteriorum Pragensium Liber Primus, Cæsareüsque [with appendix of duplicate pages] XIII
Myſteriorum Pragensium Confirmatio XIV
Stephanica Myſteria Regia XV
Vnica Actio; quæ Pucciana vocetur XVI

BODLEIAN LIBRARY MS. ASHMOLE 1790 ART. I

Præfatio Latina in Actionem (primam ex 7) XVII

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART II (CONTINUED)

Liber Resurrectionis et 42: Mensium fundamentum XVIII
Myſteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ XIX
Epilogue [title suggested by Ian Rons] XX

ILLUSTRATIONS AND TABLES

Dee's circular diagram of the Four Watchtowers **XI**-38
"Four Tables of Enoch" (original dictation) **XI**-46, 47, 48
Tablet of Union **XI**-53
Table of the 30 Ayres **XII**-15
"The Garden of Cumfort and wisdom" (same as "The Pleasant Park") **XIII**-12
Letter from the Emperor requesting Dee's presence **XIII**-29
Letter from the Emperor in reply to Dee **XIII**-41
"The Pleasant Park" (same as "The Garden of Cumfort and wisdom") **XIII**-97
Letter written by Lasky at one of the Actions **XV**-31
Letter banishing Dee from the Emperor's "Kingdoms, Dukedoms, &c." **XVIII**-19, 20, 21, 22
"The man uppon a white Triangle" **XIX**-28
Table concealing a "Ciphre" message to Dee **XIX**-28
The Four Tables of Enoch, reformed **XIX**-29
Horoscopes **XX**-9
Map of the wall at Delapré Abbey **XX**-19

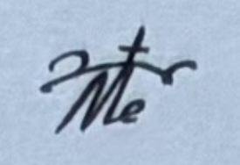
ERRATA

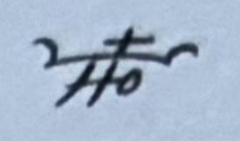
This is a complete list of errors found in the source material of volume II. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see “Notes to Manuscripts”.

XI-9	Mid-page below Oäcidi, “Gal” should almost certainly read “Nal” (i.e., Nalvage).
XI-15	First two words, “of man” is redundant, duplicated from previous page.
XI-30	Last word “&” is redundant, duplicated on next page.
XII-5	Lower half, “Agltórtorn” should read “Agltóltorn”.
XII-12	Lower half, “quasb” should probably read “quasbz”.
XII-17	Eighteenth line down, “iussus” should read “iussum”.
XIII-17	The top marginal note, “Ecclesiastes”. The quote is actually from the apocryphal book, “The Wisdom of Solomon”, or simply “The book of Wisdom”.
XIII-34	Marginal note, bottom, “Zach. 13” should be “Zach. 14”.
XIV-6	Mid-page first word, “iiii” is redundant, duplicated from previous line.
XIV-16	Fourteenth line up, “Here is agayn” should read “Here he is agayn”.
XIV-47	Fourth marginal note, “nostra nostra” should read “nostra”.
XV-16	Fifteenth line down, seventh word “there” should probably read “those”.
XV-18	Ninth line down, first word “his” should probably read “him”.
XVI-8	First line is redundant, duplicated from previous page.
XVII-7	Seventeenth line down, “elargri” should read “elargiri”, also “pararatissimi” should read “paratissimi”.
XVII-11	Nineteenth and twentieth line down, last word “vineremus” should read “veniremus”.
XVII-12	Fourteenth line down, “coarcervetur” should read “coacervetur”.
XVII-20	First line, last word “voluntem” should read “voluntatem”.
XVIII-4	Tenth line up, first word “&” is redundant, duplicated from previous line.
XVIII-23	Fourteenth line down, “sequntur” should read “sequuntur”.
XVIII-23	Twentieth line down, “nimiunque” should read “nimiumque” (probable medieval variant).
XVIII-26	Second line down, last word “cownsayleth” should read “cownsayle”.
XVIII-26	Thirteenth line up, “quantunvis” should read “quantumvis” (probable medieval variant).
XIX-64	Second line up, first word “et” is redundant, duplicated from previous line.
XX-5	Marginal note, “Mircacula” should read “Miracula”.
XX-11	Twentieth line down, “that that” should read “that”.
XX-17	Seventh line up, “to to” should read “to”.
XX-18	The first four words, “the less wold be” is redundant, duplicated from previous page (vertical text).

NOTES TO MANUSCRIPTS

Symbols used in the Manuscripts:

 = Raphael
♄ = Saturday (Saturn), also Lead
..... = missing text due to decay
⸪ = equals (=)

 = Carmara, a.k.a. Baligon
♀ = Friday (Venus)
. . . . . = text omitted by Dee
Δ = Greek "D", which Dee uses for his name

BOOKS XI–XII (*COTTON* PART I. CONTINUED FROM VOL. I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- (*See* Volume I, Book **VII**, the first Book of this manuscript)

BOOK XI

Title page	▪ "Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta. A° 1584, Maii :23". This reads: *"The Fourth Part of the Seventh, Cracovian, Mystic, Sabbatic Book of the Discloser. In the year 1584, May 23"*.
p. 4	▪ Seventh line up, "beyond the place store wher the gese", this text is not clear, and is meaningless as it stands.
p. 9	▪ Dee's note, bottom right, referring to the "Arimaspi", has been printed in this same location in *TFR*, but without the leader line to "Maspi", making it seem nonsense. See also *TURNER EM* p. 171, the eighty-eighth part of the world, where this note is also misplaced.
p. 30	▪ Marginal note, "The Armes of Lyttaw (Lithuania) ... a man on horsbak, with a sword in his hand". This is still used today, and is one of the oldest national coats of arms in Europe.
p. 38	▪ This is Dee's diagrammatic representation of the Angel Ave's description of the Vision received by Kelley (*see* **XI**-33) of the Four Watchtowers. In the British Museum can be seen this same diagram etched onto a gold disc, which, oddly, does not conform to Kelley's vision, as North ("Septentrio") and South ("Meridies") have been transposed, as have East ("Oriens") and West ("Occidens"). In *TFR* this diagram has been printed upside down, while leaving north, south, east and west where they appear on this page (i.e., p. 38) making it conform to Dee's gold disc. It would seem clear that the version here printed is the correct one, as it conforms to Kelley's vision and the description given by Nalvage, and that the version etched onto the gold disc is Dee's error, or possibly the engraver's, or the result of an undocumented correction, but this would also mean that Kelley's original vision was wrong and Ave's summary of the vision was also wrong (*see* **XI**-39) which, to me, would seem highly unlikely.
p. 40	▪ Biblical quotation: "Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus": *"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"* John 15:19 [from KJV]. ▪ Biblical quotation: "Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego non sunt de Mundo, &c": *"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world"* John 17:14, 15, 16 [from KJV].
p. 45	▪ This diagram should be twelve squares across and thirteen down, not vice versa as Dee has drawn it.

p. 47 ▪ The middle section here, clearly referring to the symmetrical characters, as Dee calls them (*see* **XXIV**-6–7), doesn't seem to correspond to any of them.

p. 49 ▪ Bottom of page; biblical reference, *"and Pilate wrote a title, and put it on the cross"*. John 19:19 [from KJV]. The four letters, "INRI" are an abbreviation of "Iesvs Nazarenvs Rex Ivdæorvm": *"Jesus of Nazareth King of the Jews"*.

p. 51 ▪ Twentieth line down, for some reason in *SHIPPEN* the word "comiter" (from Dee's abbreviation "cōiter") has been replaced with "communiter", which makes no sense in translation, and is clearly wrong, and furthermore it seems highly unlikely that Dee would have abbreviated "communiter" as "cōiter", judging by Dee's many other abbreviations. This word *comiter* ("affable") relates to the last letter of the King's name found in the centre of each of the four Tables of Enoch, together with the phrase, *in extremis Iudiciis* ("in the most extreme Judgments"). The final letter of the name would change depending upon which is more suitable for the work in hand. Obviously the letter used for "extreme Judgments" is more forceful than that used for more "affable" work (*see* **XI**-51, 72: *see also the note in Volume II at* **XXIV**-16). Some authors do not seem to be aware of this fact, including Skinner, as he mis-translates these words.

p. 53 ▪ Fourth line down, it should be noted that the character on the end of this line (И) is a reversed "N", and not "YL" (which looks remarkably similar in Dee's hand writing) as is frequently found in print (for the other reversed characters see the second line down), e.g., in *TFR*, *REGARDIE*, and the more recent *S&R*, on p. 59 of which there is a footnote referring to two squares that contain double letters, etc., all of which are wrong and are obviously copied from *TFR* where these errors first appeared, and are due to Dee's style of writing and fading of the manuscript. It has also been suggested that the printers, being unable to print reversed letters, printed the nearest equivalent, but on p. 183 of *TFR* the "R" and "L" have been printed upside down, a much better solution in my view. The reversed letters from *TFR* are, "Æ" = "Я" (reversed "R"); "yl" = "И" (reversed "N"); "Q" = "ꟼ" (reversed "P"); "⅃" = "⅃" (reversed "L"). Reversed characters also include "A" and "O", but normally these would look the same either way, but in this instance Dee has added an extended loop to the right foot of the "A" signifying a reverse letter (on other occasions Dee would extend the left foot). Why the authors of *S&R* believe that these are Dee's corrected Tables is a complete mystery. For Dee's true corrected Tables see **XXII**-4–5. What the character just below the table in the margin represents is a mystery to me.

p. 56 ▪ The cross and note at the bottom left can be ignored. The original manuscript would be turned around at this point to continue reading.

p. 66 ▪ Biblical quotation (marginal note): "Numeri 20. Num de petra hac vobis aquam poterimus elicere": *"Must we fetch you water out of this rock?"* Numbers 20:10 [from KJV].

p. 69 ▪ Thirteenth line up, "Docepax" and "Tedoand", these names were referred to Italy and Britain (*see* **X**-73–74) and later referred to Cilicia and Paphlagonia, hence Kelley's fault in reporting (*see* table in appendix II).

p. 70 ▪ Eighteenth line up, "Paraoan the Governer". Governor of what? These ninety-one names (corresponding to the divsions of the thirty Ayres, often called "Aethers" or "Aethyrs") are frequently listed as governors of the Ayres in most published works, but the angels clearly state (*see* **X**-62 near the bottom (in Latin) and **X**-66 for "Occodon" and elsewhere) that they are names of parts of the Earth, of which the twelve Angelic Kings (of the twelve tribes) are their governors with their numerous ministers, and that they also govern the thirty Ayres. I think the answer can be found on page **X**-62, "There are 30 Calls, yet to come. Those thirty, are the calls of 91 princis and Spirituall Governors, unto whome the Erth is delivered as a portion", and then a little farther on we read, "These are generally governed by the twelve Angells, of the twelve Tribes: which are also governed by the seven which stand before the presence of God". This is clearly referring to these ninety-one names, for which we also have their sigils (**XXIV**-6, 7), or why would parts of the Earth have sigils? Therefore, the ninety-one governors rule over specific parts of the Earth, they are not governors of the Ayres (as often cited), but are probably Governors of the divisions of the Ayres (as their names correspond) above them are the angels of the twelve Tribes (as listed in Book **XXII**), which also govern the thirty Ayres. These twelve being under the seven that stand before the presence of God

(undoubtedly the angels of the Seven Circles of Heaven given in **II**-25, 26). *TURNER EM* (p. 11 note 12) seems to imply that they should not be called governors at all.

p. 94–95 ▪ There are a number of errors with regard to the Angelic words given on these two pages. The reason is probably simple; Dee was writing what he heard, and spelling them from memory; it is unlikely that these words were dictated letter by letter at this time, Dee having already received them in such a manner previously.

BOOK XII

Title page ▪ "Liber Quintus Cracoviensis Myſticus, Apertorius 1584 Iulii 12. Sive potius, pars Quinta Libri Septimi: &c. Cracoviensisque &c. Præterea Procemium Madimianum Libri primi, Pragensis, Cæsareique. A° 1584 Auguſti .15. ſtylo novo".

This reads: *"The Fifth Cracovian Myſtic Book, of the Discloser. In the year 1584, July 12. Or rather, the Fifth Part of the Seventh Book, etc., and Cracovian, etc. Thenceforth is the Madimian Proem of the Firſt Book of Prague and of the Emperor. In the year 1584, August 15: in the new ſtyle"*.

p. 15 ▪ The word on the far right under "very much" is unreadable; what appears here is a copy from the manuscript; Ashmole suggests "opens", which doesn't make much sense to me.

BOOKS XIII–XVI (*COTTON* PART II)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- First published as part of *TFR*.
- Extracts printed in *FENTON*. This also gives translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

BOOK XIII

Note 1 ▪ This note was written by Ralph Jennyngs (*see* appendix V "Brief Biographical Guide") and refers to a payment for work, being the copying of Dee's manuscripts for Casaubon's printed version of Dee's work. There would have been others working on the same project. The "Records at the Towr" being the Records Office at the Tower of London. In 1858, this office was closed and moved to Chancery Lane, London. In 1997, the Records moved again to Kew, where it now forms a part of the National Archives.

Title page ▪ "Mysteriorum Pragensium Liber Primus, Cæsareüsque A°. 1584. Augusti 15. stylo novo incœptus: ad Omnipotentis Dei laudem, honorem, & Gloriam. Amen. Liber 19us".

This reads: *"The First Book of the Prague Mysteries, and of the Emperor. Begun on the 15th August in the year 1584 (in the new style): to the Praise, honour and Glory of the Almighty God. Amen"*. At the bottom of the page, *"The Nineteenth Book"*.

When travelling through Europe Dee would normally use the Gregorian calendar (hence "in the new style" above), introduced by Pope Gregory XIII throughout the Holy Roman Empire in 1582 and adopted in Britain in 1752, which replaced the Julian calendar that was introduced by Julius Caesar in 46 BC. In Dee's time there was a ten day difference between the calendars, this has now increased to fourteen days.

p. 1 ▪ Biblical quotation (beginning "Non faciet Dominus"): *"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?"* Amos 3:7, 8 [from KJV].

▪ Biblical quotation (beginning "Nihil mali"): *"We find no evil in this man: What if a spirit or an angel hath spoken to him?"* Acts of the Apostles 23:9 [from KJV, almost].

▪ Biblical quotation (beginning "Dico enim vobis"): *"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* Luke 10:24 [from KJV].

▪ Dee's reference, "Matthew 13. B", is verse 17, which reads, *"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* [from KJV].

▪ Biblical quotation (beginning "Charissimi"): *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God"* The First Epistle of John 4:1, 2 [from KJV].

▪ Biblical quotation (beginning "Quisquis"): *"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"* The First Epistle of John 4:15 [from KJV].

p. 6 ▪ Dee's biblical reference, "Matthæi 7 D", reads, *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"* Matthew 7:24–27 [from KJV].

p. 7 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia": *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

p. 9 ▪ Dee's biblical reference, "Apocalypsis. Cap. 6", reads, *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held"* Revelation 6:9 [from KJV].

▪ Biblical quotation (marginal note): "Tempus est Tacendi et Tempus est loquendi": *"A time to keep silent, and a time to speak"* Ecclesiastes 3:7 [from KJV].

▪ Biblical quotation (marginal note): "Quod in aure auditis, prædicate super tecta &c": reads, *"What ye hear in the ear, that preach ye upon the housetops"* Matthew 10:27 [from KJV].

▪ Dee's biblical reference, "Ioël, Cap. 3", reads: *"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land"* Joel 3:2 [from KJV].

p. 13 ▪ Dee's biblical reference, "Apoc. Cap. 6", reads: *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* Revelation 6:9 [from KJV].

p. 17 ▪ Biblical quotation (internal note): "In malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis": *"For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin"*. Dee quotes this, apparently, from Ecclesiastes, but is actually, "The Wisdom of Solomon" 1:4, Apocrypha [from KJV].

p. 18 ▪ Dee's biblical reference, "Regum 4: Cap. 20.", reads, *"Then he* [Hezekiah] *turned his face to the wall, and prayed unto the LORD, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore"* 2 Kings 20:2, 3 [from KJV].

p. 32 ▪ The highlighted mid-section is where Dee first gives the Emperor Rudolf the Angel's warning.

p. 44 ▪ Biblical quotation (marginal note): "Accipite Spiritum Sanctum: Quorum remiseritis peccata, remittuntur eis: et, Quorum retinueritis, retenta sunt: Ioannes 20 E. Math. 16. C. 18. C": *"Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"* John 20:22, 23 [from KJV].

p. 56 ▪ Biblical quotation (marginal note): "Ne Magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ &c. Paulus ad Corinthios secunda, cap. 12": *"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh"* 2 Paul to the Corinthians 12:7 [from KJV].

p. 59 ▪ The triangular devise and note at the bottom right of this page can be ignored. This was Dee's marker to turn the manuscript around at this point, where the same marker will be found at the top of the next page (*see* "Table of Folio Numbers" for clarification).

p. 62 ▪ Quotation (marginal note, top): "Tum verò æterni Genii patris Immortalis, Ηκα ρ *, εραμιελ, VRIEL, Saniel, Azaelque Quæ mala quisque hominum patraverit ante scientes E tetris animas tenebris caliginis omnes. Iudicio sistent ad formidabile patris Magni, Immortalis, solium &c".
"But when the immortal God's eternal angels, Ηρακιελ, Ραμιελ, *Uriel, Samiel, and Azael, they that know how many evils anyone did before, shall from dark gloom then lead to judgment all the souls of men Before the judgment-seat of the great God".* Book II 265, *The Sibylline Oracles* by Milton S. Terry. Dee would seem to be unsure of the Greek names here. Those inserted are probably what was meant – Arakiel and Ramiel.

▪ Biblical quotation (marginal note): "Matthæi Cap. 5. Quoniam ipsorum est regnum cælorum &c." *"For theirs is the kingdom of heaven"* Matthew 5:3 [from KJV].

p. 81 ▪ Biblical quotation (top): *"Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord"* Paul to the Corinthians, Epistle 1, 1:4–9 [from KJV].

▪ Biblical quotation (middle): *"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord"* Paul to the Corinthians, Epistle 1, 1:27–31 [from KJV].

▪ Biblical quotation (bottom): *"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God".* Paul to the Corinthians, Epistle 1, 2:10. [from KJV].

p. 92 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia". *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

BOOK XIV

Title page ▪ "Mysteriorum Pragensium Confirmatio Anno 1585: Ianuarii 14":
This reads: *"The Confirmation of the Prague Mysteries. In the year 1585. January 14".*

p. 4 ▪ There should be two figures on this page, one at the top and one in the space, mid-page. Dee obviously never got around to drawing them.

p. 5 ▪ There should be another figure at the top of this page.

BOOK XV

Title page ▪ "Stephanica Mysteria Regia. A° 1585. Maii 23. Nyepolomicze: 3 miliaribus a Cracovia. Liber 25^{us}".
This reads: *"The Royal Stephanic Mysteries. In the year 1585. May 23. Nyepolomicze: being 3 miles from Cracovia".* At the bottom of the page, *"The Twenty-fifth Book".*

BOOK XVI

Title page ▪ "A° 1585: Augusti .6. Vnica Actio; quæ Pucciana vocetur. quæ durabat ab hora 5 mane ad horam 11^{am} Pragæ".
This reads: *"In the year 1585 August 6th. A Single Action, called Puccian. Lasting from 5am to 11am. At Prague".*
(The second half of this book is a duplicate of the first, but written in Latin.)

p. 2 ▪ The text below the double line to p. 9 is then repeated, but in Latin beginning at p. 11.

(As these Books are in chronological order this manuscript continues below with Book ***XVIII****)*

BOOK XVII (*ASH 1790*)

This manuscript has here been collated with *ASH 1788*.

Published Versions:

- Unpublished (until now). For an English translation see *JOSTEN* (but with some errors), or for a more condensed form see *FENTON*; an English translation can also found in *SL 3645* (*see* "Bibliography").

BOOK XVII

Title page ▪ "Præfatio Latina in Actionem primam ex .7. (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem. A° 1586.
"An ista Actio, habita 10 Aprilis: an illa quæ habita est 30 Aprilis sit a nobis æstimanda Prima, nondum certus sum. In illa enim (de 30 die), dicebatur de 7 Actionum semestralium institutionem. Considera".
This reads: *"Latin preface to the first Action of seven (had the 10th Day of April at Prague) and now translated into the Latin language. In the year 1586.*
"Whether this action had the 10th of April, or that which was had on the 30th of April may be considered by us the First, I am not yet certain. For in that (of the 30th day), it was said to be the first of 7 in the six months of Actions. Consider".
See the next book (**XVIII**) title page, where Dee assigns the first of the seven actions to the 30 April 1586, and the second to 14 October. It also mentions the "Foundation of the 42 Months" (one action every six months). The third action takes place on 4 April 1587. The remaining four actions of 1587–1589 are no longer extant, as Dee's records end with the action of 23 May 1587, and start again from 20 March 1607. The last action of April 1589, probably never took place, as Dee was beginning his journey back to England during March of the same year, and Kelley had stayed behind (*see HALLIWELL*).
▪ It would seem that this action (of 10 April) was originally written in English (now lost), for as Dee states on the title page, it is "now translated into the Latin language".

p. 20 ▪ Fourteenth line up, for "contaminaverunt", Ashmole gives "communicaverunt", giving a totally different meaning, but the word is perfectly clear in the manuscript.

p. 23 ▪ In the original English version, the large gap on this page probably contained an illustration of some sort, which was never reproduced here.

BOOKS XVIII-XX (*COTTON* PART II. CONTINUED FROM VOL. 1)

This manuscript has here been collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- (*See* Book **XIII**, the first book of this manuscript)

BOOK XVIII

Title page ▪ "Liber Resurrectionis et 42: Mensium fundamentum. Pragæ, Aprilis: 30 Pactum, seu Foedus Sabbatismi. 1586. Pragæ, Actio prima, et secunda ex septem Trebonæ Octob. 14. (venimus eà Septemb .14.).

"1586. In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod. In Augusto 8, Reversionis permissio; D°. Rosenbergio obtinente ut ad sua veniamus".
This reads: *"The Book of Resurrection and* [*the*] *Foundation of the 42 Months. At Prague, 30th April. A Pact* [or *Covenant*] *of the Sabbath Observation. 1586. At Prague, the first Action, and the second of the seven at Trebon on 14th October (we arrived on the 14th September).*
"On 29th May 1586, the decree of banishment was issued against us by Emperor Rudolf. On 8th August, permission to return; being obtained by the Lord Rosenberg that we might come to his lands".
This starts with the miraculous recovery of some of Dee's books; these having been burned (apparently) earlier. For a full account of this episode, see Book **XVII** or *JOSTEN*'s English translation (*see* "Bibliography"), or for an edited account see appendix IX.

pp. 19–22 ▪ These pages contain Dee's banishment from the Empire, and are scanned copies and then cleaned up. Being written in German (not modern German), and being very difficult to read, scanning them seemed the best option. The printed version in *TFR* is appalling, being riddled with errors.

pp. 37–44 ▪ This is a letter by Francesco Pucci to Dee, the font used is somewhat similar to Pucci's handwriting.

p. 55 ▪ The top of this page has been cut off; p. 56 (following) does not have this problem as Dee recorded this work, firstly, on right-hand pages, then turned the manuscript around and wrote on what were the left-hand pages, so that the opposite side of p. 55 would in fact be p. 59, where the bottom of the page is missing.

p. 59 ▪ See the note above to p. 55 of this book.

BOOK XIX

Title page ▪ "Ad Omnipotentis Trinitatis laudem, honorem, et Gloriam: Mysteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ, descripta exordio, cui dies 4us Aprilis, a° 1587, dicata fuit. Trebonæ".
This reads: *"Praise, honour and Glory to the Almighty Trinity: Memorials of the Third Action (of 7) of the Divine Mysteries, for which the day of the 4th April in the year 1587 was dedicated (it having been appointed at the beginning). At Trebon".*

p. 6 ▪ In April 1582 the angel Michael said to Kelley that he should marry (*see* **III**-16), but here an angel is telling Kelley that he married "contrary unto my commaundement". Dee's reference to Mortlake 1583 is either wrong or is no longer extant.

p. 28 ▪ This list of numbers is riddled with errors and appears deciphered on the next page, the last four lines in Latin (*see FENTON* p. 219 for an English translation). Why this was encoded in this way is a complete mystery.

p. 29 ▪ Here, for the first time, appear the reformed Tables of Enoch, but see Dee's later work (**XXIV**-4–5) where they differ a little.

p. 53 ▪ Once again the top of this page has been cut off, only the date being visible.

p. 55 ▪ This crossed out text relates to the infamous wife-swapping incident, most of which is still clearly visible, apart from one line which has been totally obliterated by Dee.

BOOK XX

Title page ▪ Epilogue, 1607.
This book has no title, or has been lost. The present title was suggested by Ian Rons.

p. 2 ▪ This page is the most difficult to read in the entire work, due to Dee's shaky handwriting (probably from old age). A number of words found in Casaubon's version are clearly wrong, and some of mine are doubtful.

p. 19 ▪ This is a map where treasure might be found at Delapré Abbey (*see* previous page and appendix III for location).

(This manuscript continues in Volume III with Book ***XXI****)*

British Library
MS. Cotton Appendix XLVI
Part I
(continued)

Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta.

Aº 1584✧
Maii :23:

---

23 May 1584 – 12 July 1584
(from British Library MS. Cotton Appendix XLVI Part I)

☨ Cracoviæ

Wensday: Maii, 23 ∵ Manè, hora 7¼ ferè. Post *orationes* nostras.

The Curten appered, at the first looking ⁘
Δ. - There happened a great storme or Temptation to E.K.
of dowting and mysliking our Instructers and theyr doings,
and of contemning and condemning any thing that I know or could do.
At length the Curten was opened and they appeared.

I bare all things
patiently for God
his sake &c.

E.K. - *I am contented to see and to make true report*
of what they will shew, but my hart standeth
against them:

Gab. - *The tyme shall come, that the oke that is beaten with every storme*
Dyning table. *shall be a dyning table in the princes hall.*

Gab. - *Move not, for the place is holy.*
dowting 1 2 *He that dowteth, doth the property of the flesh, but he that hath*
fayth ~~doth according~~ hath the gift of the holy ghost.
The Swallow flyeth swyft, but where she lighteth, ther is
no remembrance of her being: such are the words of man.
But our words, are like unto a swift arrow, that
entreth & stycketh where it lighteth.
As man loveth the owre, for the gold that is in it, and for the
ende of his use: So god loveth the dunghills of the
world &c.
Δ. I suspect this place to be imperfect *But the enemy, the more he lifteth up him self, the greater*
shall be his fall; for in stede of ioy shall
enter in an hundred: & in stede of hundred a thowsand.
But beware of those rebells: for they are like the small stones
which are in every place of the erth:
But move not.
Let us do that, which is our part.
Unto others be it, as they deserve.

The Erthly Globe appea=ring. E.K. - There appeareth a great thing like a globe, turning
uppon two axell trees.

Nal. - *Turn to the first Ayre.* Δ. - *I have done.*
The erth in the first ayre, is this [E.K. - pointing on that globe
to it]

or determin
Δ. - *We besech you to bownde^ the cuntries or portions of the erth, by theyr*
uttermost longitudes and latitudes, or by some other certayn manner.

Nal. - *Our manner is, not as it is of worldlyngs: we determyn not*
places after the formes of legs, or as leaves are:$^{\Delta}$ neyther we
Δ. ....wardes ....th 15 Prin.... *can imagine any thing after the fashion of an horne: as*
those that are Cosmographers do.
An Angel appered to Ptolomie. *Notwithstanding the Angel of the Lord appered unto Pto=lomie, and opened unto him the partes of the erthe, but some*
he was comanded to secret: and those are North ward,
under your pole. But unto you, the very true names
of the world in her Creation are delivered ∴
......ms ....ng .... any ..... Poles ...atione.
Δ. - Ther appered a great water long & narrow, reddish, & therby
appered ....
There appered written Egypt.
He hath in his hand, written - Syria.
And of that he sayd that it was the second of the first.

Now appered a very fine land & region in which appered
a great city, in the edge of it
there appered written - Mesopotamia.
The third of the first.

The first of the second. Now appered a large portion of the erth, wherin appered
beares, a great river from a hill going into the
sea with three mowthes.
The word written - Cappadocia.

The second of the second:
written in his hand - Tuscia.
Δ. -*I pray you, do you mean* Tuscia *by* Italie?

The third of the second:
written - Parua Asia.

3 *The first* - Hyrcania. Δ. Mare Caspium appered by it.
The second - Thracia.
The last. Here appere people going into caves of the
grownd, & dwelling in caves: they
are long hered men, naked, here there apper
Gold mynes under the Pole Arctik. great hills, and the veynes of the gold mynes
appere: the men seme to have baskets of lether.
This is one of the places under the pole Arctik:
written - Gosmam.
Δ. - *Is it so called, of the people of the cuntry?*
Nal. - *Even at this howre.*
E.K. - Here appereth a mighty great hill and abowt
it, a great Cave of water.
There appere beasts divers, some like a swyne, with fete
like a beare, his nether Iaw hanging to his
...... and divers:
...... and a mighty hill ronning, with branches:
There by, lyeth things with huskes on them.

4 *The first:*
he appointeth
written - The ba ĭ di.
The second - here the sonne shyneth fair, Par să dal.
The third - here appere people very beastly with Mantelles on
theyr sholders: and beasts with long snowts.
India.

E.K. - Here appere great rotten trees very old:
great woods of them:
beyond the woods are great hills:
great fens appere, and great marish grownd.
Fowls as big as swanns, greene, skaled on theyr baks in the water.

5 *The first of the fifth* - Bactriane.
The second - Cilicia.
The Third - Oxiăna.

6 *The first of the sixth* - Numidia.
The second - Cyprus.
The third - Parthia.

7 *The first of the seventh* - Getulia.
The second - here is a great desert, no trees:
in his hand - Arabia.
The Third - Phalagon.
Δ. - *I never herd of it.*
E.K. - It is toward the North, where the veynes of gold
& such people appere as befor were noted.
Δ. Groenland as I think. On this syde them a great way, appere men with
swynish snowtes, there visage is so strowted
owt, but to be perceyved to be of human visage.
The wymen have abowt theyr privityes very long
here down to theyr knees:
The men have things on theyr sholders of beasts skynes, as
in stede of a girken or a mandillion.

8 *The first of the eighth* - ~~Mantina~~ Mantiana.
People apper here of reddish cullor.
The second - Soxia.
on the one syde of the blak men.
The third -
like Spaniards appere, very high men with spanish capes
without swords by theyr sides,
here appereth great towns diverse,
the name being not evydent we urged, and Gallia appered.

9 *The first* - Illyria.
The second -
If thow styr, thow shalt never see more - to E.K.
- Sogdiana.
The Third - Lydia.

10 *The first* - Caspis. men like duch men with lether
The second - Germania. nether stoks.
The third ----- Here appere Monkyes, great floks.
The people have lether coats & no
Trenam. berds, thick leather, & gathe....
They gather up in thing.....
Nal. - *These people are not known with you.*
Δ. - *Are they not in* Africa?

Nal. - *They be.*
Now a dark fog covereth all the stone.
Nal. - *Stay a while.*
E.K. - *I pray you let us go to dynner.*
Nal. - *Move not, I say.*
E.K. - Nalvage prayeth.
Now he pointeth to a place.

---

11 - *The first of the eleventh* - Bithynia.
The second - *a great cytie & the sea hard by it:*
Græcia.
Δ. - *Is not that great Cyty* Constantinople?
Nal. - *It is.*
- *Ther is the seat of that great divell the Turk.*
Nal. - *He is but Tenant at will.*
The Third - Licia.

---

12 *The first of the Twelfth:*
E.K. - Here appere handsom men, in gathered
tucked garments, and theyr shoes commeth up to
the myddell of theyr leggs, of diverse
cullored lether.
Nal. - *These be those beyond* Hispaniola.
E.K. - It is a low cuntry.
Here appere great piles of stone like S^{t} Andrews Crosses.
Two notable rivers are here.
The wemen have great covertures over theyr heds,
comming from theyr sholders as the hoykes in flanders.
O ní gap.
There are on this syde of it (a great way) a great
number of deade carkasses.
Nal. - *It is beyond Giapan.*
Δ. - *Than it is in that land which I use to call*
Atlantis.
Nal. - *They stretch mor nere the west.*
There are 35 kingdomes in it.

The second - beyond the place store wher the gese
India.
*India in the hevenly government is divided into two
partes. This is called* The Greater India.
The third - a great many little yles.
Orchenii.
Δ. - *Do you mean the Iles of* Orkney. Nal. - No.

Δ. - *They seme to be the Iles of* Malacha.
13 *The first of the Thirtenth* - Achaia.
The second - Armenia.
E.K. - A great old Castell standeth on syde of the top of a
very high hill.
It semeth to be made of wood.
It semeth fowre cornerd.
Δ. - *I beseche you what is that castell?*
Nal. - *It is the Ark of Noë.*
The Third - Cilicia.
Nal. - *You never knew this* Cilicia.
Nemrod. *This is* Cilicia *wher the Children of* Nemrod
dwell:
Yt is up in the Mowntayns beyond Cathay.
E.K. - This people seme great giants, and very fayr.
Theyr apparayle is gowns tuckt up, they are
very costly apparayled: and in theyr faces they
have great iuells like pretious stones hanging.
They are mervaylously riche apparayled in sylks.

---

14 *The first* - Here seme as if many howses wer thrown
down, and Castells.
~~Paphagonia~~ Paphlagonia.
Onely one hill appereth in it, very long.
The second - ~~Fasiana~~ Phaziána.
The third - Here be men with brode caps like Egyptians,
and many mowntayns are here on one syde.
Chaldéï.

---

15 *The first* Here appere woods, water, and fayr
towns, but the people are
yellow tawny & have great lumps
of flesh under their throats.
They are to the sowth of
the last Ciliciens.
Iter gi.
There are 14 kingdomes of them.
The second - Macedonia.
The Third - Garamantica.
people of a low stature, blak
swarty people: naked.

---

16 *The first of the Sixtenth* - Here like men of wylde gesture
clothed like polonians.
The cuntry is ~~Saromatica~~.
Sauromatica.

The second - Æthiopia.
E.K. - Here are som naked,
som not naked, covered with
red garments.
The howses seme like tents made
of cloth & lether.
There are great rivers.

The Third

E.K. - Now he sheweth by the North pole & the great
mowntayn.

Fiacim. - *Here be 7 kingdoms: theyr*
Chief cyte is called Fiacim, *all that*
are of that kings cownsyle are Astronomers.
The kings name that now governeth is Gapsăcar.

---

17 *The first* -
Seest thow this Cuntry? Δ. - to E.K.
Colchica.
The second - Cireniaca - E.K. - hard by a great water.
The Third - Nasamonia.

---

18 *The first* - Carthago.
The second - Now appere many Crocodiles, long
necked: Scaled on the body, with
long tayles:
...*ied* - Coxlant A great place appereth covered
abowt with fyre,
many great Serpents appere
here of 200 fote.
It appereth very estward. No people appere here.

E.K. - There cometh from heven like a myst, and covereth
a great place, abowt 300 myle long, like
a park, enclosed with fyre.
It is on a high grownd. There come 4 rivers
out of it, one east, an other west, an other north,
& an other sowth.
The pales or enclosure of it seme to be arches beset
most richely with pretious stones.
In the gate of it stand three men, like us,
one is in a long gown, with many pleates,
the other like in a cassok.
The third in a rough skyn of a beast.

Δ. - *In the name of Iesus: Is this the Paradise that*
Adam was banished out of?
- *The very same. From hence he was*
turned out into the erth.

This is the True Vale of Iosaphat.
Δ. - *Will you give me leave?*
- *Saye on.*
Δ. - *It shold seme, this must to be on the erth, but*
not the ayre.
- *It is upon the erth.*
Δ. - *You sayd that from hence he was turned out into the erth.*
- *The Curse of God in* Adam, *caused the erth, wherunto*
he was cast, to be accursed.
For, if Adam *had after his fall tarryed in paradise,*
his wyckednes wold have altred the Innocency
of the place. Therfor is Paradise distinguished
from the erth, in respect of her purity: bycause
the erth is defyled, & corrupted with man.
The erth is sayd to be Sinfull in respect of the
Synne of man.
Δ. - *Tyll 45 degrees both Northerly and sowtherly all is known*
in the most part of the world. But of any such place there
is no knowledg nor likelyhood by any historie of these dayes or of old tyme.
Nal. - *Therfor, this is kunning and the wisdome of God.*
There dwelleth flesh in it that shall never dye,
which wer taken up for $\overset{a}{\text{the}}$ *testimonie of Truth.*
Δ. - Elie *and* Enoch, *by the* Apocalyps *do seme that they*
shold suffer deth under Antichrist; yf we understand right.
- *There is* Elie, Enoch *and* Iohn.
They shall seme to be deade, by his powre, but
not deade.

The thirdth - Idumea.

---

19 *Nyntene, the first* - Parstauia.
Δ. - *I know it not.*
- *The second* - Celtica.
- *That we understand commonly now for* Gallia.
- *It is that which you call* flandria *the low cuntry.*
The third - E.K. - Here apper men with talens lyke
lyons.

- *They be very divells.*
There are five Iles of them.
These be they that can dwell in any part of the
erth, & are called Pilosi.

Nothing differth them but in that they have bodyes.
Vinsan.

---

20 *The first* - E.K. - Under the Sowth pole:
Here appere little men with long berds, theyr bodyes as childrens bodyes.

Under the Sowth Pole.

Nal. - *There dwelleth the wunderfull Emperor of the World, and the wunderfull City of the World: Here are an hundred and 12 Kingdomes.*
This Citie is a hundred forty six leagues abowt.

Δ - A wunderfull great Cytie.

Δ. - *You understand two english myles for a league, as in* France?

Nal. - *I.*
There dwelleth the true generation of Cham.
Tolpam.
The second - Carcedonia.
The Thirdth - Italia.

Δ - Italia and brytania were before applyed to the third of the 13 and first of the 14: Therfor these two places are to be reconciled.

He pointeth to a great cytie with a river by it.
☞ *This is that City which shall not have one stone standing in it.*
Δ. - *Ys it* Rome, *I pray you?*
Nal. - *It is* Rome.

E.K. - Now there is come a white mist in the stone. *Cease:* sayd a voyce.
A voyce - *Stay for a while.*
E.K. - ——
Nal. - *Read them in my hand as thow seest them.* [Δ. - He spake to E.K.]

21 *The first* —— Brytania
The second —— ~~Phenes~~ Phenices
The Thirdth —— Comaginen

---

22 *The first* —— Apulia
The second —— Marmarica
The Third —— Concaua Syria

23 *The second of the 7.*
The first —— Gebal
The second —— Elam - unde Elamitæ
The thirdth —— ~~Idumea~~ Idunia
Nal. - *It is beyond* Groenland.

---

24 *The first ~~of thirdth~~* —— Media
The second —— Arriana
The Third —— Chaldæa
Δ. - *I beseche you, what differeth this* Chaldea *from* Chaldei *before?*
Nal. - *You shall finde the difference of it, in practise.*

---

25 —— *These people* —— Serici
The second —— Persia
The Thirdth —— Gongatha —— E.K. - Toward the Sowth pole.

---

26 *The first* —— Gorsin - beares & lyons here.
The second —— Hispania
The Thirdth —— Pamphilia

---

27 *The first* —— Oäcidi
Gal. - *There be 9 kingdomes* —— fayr made people but Tawny.
The second —— Babylon
The thirdth —— Median —— E.K. - It is much north ward.

Nal. - *Theyr are two Iles envyronned with an arme of the* Scythian Sea, *which goeth in at* Maspi.

28 *The first* —— Idumian
Maspi. *The second* —— Fœlix Arabia
The Thirdth —— Metagonitidim — E.K. - It standeth very sowtherly

---

29 *The first* —— Assyria
The second —— Affrica
The Thirdth —— Bactriani

---

30 *The first* —— Afnan —— Here appere people with one eye in theyr hed, seming to be in theyr brest, toward the æquinoctiall.
second —— Phrygia
Third —— Creta
The 4th —— Mauritania

Δ. - I remember of people called Arimaspi.

Nal. - *This days lesson is as much work, as all betwene this and* Mauritania.

Note Here are 15, which were never known in these tymes - The rest are.

Δ. - *I here nothing of* Polonia, Moschovia, Dania, Hibernia, Islandia *and so of many other which I could name. What is to be thowght of those? in respect of the distribution of the whole face of the erth?*

- *Polonia and Moschovia ar of Saromatia.* Denmark, Ireland, friseland, Iseland, *are of* Brytan.
So is it of the rest.

Δ - Are under the Regiment That brytania chiefly deno= teth etc.

Δ. - *I besech you, to what part is* Atlantis *and the annexed places under the King of Spain called the* West Indias*?*

Nal. - *When these 30 appere they can eche tell what they own.*

Prepare for to morrows action.

Δ. - *Most gladly.*

E.K. - *Yf you prove your self true, you shall wynne me to God.*

Nal. - *You may be answered with the first words I spake to day.*

Δ. - Deo Opt*imo* Max*imo* sit o*mn*is
honor, laus et Gloria
nunc et semper.
Amen.

Thursday Maii 24.

Δ. - Bycause E.K. cam not (according as it was bidden yesterday) to follow the Action: I went to his study dore and knocked for him: And I requested him to come: and he refused so to do: and gave me a short and resolute answer, that he wold never more have to do with these Actions. I axed him the reason why: he wold give none: But ernestly denyed to procede: I told him that his words yesternight (that he could not this day deale), did very much grieve me &c. Whereof he made small account. So I went into my study againe, and committed the cause to God.

Δ
Those words he spake after the Action ended more then an howre in the chamber before my study of practise.

After half an howre and less he cam spedily out of his study: and browght in his hand one volume of Cornelius Agrippa his works and in one chapter of that boke he red the names of Cuntries and provinces collected out of Ptolomeus, (as the Author ther Noteth), Whereuppon he inferred that our Spirituall Instructers were coseners, to give us a description of the world, taken out of other bokes: ~~Thereto I replyed~~ and Therfore he wold have no more to do with them: I replyed; and sayd, *I am very glad that you have a boke of your own, wherein these geographicall names are expressed, such as (for the more part) our Instructers had delivered unto us: and that, according to the Tenor and forme of my request to him, so to have them expressed: for our more perfect information: by those known names, to understand those 91, unknown and unhard of names, of 7 letters every one: Whereby they (our Instructers I meane) are very greatly to be thanked, and to be deamed (in all reasonable mens Iudgments), most frendely, and far from Cosenage, or abusing of us*: and farder I sayd that, I my self, had here set down on paper, all the 91 names to gither, orderly, as we receyved them, and that I had here browght the description Geographicall of the whole erthly Globe: and allso Pomponius Mela set furth in english with the chartes therto belonging, fayrely described by hand. To the intent, he might see the verity of theyr words yesterday delivered unto us: for the performance of my request, made to them, on tuesday last in this forme of words: as the boke hath it recorded, thus,

91 Names of the world or erthly ha= bitation.

Δ
Gerardus Universal Charte of the World.

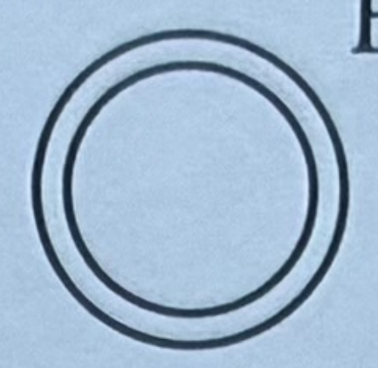
Δ. - *As you gave us a taste, or warning of* Italia *and* Brytania, *so, if it be thowght good to you, we are desyrous, to understand of the rest, the Application to suche names as we understand:*

Whereby you may perceyve (sayd I, to E.K.) *how your reason is mervaylously confownded by your willfull fantazie: For so much as, wherein you wold finde fault, in our Spirituall instructers doings. Therein they have done that which I requested them: as appereth: and that, to the intent, of Knowne Cuntryes we might for such purposes, as occasion might offer or require our practises to be tryed in.*
This (quod I) *is to gross your error, and to willfull your wrangling: But I do in narrower points peruse and consider theyr words and doings. In which, thowgh sometymes my ~~record hath byn~~ writings (after your declaration) hath byn amended by them, yet the occasion of myswriting for the most part, hath byn eyther in your misreporting what you saw and hard, by the Spirituall present correcting of my writing, and sometyme longer after, &c.*

But for all this, E.K. remayned of his willfull entent and so departed to his study agayn. And I committed God his cause into his own hands, care and ordring, as may be best for his honor and glory.
So be it.

Monday. Maii 28: hor. 10½ ante meridiem.

Δ. - I sayd the lords prayer.



E.K. - Here appereth nothing: but the clere stone.
Now, There appereth a white circle, more then usuall: it is as it wer a white smoke: very large comprehending all the hevens in manner, having, as it were, the bredth of my finger in the circumference or border of it:

Δ. - After this, an howre, and a half, after diverse our discourses of my wife, her speches & usage toward E.K. &c.

E.K. - Here appereth one like him in the grene that appered last day: the Etymologie of whose name is Dic illis, and his name Mapsăma.

Δ. - *In the name of* Iesus, *& for the honor of* Iesus, *we besech you to deliver the verity of your message.*

Maps. - *He liveth, & he sayeth, Arrise up, & say unto them:*
How many tymes have I opened my armes to embrace you?
How oft have I wept over you, as a father?
But you are still, styfnecked & disobedient children.
Lo, I cease yet, & will not impute this wickednes unto you.

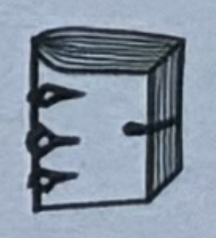
Δ forte, Cease not or Cease: and than is to be understode, From ponishing you.

[Δ. - *Ô blessed god, blessed God, blessed God of mercyes.*]

Map. - *Because my promyses may be:*
Notwithstanding, that the sonnes of men, may not say, such a day commeth in the bridegrome.
Nor at a such a tyme shall the lylly spring.
Let the day, that I will viset you in, be unknown unto you.
And let the ende of my goodnes, be yet hyd from you.

Δ a perverse speche.

E.K. - *I thowght you wold say so.*



Map. - *But this you shall do.*
Bynde up to gither, pages, 48 leaves, whose skynn shall beare sylver,
whose Perimeter shalbe 30 ynches: in length 8: in bredth 7.

× utter part.

Δ perimeter
7
8 30 8
7

Δ. - *Do you require it, to be parchement, or paper?*

Map. - *I have sayd:*

Δ. - *What shall I then do, after I have caused 48 leaves to be bowned.*

Map. - *This, done rise up, & performe your Iornay, as you are commaunded.*

Our going to the Emperors court.

Δ. - *I have herd onely, of the bynding of the boke.*
Meane you after the bynding of the boke, that this iornay shall be entred into?

Map. - *I.*

Δ. - *What shall I do with the boke, after I have bownd it?*

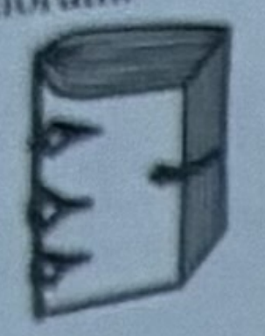
Δ perverse.

E.K. - *I wyll answer for him: burne it.*

Map. - The 14th day of your rest, even this Table cloth, & none
other, shall be spred for a banket.

E.K. - he pointeth to this diaper Tablecloth.

Invitatio Bonorum.



Whereunto, you shall invite the Angells of the lord.
In the myddest of the Table, lay down the boke,
And go furth; make allso the dores after you.

The writing of the boke by divine meanes.

That the hevens may Iustify $\overset{\text{your}}{\text{theyr}}$ fayth,
& you may be cumforted.
For man is not worthy, to write, that shall
be written: neyther shall there be fownd many
worthy to open that bok.

The Emperor.

I have entred all redy into the emperors hart.
But it may be he will becom willfull.

4 Monthes: vide lib. 19 Septemb ·1· 1584.

Yf he do, a hundred & 12 dayes remayn,
& he is not.
For, I have Cut down the bankes,
the waters may rush out,

Sudden Alteration in this yere.

that there may be a suddeyn alteration,
In this, now, tyme.

Return warned: as before was bidden Maii 21: But he ment not to warn us of any retorning as appeareth by the 19th boke. Therefor with humility that dowt must be moved.

Whan I warn you, you shall returne:
But you please me much, yf you beleve.
Yf Tyme governe not my provydence,
(repyne not) but let my provydence
govern tyme.
Loke neyther for the $\overset{\odot}{\text{son}}$ nor the $\overset{☽}{\text{mone}}$:
but be redy allwayes.

Be ready allwayes.

For whom I fynde apt, shall be made apter.
And to him that is barren, shall there be
little added.

3 dayes before our Iornay to the emperor.

Three dayes before you take your voyage, shall
you mete me here.
For I have somthing to say unto you, whych
shall be $\overset{*}{\text{hydden}}$, tyll then.

*Vide Iunii 4 in fine.

+A.L.

Let Lasky stretch out his lyms: for I will
+love him, and let him gape wyde,
and tak much, for the vessell is wyde, that he
shall drink of.
Let him not despayr, for he that governeth
the wyndes, & dwelleth not in the hands of man

of man, he it is, that shall cumfort him.

God { Father. Sonne. Holy ghost.

Glory be to god the father, Glory be to
god the son,
Glory be to god the holy ghost.
All the hevens rise up, & glorify god.

[Δ. - Amen.]

Map. - Halleluyah.

The Calls or Invitations.

Δ. - I beseche you: as concerning the rest of the
Calls or invitations: we are
most redy to receyve them now.

Map. - Praye, that those three dayes to come,
may satisfy those $\overset{\Delta}{\text{three}}$ dayes
that are past:

Δ Thursday Fryday Saterday last, wer lost by E.K. his disquietnes. God be mercifull unto us.

Δ. - I beseche you to let me understand whether
I shall take with me onely this table cloth.

Map. - With the shew stone, that is made for your self.

---

a voyce - Cause the boke to be made all redy.

Δ. - I understand that I shall cause the leaves to be
sylvered & so prepared.

Δ. - Misericordias Domini in æternum
cantabo: Eius nomen sit
benedictum ex hoc nunc
et in sempiterna sæculorum
sæcula: Ille solus est
Deus noster, Omnipotens
æternus et vivus:
Illi soli omnis honor, laus, et gloria.
Amen.

Cracoviæ

Saterday: Iunii 2°: Mane, circa 7am.

Post præces aliquot et petitiones meas: statim fere apparuit.

E.K. - I see him, that we call Gabriel, sitting in his Chayre
alone:

GOD.

Gabr.- *God, is a Spirit essentiall and in him self, Essentiall and working by him self: Essentiall in all works and dignifying them by him self: So that the begynning & ending*
of all things, that are all redy, or are in him all redy &
to come, is placed in the fowntayn, & well spring of all
life, cumfort & encrease; whereby we see that
the hevens & the mighty powres therin, from the highest
unto the lowest, things that shall have an ende &
the erth, with all that she bringeth furth: Yea
the lower partes (thowgh after an other manner
& by an other cause) do, all, hang, & are
established, in & uppon the unspeakable
powre, in the provydence of him.
How, therfore, can the hevens run awry?
or the erth (for the elect sake), want a Cumforter?
or the lower places, loke for Cumfort?
Yf it be so (therfore) that the hevens can not err:
or if the powr of god be so mighty, & so full of
prevayling.
Yf in the howse of light there be no darknesse
or from the hevens can descend no wyckednes:
(And why? bycause they are dignifyed in the powre
of god).
What is he, that shold live, and distrust the Lord:

The Divel.

But herein, The powre & quality of the divell is
not onely manifest, but allso still contendeth against
the powre & will of God: stirring up & pro=

Fasting misliked of the Divell.

voking man to fast at full banketts:
to study for good, and evill.
To rise up against the lord, & against his powre.
And to vex the lord him self: which can not
be vexed at the wyckednes of the divell.
Even for this cause, sayeth the lord unto you,
How long, will you wallow in wyckednes?

.Δ.
✕ Fortitudinem prevalescentem: Hæc enim Etymologia nominis eius est.

How long will you be drunken with folly?
How long will you rise up against the lord
& against $\overset{\Delta}{\textit{me}}$*?*

Saying:
And yf this be the powre of god,
Are these the Messagers of the highest?
Is this the will of god?
Or can it be that he hath care of the erth?

Blasphemies.

But these are the blasphemys of your mowth.

A ponishment of farder & Longer tyme yet of God his most mercifull visiting of us:

But I see, I must differr my self for a
tyme, and must rayse up a table where
there shall eate, more worthy.

Dealing with Divels.

Consyder what it is, to deale with divells:
Is it not, to take part with rebells?
Δ. ✕ Christ
Is it not to be traytors against the annoynted in
his own kingdom?
Is it not a greater synne then the syn of the
divell?
synned
For why, The Divell synneth in him self
& therfore had his fall.

The devills sophistry.

But your synne is in your selves, & by the divell,
& therfor, it is the greater.
But, as it is sayd before,

Supra.

Where is there a moniment uppon the erth
that the people have raysed up, in the
remembrance of wyckednes?
Many there be that saye, Lo, there is Hierusalem.
Lo, here was the Lord buryed.
Lo, here the fludds divided them selves.
With all the rest, in remembrance of the lord:
But none there is that saye,
Lo in this place, the wycked have risen up
& prevayled.
Therfor to Cleave unto the lord is good, and to follow a
sensible doctrine, which bringeth with it
self the lothesomnes of wyckednes, & the study to
do well, that the wycked may be confownded.
Alas: let the whole earth rise up, [thrusting up
his hand] *even this hand can gather them all*
to gither. What therfor can the lord do,
whan he frowneth?
Ô unreasonable creatures & worse then beasts,

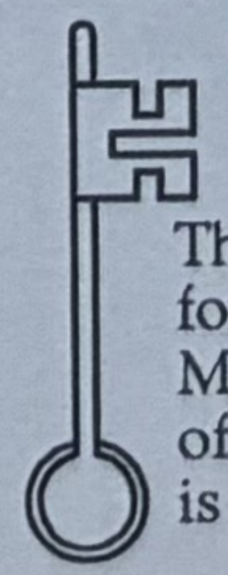
more ignorant than the beasts that grase in the
mowntaynes.
Are you not afrayed of the powre of god, when it
becommeth a skourge?
For, dowt you not, to deale with those that are
wycked? (you of no faith).
Wherfore hath the lord made the erth; but to be
glorifyed in the Creatures thereof?
And what is he that glorifyeth god on earth,
but man?
Think you not (therfore) that the lord hath not
care of his people?
Think you, that there is a Seat upon erth, wherein
he hath not hidden the might of his free powre?
Doth Sathan get a sowle, that he is not pryvy of?
Faith.
Beleve, ô you, of little fayth
for it is the powre of god,
it is the key of the whole world,
Faith is the key of mans conscience.
which is the key of mans conscience.
Yf he lok not the dore, but depart & leave
Ye devil is ye picklock.
it open: Wo be to that sowle: for the
prince of darknes entreth & is possessed
to the eternall wo of his dwelling place.
Yf, therfore, the erth be a Cave unto him, that
made it, (as appereth by his prophets, & by the
E.K. - Very vehe=mantly spo=ken.
sonne of god) What are you?
Or how empty are you? Whan you think,
it is in vayn, that the Lord hath appered
unto you.
A figure of the tyme to come. Vide lib. 19⁰. Pragæ. 27 Augusti.
But in you two, is figured the tyme to come.
For, many shall cleave unto the lord, even at
the first call: And many shall dowt of
the lorde, and not beleve him, for a season.
Vnum ovile.
But as you two shall dwell in one Centre,
(yf you (yet) do Loke forward, & step right)
So, shall the face of the whole erth be, for
950 yeres.
800, one hundred, and fifty yeres.
△Vide *Apocalyp.* cap 20.
Paradise.
(For the frute of Paradise shall appere; that nothing
Paradise was first made and last to be enioyed.
may be on erth with out Cumfort
For lo, the first shall be last,) &

Regnum Dei mille annor*um* de quo, Cap. 20 *Apocalyps*.
it shall be a kingdom withowt Corruption.
Now, Now, hath the Serpent wallowed his fill.
Now, Now ~~hath h~~ are all things in the pryde
of theyr wyckednes.
△ Antichr*istus*.
Now, Now, is the heyr redy, most like his father.
But wo unto the erth throwgh his government.
For, his kingdom shall have an ende with misery.
Dies no=vissimi isti sunt.
And these are the latter dayes.
The last Prophesye.
And this is the last prophesy of the world.
Now, Now, shall one king rise up against an
other: And there shall be bludd shed throwgh owt
Bella et contentiones.
all the world: fightyng betwene the
divell his kingdom, & the kingdom of light.
Contentions and quarells on the erth betwene
man and man, father & sonne, wife &
husband, kingdom & kingdom: yea even in
the very beasts of the felde shall there be hatred.
And into them shall the spirits of Contention enter.
Necessitie of things, vide post.
For, Now commeth the Necessyty of things.
E.K. - He now kneleth down.
Gabr.- As for you, thus, sayeth the lord,
Election.
I have Chosen you to enter into my barnes:
And have commaunded you to open the Corne,
that the Skattred may appere, & that which
remayneth in the sheafe may stand.
And have entred into the first & so into the
seventh:
·1· The twofold manner of this doctrine. ·2·
And have delivered unto you the Testimonie of
my Spirit to come.
For my barne hath byn long without threshers.
The Flayle for God his Barne.
And I have kept my flayles for a long tyme,
hid in unknowne places. Which
flayle, is the Doctrine that I deliver unto
you: Which is the Instrument of thrasshing,
wherewith you shall beat the sheafs, that
Vnum ovile futuru*m*, tam ovium iam sub pastore, qua*m* dispersarum, etc.
the corn which is skattred & the rest may
be all one.
(But a word, in the mean season)

If I be master of the barn,
owner of the Corn,
& deliverer of my flayle;
Yf all be myne,
(And unto you there is nothing: for you
are heyrelyngs, whose reward is Heven:)
Then see, that you neyther thresh,
Note. Bydding
Nor unbynde, untyll I byd you,
let it be suffycient unto you: that you know
my howse: that you know the labor I will
put you to: That I favor you so much
as to enterteyn you, the laborers within
my barne.
For, within it, thressheth none withowt my consent.
Our uniting promised.
For, in you shall many people be blessed,
and in you shall there be no division.
Esau et Iacob.
For Esau and Iacob shall be ioyned
to gither: & theyr kingdom shall be all one.
For as the Sacrifyce is, so must the preists be.
E.K. - Now he kneeleth down again.
My thinketh I here them say, What shall
A.L.
become of Lasky? E.K. - And so the people say.
- [Ask me no questions, but here what I have
to saye.]
As those that desyre to make a spedy dynner, & to
enterteyn theyr geasts, go suddenly out, and
gather the dryest wood in the wood pyle: Not
bycause it is more woodd then the other, but bycause
it is dry, & most apt for the spedynes of the
kytchen. So, is it with me, sayeth the Lord.
A.L.
For, I respect him not in that he is a man,
but in respect of the manner of his mynde,
and inward man; which I fynde in respect
A.L. the aptest in the world for some purposes of god.
~~of the world, aptest first~~ of my purpose, aptest
in the world. Bycause he naturally
hateth the wycked. Therfor naturally I love him,
yf
of whome I say, I swear, yf he follow me
(sayeth the Lord) I will be with him, as I

Δ. - Iosue cap. 5 & 6. ubi videtur Michael ille appareret &c.

A.L.
was with my warΔrier at Hiericho, and I will be mighty
with him, in this world, & a lover of him for ever.
Pride of A.L. suspected.
But my thinketh, he will be prowde.
Yf you fynde me weak: know you; that I am not
weak, of my self, but your own weaknes may
be your confusion.
Deus ignis: Nos autem, materia.
For I am a fyre: and take hold of such matter
as I fynde apt.
E.K. - He kneleth againe.
1 - I have now told you (my brethern) of, and of the
manner of the powre of god.
2 - Of the nature of hell & of her wyckednes.
Necessitie
3 - Of the course of the world, & of the Necessity of things.
4 - Of your election & of the ende therof.
5 - Of Lasky & why he is Elected.
Note:
6 - Now I am lastly to perswade you, by the powre
of god, that you make your selves apt & mete
Apt and mete matter.
matter: and that you may stand before the lord
as acceptable: which you shall performe,
yf you intend your former lessons.
Humilitie. Perseverance.
The grownd wherof is Humility and perseverance,
which, bycause they have byn often spoken of, I pass
with refering you to the consideration therof.
Giving you one warning, That this Action shall
A great Caveat.
never come to pass, untyll there be,
no remembrance of Wyckednes, or hell,
left amomgst you: and yet, after,
for a tyme, you must have patience.
For, your offyces are above a kingdom.
Hinder not the Lord in his expeditions.
Remember, he hath commaunded you to go to
We must go to the Empe=ror.
the Emperor.
[Happy is he, that ronneth, when he is byd Go.
And folish is he, that goeth not, when he
is bydden.]



The Place, for which My Angel of Creation is sealed.
There, use thy self: for it shall be a key of
thy Habitation: And for that place, is
the Angel of thy Creation sealed.
Love to gither: Be Humble: and Continue
to the ende.
Δ. - I under=stand as yet eyther the Em=perors court or Prage &c.

Δ. - Deo nostro, Immortali, Invisibili, omnipotenti,
et Patri misericordiarum, eiusque filio Redemptori
nostro, et Deo Spiritui Sancto, sit omnis laus, gloria
et gratiarum actio. Amen.

† Cracoviæ †

Monday: 4 Iunii, Mane, hora, 8.
Orationem dominica*m* genibus flexis recitavi
variasq*ue* iuxta proposita*m* materia*m* eiaculationes habui
variasq*ue* inter nos collationes, considerationesq*ue* ultimor*um* verboru*m*
ips*ius* Gabrielis, etc. After almost an howre after our sytting to
the Action, he appered.
E.K. - Gabriel is here agayne, in his chayre, and his dart upright in his hand
his dart is like a flame or staff of fyre.
Δ. - *Blessed be god.* Δ. - After his appearing, he stayed almost a quarter of an howre before he began.
Gab. - *As God in his essential being, is a Spirit, without demonstration, So are*
his profownd providences, works, and determinations, unhable to be
measured.
[E.K. - He maketh cursy, but nothing appeareth in the stone.]
Gab. - *Hereby may you fynde, that the love of god towards you (o wretches*
& synners) is more then a love: and more then can be measured.
Which was the cause, that with his own finger, (delighting in the
sonnes of Iacob,) he sealed this, saying, yea, with his owne finger,
this shew & signe of his excellent & more then love toward
his people.
God his Ialousie. *I am a Ialous god; which is as much to say: as; Lo, I am*
your frende: nay, rather, your father; and more then that,
Exod. 20. a. Deuter. 5. a. *your God: which delighteth in you: reioyseth in you, &*
loveth you with that affection, Δ. ✕ Ialousy. *which is more then love:*
which is as much to say, as my love is such toward you, as
I am to my self.
But, ô ye styffnecked Iues, ô ye strumpets, you despised
the love of God: you committed adultery, and rann into the temples
of Idols: which was the cause, that the same mowth, that praysed
you before, [E.K. - He maketh cursy often] *sayd allso, of you,*
Δ. - To Moyses Exod. 32. B. Deut. 9. C. *It repenteth me that I made this people.*
Let me raze them out, and make a people of the: Δ.
The Iues. *This Idolatry was the cause, from tyme to tyme, that you became*
captives: and of Enheritors, ronnagates, and without a
Master.
The unmeasurable love of God toward us, A.L. Δ. E.K. *Unto you allso, thus sayeth the lord (unto you, my brethern, I*
say, that are here) More then the love of a father, is the
love of god, toward you:
For, unto which of the Gentylls, hath the lord shewed him self?
Where dwell they, or where have they dwelled, into whose howses
the Angells of the lord have descended, saying, thus
and thus, doth the God of heven & erth meane to
deale with the world.
Exhortation to penance and amendment of life. *Think you not, that this, is more then love?*
Loke, therfore, narrowly, into your selves.
Uncover the doings of your life, & secret Chambers:
Enter into Iudgment with your selves:
Unto the I speake -- to E.K.
Hast thow not run a stray from the lord, & committed Idolatry?
Δ. - He told E.K. of his fawtes, which E.K. wold not express to me: and I desyred him to listen to them, and to do as it apperteyneth to a Christian &c.
Gab. - *But this sayeth the lord, I am a pure Spirit*

God. *that participateth not with the defyled: neyther can I enter in*
mercy, into that howse, which is defyled.
A great saying, my brethern:
For, hereby you are monished to make your Consciences cleane
to open your selves in purenes to the lord: that he may enter
into you, with Cumfort.
The Lord kept back. *For, so long as thow dealeth with wycked Spirits, will the lord*
kepe bak his hands: and thow kepest bak the lord.
For, shall it not be sayd hereafter? -
Lo, is not this man known, to have dealing with the
wicked?
And (as the foolish voyce of the people are,)
Is not this he that can constrayne the wycked?
with farder arguments, by repetition of thy doings.
Well, yf thow willt be the Minister of God;
yf thow willt go forward in his works:
The chief lesson. *Yf thow wilt see the happy tymes that are to come:*
Thow must absteyne from evyll; and thow
must swepe the sowle clean.
Thow must put on thy best garments,
And must become Humble and meke.
Let not thy Life, be a Scandale, to the will of
the lord, and to the greatnes of his works.
For, the powre that is within thy sowle, (in respect
The Essentiall Characterisation of E.K. his sowle: and so the cause of his Election. *of his Essentiall quid,) is of great force and*
hability to performe those things that procede with
powre: which is the cause that the wycked ones
obeye the; for, they feare, them selves, when
they see the Seale of thy Creation. Δ. - did finde or findeth
Aliter fortè of god his finding the. *This is therfore thy Cause, that god fynding the (as he*
passeth by, by his angell), fytt in matter, but, my
fitt - in matter. unfitt - in life. *brother (God knoweth), far unfytt in life.*
Ô, Consyder the dignity of the Creation.
Consider that the affection of God toward the, is more then
love.
See, how he beareth with thy infirmity, from tyme to tyme.
Ô, I say (yet), Enter into Iudgment with thy self:
And Consider, that thow art now at a Turning,
where, there lyeth two wayes:
One, shall be to thy Cumfort:
The other, to thy perpetuall wo.
Let not good grownd bring furth weedes,

lest it choke her self.
Δ. - We will call unto god for his mercyes, graces, & help &c.
- *Ô, consider, my brother that the appearing and works of the divell*
The Neces= sitie of the Divells doings. *are but of Necessitie.*
That is to say, $\overset{\text{he}}{\text{that}}$ those that are good, by resisting the divell,
may manifest & make playn to the powres and Spirits of heven
·1· eyther with good men *the strength of his fayth & assurance of his Hope: and*
so, Necessaryly, by the promise of god, enherit everlasing
life, to the which he is elected.
·2· or with evill men *To the wycked, that by cause of theyr disobedience, & partaking*
with them, that are the Angels of darknes (even
those, that strive against the lord), they might worthyly
be damned: according to the Necessity of God his
iudgment.
See, therfore, they appere unto the, eyther for the greatnes of
thy wyckednes, or els bycause they suspect the to be
Elected.
Yf thow therfore, think thy self elected, Despyse them.
Yf thow therfore think, to be a spirit dignifyed, & in
glory, Then be faythfull in the assurance of hope
and resyst the divell: that we may testifye
Testification Angelicall of E.K. his conversion. *the, before the hevens: and before the God of*
Iustice.
E.K. - He wepeth. —— Δ. - E.K. and I allso, could not hold our teares.
- *Ah, my brother, great are the Ioyes, of heven.*
Δ. Aº. 1582. Novembris 20. at Mortlak in my study: after none. *Remember, what hell is; for to the, the $\overset{\Delta}{\text{Fornace}}$ was open:*
Remember the $\overset{\Delta}{\text{Vision}}$ thow hadst of Hell, and of her powres,
at Mortlake.
For nothing (my brother) is done without a cause.
Remember, thow couldst not abyde it: No not
to see.
Think thy self accursed (therfore) if thow fele it.
For, if Sodom had seen it, they wold have byn
converted.
E.K. - He prayeth.
1 - *I have now told you, of the Ialousy of God.*
and of the cause therof.
2 - *I have also told you that the howse of God must be clene*
and without spott.
[E.K. - Now there cometh a brightnes abowt him.]
3 - *Lastly, I have told you, of that Necessity*
which causeth the divells to work, & appere,

---

and have exhorted you to the love of god, & repentance.
Which were the things, I onely had to speak of.
Δ. - *O lord, seing we are uniformely desyrous that the Actions procede, and that we crave thy mercy and graces, as well for the pardoning of our wickednes past, as for the confirmation of us in thy service. What shall we loke for towching the proceding, being thus stayed to our great greif.*
Gabr. - *You have to receyve the will of God (but what it is, I know*
Vide Maii 28. 1 *not): these three dayes, before you begyne your Iornaye.*
2 *And you are, allso, to lerne, what the Angel is,*
3 *& how many subiects he hath.*
Δ. - *Which Angel?*
Hyle. Gab. - *That governeth $\overset{\text{hyleich}}{\text{Hyle}}$,*
which is the matter of the 4 Elements.
And which onely, is an Element.
4 *The princis and Governors allso of the 4 Elements,*
(And of $\overset{\Delta\text{ the Elements}}{\text{theyre}}$ Generation,
How they receyve mixtion,
And in what quantitie)
5 *with theyr ministers that are under them.*
[Δ. - I sayd to E.K., *Those shall be part of your practise and portion.*
Gab. - *You are all, to ioyne ioyntly in the harvest of the Lord.*]
Δ Ergo 7½ degrees to every angle. *The Angels allso of the $\overset{\Delta}{48}$ Angles of the*
6
7 *Hevens: and theyr ministers.*
Thunders Wyndes. *For they are those, that have the thunders, and the wyndes*
at commaundement.
The full tyme. *These make up the tyme, & then, commeth the Harvest.*
E.K. - He is gone.

Δ. - Non Nobis Domine, Non nobis,
sed Nomini tuo Da gloriam.
Tu enim Altissimus, Omnipotens,
sempiternus, vivus, et verus Deus
noster es: unus et Trinus ∴
Cui Angelicus cælestisque chorus
decantate perpetuo, Sanctus,
Sanctus, Sanctus,
Dominus Deus Zebaoth ∴
Amen.

Cracoviæ

Fryday: Iunii 8: mane, hora 7½.

NOTA

Post præces, et eiaculationes varius, et gratiarum actiones pro magna misericordia Dei, erga nos et propter E.K., qui iam patefecit mihi horrenda et multiplicia heresium, et blasphemiarum dogmata, quibus illi hostes Iesu Christi illum imbuerant: et quod iam (confessione premissa) vellet Sacro=sanctum mysterium corporis et sanguinis Christi recipere, illisque malis Angelis renunciare: et omnes illorum fraudes detegere &c.

Conversio E.K.
ad Deum, abdicatis omnibus
Diabolicis experimentis &c.

Nihil apparuit hodie

Unacusto=med absence and silence.

Albeit the like had never happened to us (that I remember): but that eyther Clowde, Veale, or some voyce was perceyved by E.K., yet this doing we not onely toke patiently, but E.K. used many good reasons to prove that servants owght to attend so long, as it pleased theyr master to have them awayt his comming to any place, to them. And that, abowt our own affayres we are contented to use patience for a long time, but to awayt the Lord his comming or message, is a tyme better spent, than in any humayn affayres, &c.

He very playnely, and at large made manifest his conversion to god from the practises with wicked spirites: yea, that he was ready to burne what so ever he had of theyr trash and experiments.

That he wold write in a boke the manifold horrible doctrine of theyres, whereby they wold have persuaded him, that Iesus was not god.

— That no prayer owght to be made to Iesus.
— That there is no synne.
— That mans sowle doth go from one body to an other childes quickening or Animation.
— That as many men and women as are now, have allwayes, byn: That is, so many humayn bodyes, and humayne sowles, neyther more, nor less, as are now, have allwayes byn.
— That the generation of Mankinde from Adam and Eve, is not an historie, but a writing which hath an other sense.
— No holy Ghost they acknowledged.
— They wold not suffer him to pray to Iesus Christ, but wold rebuke him, saying that he robbed God of his honor, &c.

And so, of very many other most blasphemous Articles and points of Doctrine, whereof more shall be spoken in an other place.

This forbearing of our Instructors presence, I did expownd or coniecture to be done greatly for the honor of God, many wayes if the same were recorded somwhat nere to the very manner of the thing as it was.

For, so, shold appere to the posteritie, how truely it had byn sayd before that he shold be converted to God.

The matter made apt

How truely God did prepare E.K. his sowle to be a vessell, clensed, and so made apt for his visiting of him, in mercy and Cumfort.

Whereby the life of E.K. (now being amended, and his dealing with the wycked cleane left of) shold not be a Scandale to the will of the lord and to the greatnes of his works: as was Noted unto us in the last Action.

Allso I sayd that Not onely his Conversion recorded shold be a more evident argument of his so oft repeated Election.

Δ We left of hora 11.

But his patient attending this present day (two howres and a half, and taking all things in such sort as becam an humble and patient Servant,) will be a more sure and evident argument that it was no light pang such as he hath made uttward shew of, diverse tymes before: but a very harty and sincere conversion, such as with out all dowt will be fownd very acceptable to the highest.

Moreover, he declared that abowt 9 or ten dayes past, he did intend to have gotten away secretly by the help spirituall of those, with whome he had so long delt: And therfore that tyll now, he delt hypocritically.

But, where as they to fore, were ever accustomed to thretten him Beggery (a thing which he most hated and feared,) That Now he careth not yf he shold have want; yea he toke it neyther to be shame or synne to beg: and that he now made more accownt of God his favor and life eternall, than he doth of all transitory welth and riches, and theyr snares, withall.

Allso he now perceyved his great error wherein he was of late, whan he wold for an assured temporall mayntenance, have forsaken the dealing with the wycked, and so more willingly wold have followed these actions without repyning: Saying now, that he is No perfect Christian, who, for mony, must be hyred to forsake the divell and his works &c ∴

And as for the Issue of these Actions, he wold never eyther dowt, or mislike, how so ever they fell out; assuring him self, That God wold do all things best, and for his honor, &c. Many other his sayings, very godly I omitt, thinking these suffycient here.

Δ. - *O Almighty, eternall, and most mercifull God, we thank, glorify and prayse the; O blessed and most glorious Trinitie, we will for ever magnify thy unspeakable providence, favour, Election, and Conversion unto the.*

Conversion

O blessed Iesu, *we will for ever extoll thy merits, Loving kindenes, & Long suffering toward us, and thy Triumphant proceding against* Sathan, *and his ministers, for thy Elect Sake.*

O holy Ghost *the directer into all truth, and Cumforter of thy Elect, Confirme, and Establish our harts with thy gratious and contynuall zeale, and Love of Truth, puritie of Life, Charitable humility, and constant patiency, ~~for purifying of~~ to thy well pleasing untyll the ende, ~~and are thy Eternall bliss en~~ That after this life (throwgh the Mercy of the father, and Merits of our Lord* Iesus Christ, *and*

Confirmation prayed for.

thy Charitable embracing of us), we may for ever
enioye the hevenly kingdome, Among the blessed
Angells, and all the dignifyed Cumpany of mankinde.
Amen, Amen, Amen.

* * *

Cracoviæ

Monday: Iunii 11: Mane, hora 7¼

Δ. - After our prayers due, and thanks to the Almighty for his great mercyes and powre shewed in the conversion of E.K. We stayed still attending some shew, as we were accustomed to receyve: and among diverse our short discourses of our faith, hope, patience, Constancy, humilitie, and other our duetyes requisite in this Action, and in the servyce of God, E.K. of him self sayd these sentences, worthy to be recorded as the evydent token of his sownd and faithfull Turning, and entent to cleave unto the Lord.

·1· E.K. - *I acknowledge, my Synns have deserved that this seven yere, I shold have no shew or sight of his good creatures.*

·2· E.K. - *Yf I shold sit thus, for 7 yeres, attending the pleasure of God, I wold be contented.*

·3· E.K. - *I repent me nothing of that I have done in forsaking those I was wont to have to do withall: &c.*

E.K. - In the stone Nothing appeared all this while of our sitting here.

Δ hora .11. we left of, so we attended 3 howers and 3 quarters.

Δ. - Nihil visibile apparuit
in Chrystallo sacrato,
præter ipsius Christalli
Visibilem formam: ut E.K. dixit.

Δ. - I will affirme nothing in this case, but this my coniecture may be recorded: The cause of the Non appearance the last fryday, and now this Monday, may be this;

·1· That, as we lost & refused three dayes assigned by our Instructors, to finish all in; So now we shall call & request three dayes, and have Nothing: as, these two dayes, it hath falln oute: and it is possible, one day more, we shall have the like Non aperance.

The Iustice of God.

Or els

Vide supra.

·2· According to the premisses; Onely, three dayes before our Iornay shall be begonne, we shall have that delivered us, which in the three lost dayes, we shold have receyved, &c.

Or els

·3· That great Caveat, before Noted (on Saterday Iunii ·2· last past), may have some forewarning of *this our patience to be used after our Conversion unto God*: The words then recorded are these:

The Con=version of E.K., before made manifest.

This Action shall never come to pass,
Untyll, there be no remembrance of
wickedness, or hell, left amongst you.
And yet, after, for a tyme, you
must have patience:
For, your offices are above a kingdome.

To conclude; what so ever, with God, is known and used as the true cause, we are contented: Nothing Dowting of the goodnes, and wisdome and powre of God to performe his promises and Covenant made to and with us, for our services to be used to his honor and glory.
Most willingly and patiently, we wyll attend the will, and pleasure of the highest herein: Intending henceforward (by the help of god) not to give our selves over unto, nor easyly to be invegled or allured of the Temptations of the World, the flesh, or Divell ∴

For which our disposition of mynde,
and all other benefits receyved from
above, we render most humble, harty,
and entyre thanks, to the Almighty
most glorious and blessed Trinitie:
Amen, Amen Amen.

* * *

† Cracoviæ

Monday: Iunii, 18: Mane; hora 8.

Δ. - After the Lords prayer and some other peculier prayers and
thanks giving for the exceding great mercyes shewed in
the converting & reforming of E.K.: and my promising
to record the Act therof, as well as god shold give me
grace: and allso craving ernestly for Cumfort to be given
to A.L., being somwhat oppressed with pensifenes, to see
his own subiects and servants to triumph against him in his
low estate from high, and all for lak of mony and
welth &c.
Suddenly appeared a mighty long & big arme and hand
in the ayre, to catch at the shew stone: and E.K.,
meaning to save it from him, put his hand on the stone &
immediately the stone was out of the frame, we know not how,
& lay by on the cusshen &c.

Post mediam horam ab initio.

And then sone after appeared Gabriel, in all manner as he was wont, and
on the right side of the stone (that is against E.K. his right
hand) as he was wont.

Δ. - Gloria patri, et filio et Spiritui Sancto, sicut erat in principio
et nunc et semper, et in sæcula sæculor*um*. *amen.*

Gabr.- *The Cumfort & peace of the* father, sonne, & holy ghost,
be amongst you, quicken & confyrm you.

Δ. - *Amen.*

E.K. - *I pray you, what was that, that wold have snatcht the shew stone ?*

Gab.- *Let his howse come, that his Iniquity may be seen.*

E.K. - I see many howses, and besydes them a fayre howse
separated by it self, the howse is of stone & wood,
& a square thing in the ende of it like a Turret.
The howses of the town are low wooden howses smalle:
There appear in that od howse fellows, in red coates: like
poland cotes.

This semeth to be Grodno Castell in Littaw, where the King now is.

Now I see a big man sytting within the howse affore the
wyndow: and the howse is hanged with turky carpets,
and there is wrowght in one of the carpets (iust
affore the dore), a man on horsbak, with a sword
in his hand: and the man is like the man
I saw at Mortlak, with a wart on his cheke:
There stand by him two boyes: they have red coates
on: one of them is a little fayre boye: There
standeth a man by with a sword, which he delivereth
to him that sytteth, & he loketh on it, being gylt,
& graven on it, & layeth it down, on the table.

The Armes of Lyttaw.

Δ. - There semeth to be magicall characters en=graved.

Gabr.- *This is a sword, wherein he putteth his trust, but it shall fayle him.*

E.K. - Now that man calleth the lesser boy to him, &
the boy theruppon ronneth a long a gallery.
Now that man, with the wart goeth out after,
strowting him self, & no body with him: Now he
calleth that lesser boy to him, & maketh
signe to him, smyting, one hand on an other, &

and drawing it under his throte: as thowgh he threatened the boy,
unless he kept secret. Now he commeth to a dore and knocketh, & one like an
Italien letteth him in.
There he hath in the corner, a frame of wood and a great
stone in the myddel of it (of abowt 16 ynches square),
and ther is a fyre on that stone, on the myddell of it.
Now he taketh that engyne, or frame with the fyre betwene him &
that man (like an Italien) & carryeth it into an other
chamber.
There they have a dead mans hand.
Now he taketh out of his casket, a blak box, of yern (as
it shold seme, by the blaknes of it). The box is abowt
a fote long.
Now he hath set down the box, and the same is open,
& therein appereth an image of wax, of blackyshe
cullor like shomakers wax.
There is one like an angell made of red stuff, standing
at the hed of the image holding like a skarf over
the face of the image.
The image is mervaylously skratched & rased, or very
rudely made with knobs & dents in the leggs of it.

The man with the wart invocateth.

Now he loketh fowre wayes, & speaketh (the man with the
wart on his face).

Note bycause No wycked powre can enter within the stone.

The howse affore mentioned semeth to stand without the
stone, & beyonde the stone.
Now they powre blud out of a basen uppon the fyre,
& lay the hand uppon it: & it fryeth in the fyre.

Close without any slytt but where there armes ar put out

Now he & the Italien like man hath put on apparell,
blak: like gownes: ech of them, & the engyne
semeth now to be set in a chymney.

Gab. - *Be it, as it was.*

Δ Fumi quasi, sunt spir*it*us qui venerunt, vocati ante.

E.K. - There be 6 smokes, like 6 men standing abowt
them: & they go like smokes out at a wyndow,
& there standeth one like a great man, & he
taketh them, & wyndeth them up as they come out
at the wyndow.
Now all that shew, is vanished awaye.

Gab. - *This is the cause, that Lasky is poore.*
This is the seventh Image that he hath skraped so.

Δ. - *As it is the seventh, so (I trust) it is the last.*

Δ. Ergo, A° 1581, 6 Februarii inceperunt die Lunæ.

Gab. - *This is three yeres, 4 monthes, and 10 dayes,*
synce they began. So long hath the Angell
of the lord, byn redy, for thy savegard (ô Lasky),

standing at the wyndow: and ready to bind up myschief
prepared against the.

The Angel standing at the window wynding up the 6 smokes.

This myschief shall light uppon his own hed.
But yf thow remayne my servant, & do the works
that are righteous, I will put Salomon *behinde*
the, & his riches under thy feete.
Be therfore Cumforted *in me: for the breath*
thow breathest is myne, and the body that thow
dwellest in is the work of my hands.
The earth from whence thow camest is myne allso.
It is I therfor that cast down, and none but I
that cast up agayn.

yf

E.K. - All the stone is become full of a smok.

Gab. - *Art thow sure that the sonne shyneth?* [pointing to Δ]

Δ. - *I am, as much as my eye may iudge.*

A.L.

Gab. - *So sure it is, that he shall rayng: and be the King of* Poland. Δ. - Allwayes I understand a condition, yf he do &c.

Δ. - *The will of God be done, to his honor & to the cumfort of his Elect.*

Gab. - *Make haste, for your Iornay.*

Δ. - *O Lord, the man is redy (in manner) but habilyty wanteth: and to ax thy help herein, we dare not, but as thy will is, so be it.*

Gab. - *To talk with God for mony is a folly; to talk with god for mercy, is great wysdom.*

Δ. - *Lord, this mighty arme & hand, which here appeared, & wold have snatched at the stone, what was it, & who sent it?*

Gabr.- *It is a wycked powre, which the Kings enchanters have sent amongst you, but he hath his reward for retorning.*

Δ. - *What was his entent, I beseche you, & I mervayle that his enchanters were hable to detect any of our doings to the king.*

Gab. - *The king knoweth not your doings.*

Δ. - *I beseche you, as concerning the 48 leaves, being commaunded to be bownd, & to be sylvered, what, yf I caused ·7· white leaves to be bownd before & seven behinde, for the more aptnes ‖ for the bynding?*

Note

Gab. - *Use thyne owne iudgment.*
God will appere no more unto you, untyll you take your Iornay ∴ Δ. - *We beleve, The Lord will perform his ‖ promises.*

Gab. - *According to your fayth, be it unto you.*

The white Curten.

E.K. - Now he hath pulled a white curten abowt the stone & the stone is dark.

Δ. - Semper laudetur qui Trinus et
unus est, Omnipotens et sempiternus.
Amen.

1584
Wensday. Iunii 20 / a meridie

Cracoviæ

Δ. - It is first to be Noted, that this morning (early) to E.K., lying in his bed, and awake, appeared a Vision, in manner, as followeth: one standing by his beds hed, who patted him on the hed iently, to make him the more vigilant. He seamed to be clothed with fethers, strangely wreathed abowt him all over, &c.

There appered to him [E.K.] 4 very fayre Castells, standing in the 4 partes of the World: out of which he hard the sownd of a Trumpet.

Then semed out of every Castell a cloth to be thrown on the grownd, of more then the bredth of a Table cloth.

Out of that in the east, the cloth semed to be red, which was cast.

Out of that in the sowth, the cloth semed white.

Out of that in the west, the cloth semed grene, with great knops on it.

Out of that in the north, spred or thrown out from the gate, under fote, the cloth seamed to be very blak.

Out of every gate then yssued one Trumpeter, whose Trumpets wer of strange forme, wreathed, and growing bigger and bigger toward the ende.

After the Trumpeter followed 3 Ensigne bearers.

After them 6 auncient men, with white beards, and staves in theyr hands.

Then followed a cumly man with very much apparrell on his back, his robe having a long trayn.

These Crosses semed not to be on the grownd but in the ayre in a White Clowde: The great crosse semed to be of a clowde like the raynbowe.

After him cam 5 men, carrying up of his trayn.

Then followed one great Crosse, and abowt that 4 lesser Crosses.

These Crosses had on them, ech of them, ten, like men, theyr faces distinctly appearing, on the fowre partes of the Crosse, all over.

After the Crosses, followed 16 white Creatures.

And after them, an infinite number semed to yssue, and to spred them selves orderly, in a cumpas, allmost before the 4 forsayd Castells.

Uppon which vision declared unto me, I straight way set down a Note of it: trusting in God, that it did signifye good.

After None, as E.K. sat by me, he felt on his hed some strange moving: whereby he demed that some Spirituall Creature did viset him, and as we were contynuing to gither, and I had red to E.K., some rare matter out of Ignatius Epistles, Polycarpus, and Martialis; some, of the Sacrament, and some of the Crosse; a voyce answered, and sayd,

A voyce - *That is true, that the Signe of the Crosse is of great force and Vertue.*

After this the Spirituall Creature seamed to E.K., to be very heavy on his right sholder, as he sat by me, in my study. And as E.K. considered the numbers of such as he had numbred to pas out of the 4 gates, (it is to wete ·1· 3· 6· 1 ·5·). The Spirituall Creature sayd, *The Number 16, is a perfect number, consisting of 1· 3· 6· 1· and 5.*

He sayd, farder more, *God the Father, is a standing Piller.*

Δ. - Uppon which word, I axed him, yf I shold write such matter as he was to speak, and he answered to E.K. at his right eare.

- *Yf thow wilt.* ---- Δ. - His voyce was much like unto a mans voyce not base, nor hollow.

- *Divided with a straight line, is One and two.*

Δ. - *What is to be divided with a straight line?*
- *The Piller.*
Δ. - *In the name of* Iesus, *who art thow?*
- *The servant of God.*
Δ. - *Art thow sent from god, with good tydings or message?*
- *What I am, he knoweth, of whome I beare witness.*
Δ. - *What is your name, eyther as you are Notifyed among the blessed Angels, or called by, of any mortall man?*
- *Yf you be of Verity, and so of charity, you can not mislike my speches.*
E.K. - He sayeth nothing.
Δ. - Belike he is not sent unto us by god: for if he were, he wold do his message.

Δ. This AVE is one of Filiis Filiorum, of whose order, Rocle. is: vide sup. lib^o.2^o, et 4^o.

- *I am* AVE.^Δ
Δ. - *Yf you be* AVE, *In the name of* Iesus, *say, that all wycked Angells are iustly condemned: and, that, by the mercy of God, in the merits of* Christ, *Mankinde, elect,* ·1· *is to be saved.*

* E.K. and I had sayd now in our talk to gither that God wold not viset us but at the dayes of iornay taking (as was last affirmed). Therfore what so ever cam before was to be dowted as an Illusion: He Therfore answereth first one dowt, and then to my request he maketh answer.

Misericordia Dei.

Ave - *The Visitation* of God, is two fold: In respect of his Secret Will and purpose: and in particularitie.*
And in that he hath ·2· *sealed us, with the good will of mankinde to theyr Cumfort.*
But yf I be a scandale to the Word, then am I not of righteousnes:
But my righteousnes, is of the worde: Therfore, That, I viset you ·2· *of my self, can be no offense.*
Those that are and dye in wikednes, are dishonorable, and far from the mercyes of God: For it is written, I am a god to the Living.
Therefore, do I dishonor them: such (I say) as are wicked.
The Mercyes of God (which is the true Manna), Cumforteth the Cumforted, and giveth hope of amendement, of such as runne astray, are synners, and may returne
Therfore, I say, The Mercyes [of god] *(which is the fowntayn and swetenes of the love of God) is a thing most blessed, most holy, most to be desyred in heven and earth: and of me, the Creature and servant of God, to be reverently spoken of, and required.*
For, it is the fode wherewith we live: even the very bred, wherewith we are reioysed. Thus much, thow hast required.
Δ. - I did so∴ *For, so, is his Iustice against the impenitent, and his mercyes to his Elect, testifyed truely.*
Ave - *Have patience: I will returne after a few moments.*
Δ. - Hereuppon, (in the mean space,) we considered the premisses: and liked very well of the scandale, or offense, avoyding: Bicause it was lastly (Iunii 18) sayd, *God will appere no more to you, untyll you take your Iornay.*
And secondly he answerd my request of God his Iustice against the wycked Angels, and allso of his mercyes toward mankinde.

Note this manner of a thing felt warm on the right sholder.

Δ. - Abowt a quarter of an howre after, there seemed a thing to come agayn on E.K. his right sholder: and (as before) he caused his sholder to be very warme when it lighted on.
Δ. - Benedictus qui venit in nomine *Domini. Halleluyah.*
E.K. - *Amen.*
Ave - *The place is sanctifyed.*
Δ. - Sanctus, Sanctus, Sanctus est *Dominus* Deus Zebaoth.

Ave - *I, in the favor God, considering (and by force of his secret love toward you) how* Sathan *purposeth, yet, and dayly to overturn you, thowght good (throwgh the mercyes of God), to prevent his mallice, and the effect therof.*
Δ. - O *blessed, be thow, our God of mercies and all Cumfort.*

For the Glory of God.

Ave - *That (allthowgh, yet, the Harvest be not), the Vyneyard might yeld some frute: whereby God might be glorified: and you, (in despite of the World), revived and cumforted, might reioyce, and shake of the presente cares to come.*
For yf those that be unworthy, can seeme to be lifted up, and to enioye the frutes of the earth, by the Tempter: Much more owght the true Servants of God, to feele his fatherly goodnes.
Those that trust in me (sayeth the Lord) shall not be driven to despayre: Neyther will I suffer the beasts of the feeld to tred such as I delight in under fete.
The erth is myne, and the Glory therof: The hevens are myne, allso, and the Cumforts that are in them.

Sathan his mallice against us.

The mallice of Sathan provoketh his own confusion where he thowght to prevayle: So god suffereth his to be proved that the afflicted might be comforted, and the afflicter confownded.

Why hath (Therfore), the father of Darknes, rysen up, saying,
1 *I will shut up the earth from them?*
2 *I will seall up the myndes of men: and they shall become barren towards them?*
3 *Theyr miseries shall be great, even unto death?*
For this cause: That he might waken the Lord, when he is a slepe: That those that trust in him, might be cumforted.
He hath sealed the earth from you, and I will open it unto you:
He hath sayd, you shall be poore:
But I say, you shall become excedeing riche.
1 *I will bless you with a two fold blessing: That* ·1· *the earth may be open unto you (which, at last, you shall Contemne).*
2 ·2· *And that my blessing and Laws may dwell amongst you: Where you shall, reioyce, unto the ende.*
Δ. - Ô *blessed, blessed, blessed God of powre, Goodnes, and Wisdome.*
Ave - *This was the cause that I appeared to the,*^E.K. *this Morning.*

Governers of the Erth.

Now therfore, Harken unto me: For I will open unto you the secret knowledge of the earth: that you may deale with her, by such as govern her, at your pleasure: and call her to a reckening, as a stuard doth the servants of his Lorde.

4 Angeli Terræ.

¶ *Expownd the Vision:*
The 4 howses, are the 4 Angels of the earth: which are the 4 overseers, and Watch towers: that the eternall God in his providence hath placed, against the usurping Blasphemy, mysuse, and stelth of the wicked and great enemy, the Divel.
To the intent that being put out to the earth, his envyous will might be brydled, the Determination of God fullfilled, and his Creatures kept, and preserved, within the Cumpas and measure of order.
What Sathan doth, they suffer.
And what they wynk at, he wrasteth.
But when he thinketh him self most assured, then feeleth he the bytt.

In each of these howses, the Chief Watchman, is a mighty prince, a mighty
A King. Angell of the Lord: which hath under him 5 princis (these names
5 Princis. I must use for your instruction)
The seales and Authorities of these howses, are confirmed in the begynning
of the world.
Unto every one of them, be 4 characters (Tokens of the presence of
the Sonne of God: by whome all things were made in Creation),
The Crosses. Ensignes, uppon the Image whereof, is death: whereon the
† Redemption of Mankinde is established: and with the which
he shall come to Iudge the Earth.
These are the Characters, and naturall marks of holynes.
4 Angels. Unto these, belong 4 Angels severally.
The 24 Seniors in the Apo=calyps. The 24 olde men, are the 24 Seniors, that St Iohn remembreth.
These iudge the government of the Castells, and fullfill the
Will of God, as is written.
The 12 names of God. The 12 Banners are the 12 Names of God, that govern all the
Creatures uppon the earth, visible and invisible: compre=
hending 3, 4, and 5.
The Angels of the Thir=tie Ayres. supra. Oute of these Crosses, cam the Angells of all the Ayres: which
presently give obedience, to the will of man, when they see them.
Hereby may you subvert, whole Cuntries, without Armies.
Which you must, and shall do, for the Glory of God.
The use in Practise. By these you shall get the favor of all the princis, whome you
take pitie of, or wish well unto.
Hereby shall you know the secret Threasures of the Waters,
and unknown Caves of the Earth.
And it shall be a Doctrine, for you only, the Instrument
of the World.:1:
The higher Instructions. For, the rest of your Instructions, are towching the hevens,:2:
and the tyme to come: of the which, this is the last
and extreame knowledg.
This will I deliver unto you, (bycause I have yelded you
before the Lord):
On Monday next. 25 Iunii. Uppon monday next, I will appeare unto you, and shall be
a lesson of a few dayes.

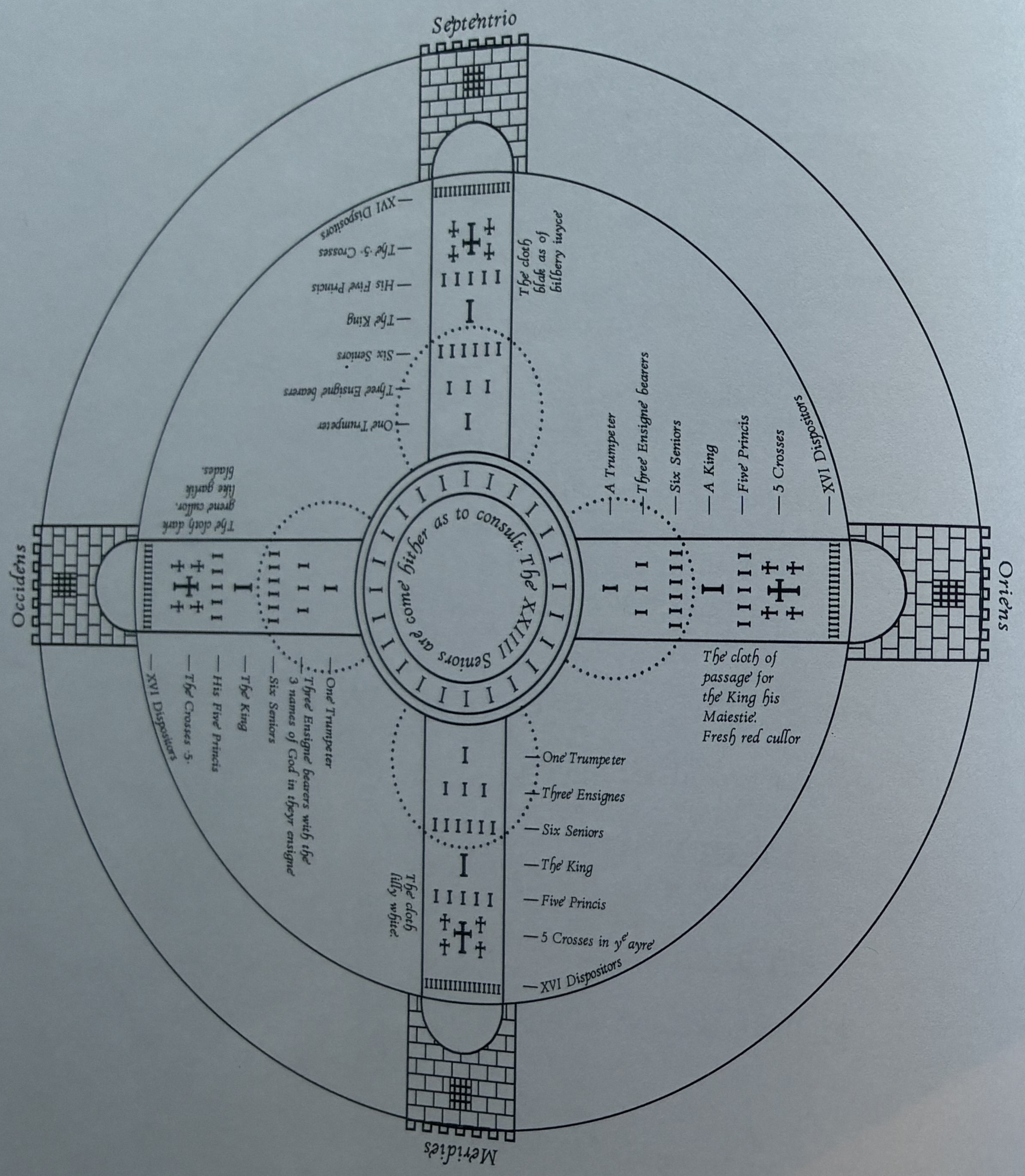
E.K. - The Will of God, be done.

Δ. - Amen.

Ave - In the mean season, desyre you of God, such things, as are necessary
for you.
A blessing. He that filleth all things, and from whome all things
Live, and in, and throwgh whome, they are Sanctifyed,
bless you, and confirme you, in peace.

Δ. - Amen.

Δ. - I beseche you, to Notify this mornings Vision, by words:
as all other holy prophets, have recorded theyrs.


Septentrio
Oriens
Meridies
Occidens
The XXIIII Seniors are come hither as to consult.
The cloth blak as of bilbery iuyce
—XVI Dispositors
—The ·5· Crosses
—His Five Princis
—The King
—Six Seniors
—Three Ensigne bearers
—One Trumpeter
—A Trumpeter
—Three Ensigne bearers
—Six Seniors
—A King
—Five Princis
—5 Crosses
—XVI Dispositors
The cloth of passage for the King his Maiestie. Fresh red cullor
—One Trumpeter
—Three Ensignes
—Six Seniors
—The King
—Five Princis
—5 Crosses in yͤ ayre
—XVI Dispositors
The cloth lilly white.
The cloth dark grene cullor, like garlik blades.
—One Trumpeter
—Three Ensigne bearers with the 3 names of God in theyr ensigne
—Six Seniors
—The King
—His Five Princis
—The Crosses ·5·
—XVI Dispositors

Ave -

A Vision

The signe of the Love of God toward his faithfull.

Fowre sumptuous and belligerant Castells, out of the which sowded Trumpets, thrise.

The signe of Maiestie, the Cloth of passage, was cast furth.

Red. *In the East, the cloth red; after the new smitten blud.*

White. *In the Sowth, the cloth white; lilly cullor.*

Grene. *In the West, a cloth; the skynns of many dragons, greene:* *garlik bladed.*

Black. *In the North, the cloth, Heare, cullored, Byllbery Iuyce.*

The Trumpets sownd once:

The gates open:

The 4 Castells are moved.

There yssueth 4 Trumpetters: whose Trumpets are a pyramis, six cones, wreathed.

There followeth out of every Castell, 3, holding up thre banners displayed, with enseigne, the names of God.

There follow Seniors Six, alike from the 4 gates.

After them commeth from every part, a King: whose princis are five, gardant, and holding up his trayne.

Next yssueth the Cross of 4 Angles, of the Maiestie of Creation in god, attended uppon, every one, with 4: a White Clowde, 4 Crosses, bearing the Wittnesses of the covenant of god, with the prince Δ. King *gon oute before: Which were confirmed, every one with ten angels, visible in cowntenance.*

40 Angels, on the 4 crosses, attending on the Principall.

16 Angels. *After every cross, attendeth 16 Angels, dispositors of the Will of those, that Govern the Castells:*

They procede:

And, in, and abowt the middle of the cowrt, the Ensignes kepe theyr standings, opposite to the middle of the gate.

The rest pause.

The 24 Senators mete.

They seme to consult.

EK, AVE, *STODE BY THE SEER:*
Yt Vanisheth.

So I leave you.

Δ. - Omnium bonorum largitori Omnipotenti Deo, sit
æterna laus, gratiarum actio,
honor omnis, et Iubilatio.
Amen.

Iunii 22. 23:

Note

On Friday, and especially Saterday, E.K. had great Tentation not to credit this Action, and was sayd unto by a voyce, how our Instructors wold use cavillation of our disordred life, to forsake us, and not to performe, according to our expectation, of the former promises to be performed by them. A voyce sayde, likewise, to him, that A.L. shold not go to the Emperors Court, for lak of mony: For he shold get none here. Likewise, it willed him to go up into his studye and he wold shew him all the effect of our instructions receyved. E.K. complay=ned to me how he was thus grevously molested by such meanes, and all most browght in despayre. But I comforted him as well as I could (my self being, inwardly, most sorrowfull), and made my moane to god by prayer, when I was alone: for him, and our Cause. Moreover, he could not be perswaded by me that good angels wold undertake to help us to any relief by mony or threasor: affirming that it appertayned to the wicked ones: seing they wer the lords of this world: and the kingdom of god was not of this world: &c. I sayde, that the wicked wer in the world, and of the world: but the elect wer in the worlde, but not of the world: To be of the world, was to be in love with the trade of the vanities of this world, and to follow them. And that mony and Riches wer things indifferent: good, if they wer well used: and evyll, if they wer evilly used. And that, Bonis omnia coöperabantur ad bonum. Therfor the godly (as the patriarchs and many now a dayes), might have mony; but to use, not Abuse it: and that such, is our case and necessary request to god, &c.

Ioan. cap 15 C/ Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus.
Ioan. cap 17 C/ Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego non sunt de Mundo, &c.

* * *

Sonday, Iunii 24: a meridie horam circiter tertiam.

Δ. - Note, while at my lodging (by Sainct Stephens), I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: E.K., was at my Lord A.L. his lodging (at the Franciscan fryers, where he lay at Physik) and at the same tyme, this happened, as followeth, ~~While A.L. was reding Rofensis Psalm~~ As my lord A.L. and E.K. sat to gither, conferring and consulting of our affayers, of gods mercies, and of sundry Tentations of the Spirituall Enemy;∴ Suddenly, uppon E.K. his right sholder, did a hevy thing seme to sit, or rest, Whereof he told the Lord A.L.: And afterward, was this Voyce, uttred, by that Creature, in Latine:

∴ and afterward, as the Lord A.L. was reding Rofensis Psalm, de Fiducia in Deum.

> Lasky, veniet tempus, cum tu portabis versum
> sedecim*um*, illius Psalmi undecimi, in vexillo tuo,
> & vinces inimicos tuos.

Then A.L. sowght in David Psalter, for the eleventh psalme and 16th verse therof: and while he was so abowt that psalme, the voyce sayd, that he ment not that Psalme of David, but the eleventh psalme of Roffensis: which Psalme the Lord A.L., was, then, in reading to E.K. and was abowt the verse, Hic labor ac dolor &c., being the sixth verse.
By and by after, the voyce sayde, in english:

> *Trust thow, in God.*

Hereuppon the Lord A.L. did reade furth that Psalme of Roffensis, and when he cam to the 16 verse thereof, being

> Si ambulavero in medio tribulationis, me custodies
> adversus inimicos tuos: manum tu*am* extendes, et
> dextera tua me salvabis.

Thereuppon the voyce sayd, *Putto the first line of the next verse:*
And that was, Domine tu o*mn*ia pro me perficies.
And as he wold have red farder, the voyce willed him to stay at those words, and sayd as followeth:

> *I sweare unto the, by the true, and Living God,*
> *that this shall come to pass.*

Vide anno 1585. Iunii 12. Cracoviæ.

Then E.K. sayd unto the creature: *In the name of God who art thow?*
And he answered, in Latin, and sayd,

> Ego sum AVE, cras plura audietis.

Δ. - Gloria, laus, honor et gratiar*um*
actio peren*n*is sit Deo n*os*tro, o*mn*ipotenti
et Misericordi. *Amen.*

Monday 25 Iunii: mane hora 7^{am}:

Δ. - *Orationem* Dominic*am* pronunciavimus, et aliquot alias oratiunculas ex psalmis &c.
After we had sit a while to gither conferring of Ave his vision &c.
Ave. A voyce sayd, *Bring up the Shew stone.*
Δ. - I had set it down on the Table, behinde the Cusshen with the Crosses, for I had furnished the Table with the cloth, candells &c., as of late I was wont: Hereuppon I set up the stone on the Cushen.
E.K. - There appereth in the stone, like a white Curten all over the stone.
After a while it was drawn and layed on the bak side of the stone, on a heap to gither.
Now here standeth one in a white garment, with a white Cerclet
ΔAve. abowt his hed, like a white smoke. I remember not that ever I saw this Creature before: his garment is tucked up.
ΔAve. - *Who is he, that is riche?*
Δ. - *The Lorde of All.*
- *He it is that openeth the stoare howses: not such as fly away with the wynde: but such as are pure and without ende.*
Δ. - *Blessed be his name for ever.*
- *To the pure in Spirit, and such as he delighteth in ∴ Amen.*

Δ Da verbu*m* tuum in ore meo, et sapientia*m* tua*m* in corde meo fige.
Dixit Do*minus*, Invoca nomen meu*m*, et mitta*m* vobis verbum quo fabricavi terra*m*, et responsu*m* dabit de se, et testimonium dabit de se. Vt in testimonio vincat malos.
E.K. - Now is there fyre cum, and hath consumed this Creature
Δ Quasi figura de Terra renovanda. { all to peces, and he is fallne down to ashes.
Now he riseth up, and he is brighter then he was before.
- *So doth the glory of god, cumfort the iust, and they rise again, with a threfold glory.*

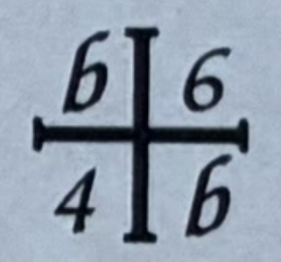
Δ. - A pause was made.

E.K. - Now he spreddeth the Ayre, or openeth it, before him, and there appeareth before him a square table.
The Ta=ble of the Erth. Δ. - He taketh of the cullored cloths in due order, respec=ting the 4 partes of the World. {
Now he taketh of the table a blak carpet.
Now he taketh of a green carpet.
Now he taketh of a white carpet.
Now he taketh of a red cloth.
And now the Table appereth to be made of erth, as potters clay, very raw earth.
E.K. - The Table hath 4 feete: of which two towche the grownd, & two do not: The feet seme allso to be of earth. The table is Square.
E.K. - On the left corner (fardest from E.K.), did a T appere on the table: out of the top of this T do 4 beames issue, T of cleare cullor, bright.
- *That part* [pointing to that T] *of the table of the erth, is of those that govern the erth: that are governed by the 7 angels: that are governed by the 7 that stand before god, that are governed by the living god,*

---

which is fownd in the seale of the Living God, (Tau, with the 4), *which signifye the 4 powres of God, principall in erth &c.*
יהוה - *Move not for the place is holy, and become holy.*
- *I sayd not so, he sayd it, that beareth wytnes of him self. Unto this, obey the other 3 angels of the Table.*
☞E.K. - On the other farder corner of the Table (on E.K. his right hand) is a Cross, like an Alphabet Cross, thus ✠.
This cross & the other T do seme to be uppon the table, in a dymm dunnish, or ashy cullor. All the Table over semeth to be skribbled & rased with lines.
The Erth. ✠ - *The Erth is the last; which is with the Angels, but not as the angels, and therfor it standeth in the Table*
* Vide 1582, 20 Martii: libº. 2º. *of the 7*angels, which stand before the presence of god, in the last place, without a letter, or number: but figured by a Crosse.*
~~Δ. - I understand this in the first Circle of Sigill Emeth.~~
- *It is expressed in the Angle of that Table, wherein the names of the Angels are gathered & do appere, as of* Michael, & Gabriel.
Δ. - I remember, there is an Alphabetary Cross.
E.K. - Now in the corner of the table on the right hand next to E.K., appereth an other Cross, somwhat on this fashion ✠, and there appered these letters & numbers.

Vide libº. 3º Aº 1582 Aprilis 28.



- *It is in that Table which consisteth of 4 & 8.*
E.K. - In the last corner of that erthy Table appereth a little rownd smoke as big as a pynns hed, thus ☼.
E.K. - Now is all covered with a mist ∴
E.K. - Now I here a great noyce of Thumbling and rumbling in the stone.
E.K. - Now all waxeth clere agayn.
Now hoveringly over the table appere infinte sort of things like wormes, with heds, somtymes going up & somtyme down: these seme somwhat brightish. Over these, higher in the ayre, appere an infinite sort of small little blackish things, bigger then motes in the sonne, & they go up & down: & somtyme come among those worme like creatures.
Enoch. - *The Lord appered unto* Enoch, *and was mercifull unto him, opened his eyes, that he might see and iudge the erth, which was unknown unto his parents, by reason of theyr fall: For the Lord sayd, let us shew unto* Enoch, *the Use of the Erth: And lo* Enoch *was wise, & full of the spirit of wisdome.*

And he sayd unto the Lord, Let there be remembrance of
thy mercy, and let those that love the, tast of this
after me. Oh let not thy mercy be forgotten.
And the lord was pleased: and after fyfty dayes,

50 dayes.

Enoch *had written: and this was the title of*

The title of Enochs bokes ex= powded into english.

his bokes, Let those that fear god and are worthy,
reade.
But before, the people waxed wicked & becam unrighteous,
& the spirit of the lord was far of, & gon away from
them: so that those that wer unworthy began to reade.
And the kings of the erth, sayd thus against the lord,
What is it, that we can not do?
Or, who is he, that can resist us?
And the lord was vexed, and he sent in amongst them

150 lyons, or wycked Spirits se= ducers.

an hundred & fifty lyons & spirits of wyckednes,
error, & deceyt: and they appeared unto them:
for the lord had put them betwene those that are wycked,

Counterfeating.

& his good Angels: And they began to counterfet
the doings of god & his powre: for they had
powre given them so to do. So that the memory of Enoch
washed away: And the Spirits of Error began to teach
them doctrines: which from tyme to tyme, unto this
age, & unto this day, hath spred abrode into all parts of
the world: & is the skyll & cunning of the wycked.

Wicked Magiciens.

Hereby, they speake with the divels. Not bycause they
have powre over the dyvells, but bycause they are
ioyned unto them in the league & disciplyne of
theyr own doctrine.
For, behold, As the knowledg of the mysticall figures, & the use of
theyr presence, is the gift of god, delivered to Enoch, *&*
by Enoch *his request to the faithfull, that thereby*
they might have the true use of gods creatures,
and of the erth, whereon they dwell: So hath the
divell delivered unto the wycked, the signes & tokens of his error,
& hatred towards god: whereby they, in using them, myght
consent unto theyr fall: & so becom partakers with them
of theyr reward, which is eternall damnation.

Divelish Characters.

These, they call Characters: a lamentable thing:
for by these, many sowles have perished.

The Mercy of God to Dee.

Now hath it pleased god to deliver this doctrine again
out of darknes: & to fullfill his promise
with the, for the bokes of Enoch: To whome
he sayeth as he sayd unto Enoch:

To Δ

Let those that are worthy understand this, by the,
that it may be one witness of my promyse
toward the.

The wicked powre expelled out of the erth.

Come therfore, o thow Clowde, & wretched darknes,
Come furth I say out of this Table: for the
Lord agayn hath opened the erth: & she
shall become known to the worthy.

E.K. - Now commeth out of the Table a dark smoke,
and there remayneth on the table a goldish slyme: &
the things which hovered in the ayre before do now com
& light down on that slyme & so mownt up agayne.

He sayd - Non omnibus sed bonis.

E.K. - He taketh the smoke & tyeth it up.

- *I tye her not up from all men, but*
from the good.

- Now commeth a dark clowde over all again.

Δ. - A pause.

E.K. - Now it is bright agayn.

- Fiant omnia facillima.

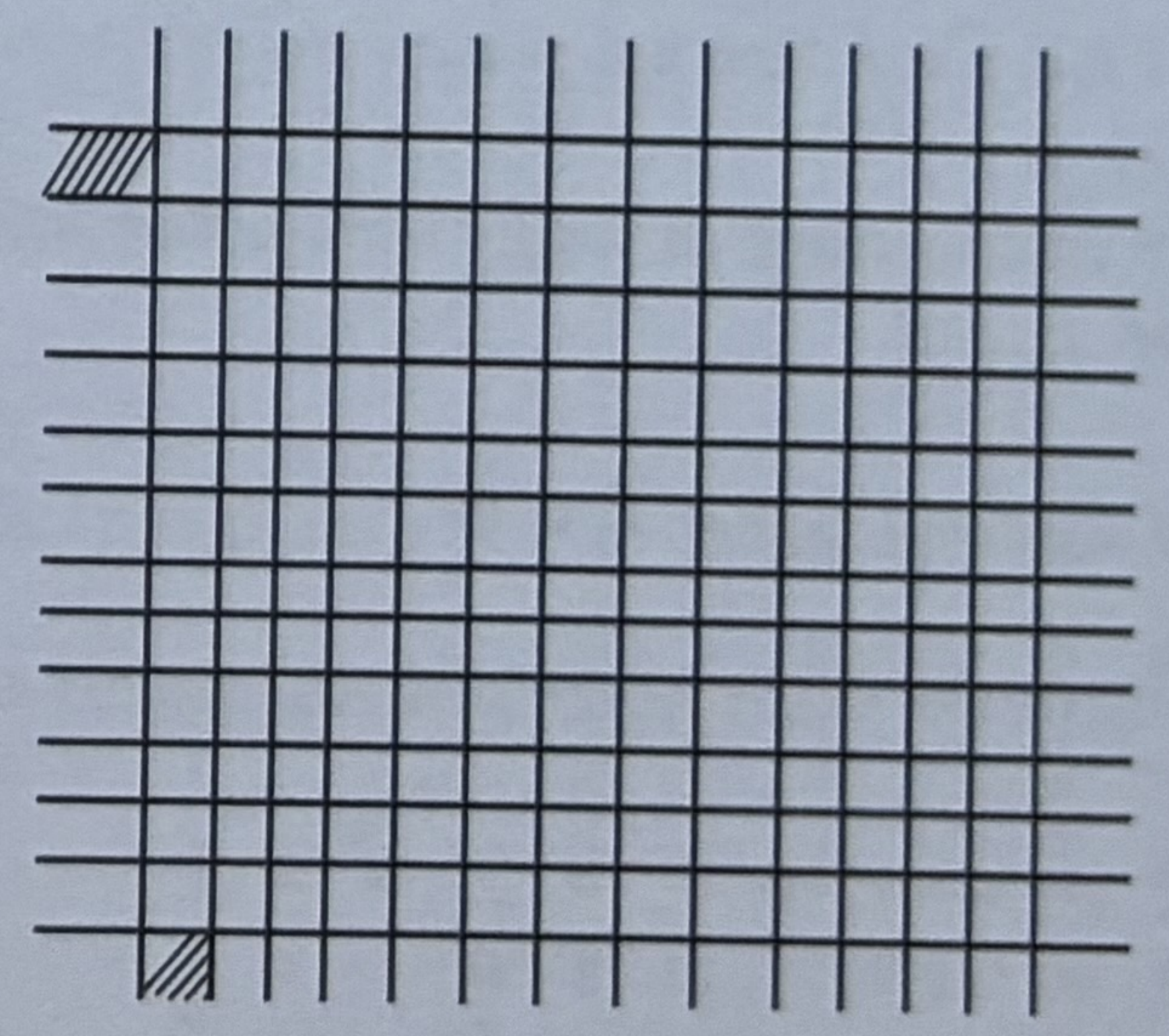
He sayd - *Number -*

E.K. - I see lynes & skribllements (as before) going
athwart the lynes.

E.K. - I cownt 13 ~~squares~~ lynes downward.

- *Stay there.*

E.K. - I cownt 12 this way overthwart.



E.K. - In the iust myddell of every square are little pricks.
The table semeth to be 8 yerds square.

E.K. - Now cometh uppon these squares, like Characters:

NOTE Characters.

- *They be the true images of God his Spirituall Creatures.*
Write what thow seest.

E.K. - *I can not.*

Δ. - *Endevor to do your best, for he that biddeth you do, will*
allso give you powre to do.

E.K. did his best, at length fyre flashed in his face, and shortly after, he sayd, *I perceyve they be easy to make. so that I tell the squares, by which the lynes do passe, & draw from myddel prick to myddel prick.*

Δ. - At length E.K. finished the table: he sayd that these semed to be yelowysh gold.

A wycked powre temting E.K.

E.K. - You hard one here, say, *I write my own damnation.*
- *He myght have sayd, you write his damnation. Pray: and write as many more lynes.*

Δ. - After a while E.K. did with great ease finish the 4 parts of the Table.

E.K. - The stone is become darke.

A Voyce - *Cease for an howre.*

Δ. - *May we pas from our places as now?*
- *I.*

Δ. - After a little howre past, we retorned, and as we talked of the premisses, he sayd,
- *Lose no tyme.* Δ. - He sayde – the stone, being clere agayne.
- *In the name of God, be deligent and Move not, for the place is holy.*
- *Take the first square: Write from the left hand toward the right, you shall write small letters and great. Say what you see* [to E.K.].

r Z i l a f a f A u t l p a

Δ. - *I finde here one square among these Characters that hath nothing in.*
- *It must be filled.*

a r d Z a a i d p a L a m

E.K. - A dymm clowde commeth before myne eye: now is gone.

c	z	o	n	s	a	r	o	y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
~~T~~	~~M~~										
c ~~V~~	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	v	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

E.K. - Now commeth a Clowd over.
- *Take the second; that is the third that was written.*

- *This p̣ may stand backward or forward.*

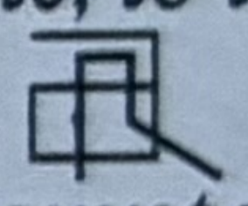
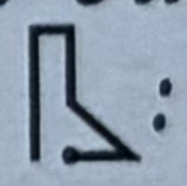
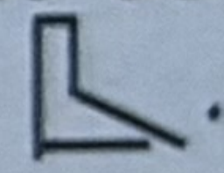
E.K. - *What is the reson of that diverse setting?*
- *For begyning there, it will make the name of a wycked Spirit.*

b	O	a	Z	a	R	o	p̣	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
m	o	r	d	i	a	l	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
R	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	L
d	O	l	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Δ
So is the name of the first division of the erth in the 29 Ayre.

A voyce to this entent.

- *That last word, is* Δ *Vastrim.*

Δ. - *I mervayle of that square that lacketh his line.*
- *It must be drawn from the ende, or fote, to that prick: before where it cometh dubble from the first top, thus,*  *, the prick is allowed, but to one, and not twise to be accownted: So that, that standeth but of 6 pricks: Therfor it must be thus framed,* *: and now it is of 7, or thus* .

E.K. - All is in a clowde.
Now all is clere agayn –

This is the Table that hath 4 and B on the top, by me so noted.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
o	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	d	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	P̤	R	C	r	a	r

P̤ backward or forward.
R is arsward

E.K. - Now he calleth agayn, saying, See.

Δ. - This is the Table that had the little rownd smoke.

Δ. - No, it was the Table before.

T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	P	o	n	s	d	a	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

E.K. - Now all is in a whitish clowde covers.

E.K. - Now all is clere.
- Make the first figure uppon a clene paper and therto ad the simple letters. Then shall you here more. Thow must make the squares of the first part of the table unto every square and his letters.

Δ. - I have made the squares of the first part, and set in the letters.
- Thow hast in the myddle lyne, o r o i b A h a o z p i.
There are 6 lines above, and six below.
Linea Spiritus Sancti. That lyne is called Linea Spiritus Sancti,
Oriens. and out of that lyne commeth the three names of
The 3 names of god in Banners. } God, from the east gate, being of 3, 4, and 5, letters, which were the armes of the Ensignes that were spoken of before. Oro, ibAh, aózpi.
I sayd before, that God the father was a mighty piller divided with a right Line.
The father him self, with out the lyne.
The father & sonne by addition of the lyne.
Those two lynes begynning -

f A
i d
a r
&c.

East. That is the great Crosse that cam out of the east gate.

Δ. - With that lyne of the holy ghost?
- I.

Thow hast in the upper left angle; in the second lyne,

a r d Z a

Thow hast, that maketh the cross downward,
first i, then the same d, o, i, g, o.

Δ. - Will you have six letters downward?
- I.
So thow hast the 3 other Crosses in theyr angles.

Δ. - Wyll you give me leave to repeat them, for feare of erring?

l L a c z a, the down lyne of six letters,
and p a L a m, the cross lyne.
- It is so.

Δ. - Now to the other on the left side below,

a
i
a
o
a
i

the down, right line.
Now the crosse lyne, O i i i t.
Ten faces on the Crosses. } - Here those Crosses have ten faces.

Δ. - One letter is reckened twise, which is in the center of the crosse: & so shold seme to be eleven.
- This is true knowledge.

Δ. - The last Crosse is thus:
his down lyne is

a
O
u
r
r
z

Δ. - The Crosse is, a L O a i

☞ Δ. - So have I the 4 Crosses attendant on the principall Crosse.

- Here thow mayst see the cause that Pilat wrot with 4 letters.

Δ. - How doth the cause appere?
- For abowt every crosse, standeth 4 letters.
Not that Pilat knew it, but that it was the fore=determination of god.

- They are thus to be red.
In the upper left angle thow hast r z L a:
pronownce urzla: by this name the first Angel appereth.
pronownce it zlar.
Δ an other pronowncing of it. z l a, go then to the first r, & pronownce it zlar.
That was the first letter of the first Angel, is the last letter
of the second:
The 4 Angels over every cross of the 4 attendant crosses. As of the first r, was the first letter of the name, as
r z l a: that r is now the last letter of the
name of the second Angell, begynning at z
as z l a, and so bak agayn to the r.

Δ. - So that:
The third begynning at L, whose last letter is the first
of the second name, and is called Larz, and so of
the last : as, a r z L:
to be pronownced arz el.

Δ. - So that you have, of those 4 letters, 4 Angels names:
here thus gathered out: but how are they to be used?

- Let it be suffycient that you know those names. I will
The Use. teach you to use them.

Δ. - Shall we labor by like order of every the 4 letters over
the crosses to make 4 such names?

4 Angels over every cross. - They are allso to be made.

Δ. - I do know assuredly that there is very much matter
in this table.

Saloman his knowledg. - It is true: for hitherto, stretched the knowledge of Salomon.
Six Seniors. Now for your six Seniors: whose Iudgment is of God
the father, the son & the holy ghost.
In the lyne De Spiritu Sancto, you have Abioro of
six letters: The second name, the second Senior is
of 7: as, A (the same, ascending) Aä óx ă if.
The third, as the second, in patre et filio,
H t mörd A.
Again in Spiritu Sancto, haózpi.
The fyth, in patre et filio descendes hi pot ga.
The sixth, AV tó Tar.
How To make the Seniors of 7 letters. Yf you will make them of 7 letters (bycause
two of them, are but of six), that
is, when the wrath of god is to be encreased.
Note

The encreasing of names with a letter. - Than, where as you say Abioro, say Habioro:
and where you say Haozpi, say ahaozpi.
Thow hast haozpi; before h is A; take that unto it
and it maketh Ah ä oz pi.
And so they consist all, of 7 letters.
b Thow hast b the fifth, in the left part of the lyne
a de Spiritu Sancto; thow hast a the sixth, (the fyrst
part of the lyne de patre et filio descending)
T T the sixth in the second part descending.
+ a the first in the second part descending,
or the second ascending.
a Thow hast a the fifth, in a o z p i.
i i the sixth, and V the sixth, ascending in the
v part descending of the lyne de patre et filio,
the second & first part.
A or H. Put the A or the h that stand in the Center, to it;
thow hast Bataiva or Bataivh.
* To make the ende of this word. You must take but one* of them, eyther the A or the
h.
A, comiter; and h in extremis Iudiciis.

Δ. - So I se, when the centrall A and when the centrall H must ende this worde.

The King his name. - That is the mighty prince whose trayne was holden
East. up in the East.
Spare me now I will open you more
To morrow secrets to morrow, I am secretly
called away: but you shall fynde me
the true servant of god.

E.K. - Now he spreddeth the white curten over
all: that was layd on an hepe behinde.

- Yet one thing ere I go.
Characters or Notes. Those Characters or Notes (for, so, call them)
are the partes of the whole erth, as you may
Δ Nalvage deli=vered them, but by the same spirit of god. fynde in those names I^Δ delivered you before.
Note. To the entent you may work all the world
over at one tyme.
Now, my love rest with you.

E.K. - Now he is gone.

Δ. - Amor Dei patris filii et Spiritus Sancti sit super nos semper. *Amen.*

Cracoviæ

Tuesday, Iunii 26: manè, hora 8.

Præcibus finitis, et post varias nostras considerationes de premissis, tandem apparuit, AVE. In nomine Patris et Filii et Spiritus Sancti sicut erat &c. *Amen.*

E.K. - He hath gathered the white curten to gither as yesterday, and set it behind.
Now a white mist commeth over all.
Now the myst is gone.

AVE - *All glory, and prayse, be to god the* father *the* son & holy ghost.

Δ. - *Amen.*

Ave - *Now to the purpose.*
Rest, for the place is holy.
First, generally, what this Table conteyneth.
All humayn knowledge.

The generall use of the first Table.

1 *Out of it springeth Physik.*
2 *The knowledge of all elementall Creatures, amongst you.*
3 *How many kindes there are, and for what use they were Created.*
Those that live in the ayre, by them selves.
Those that live in the waters by them selves.
Those that dwell in the erth, by them selves.
The property of the fyre; which is the secret life of all things.
4 *The knowledg, finding, and use of metalls.*
The vertues of them.
The Congelations, and vertues of stones.
These are all of one matter.
5 *The Conioyning and knitting to gither of Natures.*
The Destruction of Nature, and of things that may perish.
6 *Moving from place to place [as, into this Cuntry, or that cuntry,* ‖ *at pleasure.*
A bodyly & a true Motion.
7 *The knowledge of all crafts Mechanicall.*
8 Transmutatio formalis, sed non essentialis.

Δ. The 9 chap=ter may be added, and is of the se=crets of men knowing & wherof ther is a pecu=lier table.

E.K. - Now a white myst ~~maketh him to disapere~~ covereth him.

Δ. - A Pause for a ½ of . . . .

E.K. - Now he appeareth agayn.

- *Look out Lexarph, with the two other that follow him, among the names of the erth the three last.*
Lexarph Comănan Tabitom.
Loke out the name Paraŏan.
Write out paraoan in a voyd paper.

Δ. - *I have done.*

Δ. The first of the tenth.

- *seke out Lexarph.*

Δ. - *I have fownd it.*

- *Loke into the 4 partes of the Table & take the letters that are of the least character.*
Loke among the 4 partes that have the characters: and loke to the Characters that have the least letters.

Δ. - *I have done.*

- *How many letters are they.*

Δ. - *Seven.*

- *They must be eight.*

Δ. - *They ar these (as I have noted them),* OR ЯR ΨR ⅃:

- *There are 8 in the 4.* Δ. - Afterward I fownd 8 letters in the 4 principall Tables, for I had omitted Ɣ.

- *Dwell in darknes.* ---- Δ. - I suspect this was spoken to me to my reprofe for no more diligence used in the search.

- *They must be made all one Character.*

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

Lexarph, Comanan, Tabitom.
Set down those three names leving out the first L. [Δ. that is of *Lexarph.*
Set them down by 5.

Ave - *Your siknes causeth me to be sik.*
Δ. - E.K. had the Migrom sore:

A great Temptation fell on E.K: uppon E.K. his taking these words to be a skoff, which wer wordes of compassion, and frendeship.

The first is exarp, five in order.
Set them down without the first Table.
That shall make the crosse that byndeth the 4 Angels of the Table to gither.
The same that stretcheth from the left to right must also stretch from the right to the left.

They be 3 names of the Tenth ayre answering to Caspis, Germania, Trenam in affrica.

Δ. - *Have I now made this Crosse of Uniting all the 4 partes, or Angels to gither, as you like of?*

- *I.*

- *Every name, standing of three letters, begynning out of that lyne, is the name of a divel, or Wicked Angel, as well from the right as from the left, excepting the Δ. 4 Angels that are above the Cross which have no participation with Divels.*

Wycked Angels whose names are of ·3· letters.

Δ 4 Angels above every of the lesser crosses. Ergo, 16, such in every of the 4 princi=pall quarters.

The letters that ioineth those names, which may be put before the Δ. 4 names of the fowre Angels of the fowre crosses in every Angle, (as well from the right as the left,) is the name of God. Wherby those Angels are called and do appere.

The name of God whereto these 4 Angels ~~obey~~ appere.

Δ. - *An example (I pray you) give of this rule.*

- *As, in the first of the* ‸Δblak *Cross thow hast e.*

Δ. - *So it is.*

- *In the first square of the right syde thow hast r, begynning the name of the Angel vrzla; put E to it: & it changeth the sownd, into erzla.*

Erzla is the name of God that *governeth*
Vrzla. Δ. - And likewise the other three above the cross are governed by that name of God, *Erzla*.

Δ In the Cross of Union or the blak cross.

Take X
which is the next letter:
loke under the Cross in the fyrst angle; thow hast
c z (then a, in the cross): then, n s.
Call it, Czodenes.

The 4 Angels serving to this lesser Cross.

it is one of the 4 angels that serve to that Cross,
which are ruled by the name Idoigo.
It is the Name of God, of six letters.
Loke in the Crosse that descendeth.

Note. Appearing by one name and doing by an other.

In that name (Δ. Idoigo)*, they appere; by the name* (Δ. Ardza) *that*
is in the Cross (Δ. Transversary)*, they do that they are commanded.*

Δ. - *Which they? You named onely Czodenes.*
Ave - *There followeth Tott.*
Δ. - *Which more?*
- *Those two, under, tyll you come to the cross.* (Δ. The principall transversary.)
Δ. - *Do you mean Sias, fmnd?*

Physik

- *Those 4 be of physik.*
Δ. - *As they do appere in the name of God Idoigo.*
So what shall be of the name of God, Ardza?
Ave - *The one is to call them, the other is to commaunde them.*

Note ☞
Yf it be an incurable disease (in the Iudgment of
man), then ad the letter that standeth agaynst

The Angel his name made of five letters.

the name, & make him up five: then he
Cureth miraculously.

The Use of the Wycked powres.

But if thow wilt send sycknes, then take two of
the letters, and ad the letter of the Cross (Δ. the blak crosse) *to yt,*
as in the second, a To.

☞ [Δ. - This *a*, is of the Cross of Union, or the blak crosse]
- *Then he is a wycked powre, & bringeth in disease:*

Ye Call of the wycked

& when thow callest him, call him by the name
of god, backward: for unto him, so, he is a
god: & so constrayn him backward, as
Ogiodi.

Note - < Apparition / Constrainct

Δ. - I think the Constrainct must
be, by the name of the Transversary
backward pronownced, as of
Ardza, is backward, *azdra*.
For *ogiodi*, shold but cause him
to appere by the order of *Idoigo*,
used for the 4 good Angels.

{ *BaataivA* or *Baataivh*.

- *The name of god in the midst of the great*
Cross (where the name may have A or H in the ende), uppon which
the 4 crosses of the first Angle attend
(or first part of the table attendeth), calleth

The Calling out of the Six Seniors.

out the Six Seniors: which giveth, scientiam
rerum humanarum et Iudicium, according
to the natures of theyr parts: as in the est
after one sort, in the west after an other, &
so of the rest.

E.K. - A clowd covereth him.

Now he speaketh of the second little Cross above, on the right side in the East quarter.

- *The upper right angle in the next Cross, hath the*
same name (Δ. hath his peculier name.) *of god to Call out, & to Constrayn.*
Δ. - *Which name mean you?*
Ave - *The name that is in the cross.* Δ. - *ILacza.*

4 Good Angels.

- *The good Angels are also 4.*

Metalls.

They have powre over metalls, to fynde them,
to gather them to gither, to use them.

The wycked Angels of this portion.

These, that are the wycked ones, (made by three letters),

Lib° 4°, al*iter* 5°. sub Bnaspol et Blisdon.

ar the princes of those wycked ones, that stode
affar of, in the Table of the Creation.

The Table of Creation.

Δ. - *You mean in our fowrth boke.*
Ave - *These can give mony coyned, in gold or sylver.*
Δ. - *Which these?*
Δ. - *These wycked ones mean you?*
- *I.*

Δ The good

The other give no mony coyned, but the metall.
Δ. - *You mean the good.*
☞ - *I.*
Δ. - *As xoy.*
- *exoy.* ———— Δ. - I Note this pronunciation.
Δ. - *The next is apa.*

Transformation.

- *The third Cross is the Cross of Transformation.*
Δ. - *Mean you that on the left syde underneath?*
- *I.*

The 4 Elements.

The fowrth is the Crosse of those Creatures that
live in the 4 Elements, as you call them.

- The first angel, ———— the ayre.
The 2 ———— the water.
3 ———— the erth.
4 ———— the life, or fire of things that live.

Δ. - Is not Acca the first Angel?
- I. Then Npat. (Δ. en pe at.)
Δ. - Then Otoi, and pmox. AVE - They are easy to call.

The knitting to gither of Natures. ·1.- The knitting to gither of Natures lyeth in the 4 Angells, that ar over the first Cross.

Δ. - As urzla, zlar? &c.
- I.

Translatio a loco in locum. ·2· The carrying from place to place lyeth in the Angels of the second Cross. Δ. - I understand in the Angells over the Cross.

All handcrafts. ·3· All handcrafts, or arts are in the Angells of the third Cross. Δ. - I understand in the Angels over the Cross.

Note this rare action of a spirituall Creature. E.K. - He drew out much fyre out of his mowth & threw it from him now.

Δ. - I pray you, what ment you by that?
☞ - For that I fullfill my offyce in an other place:
Stay at this tyme: I must allso be gonne.

Δ. - When will you deale agayn.
Ave - After dynner abowt one or two of Clok.
E.K. - Now he spredeth the Curten.
Δ. - Deo gratias nunc et semper agamus.
Amen.

† Δ. reade back the leaves agayn, and turn the bok next to this cross.

---

† Tuesday, Iunii 26, a meridie hora 1½ circiter.

Gloria Patri &c.
Mitte Lucem tuam et veritatem tuam o Deus &c.

E.K. - Now he is here, and the white curten layd behynde.

·4· Ave - The Cross of the fowrth, first Angle: Δ. - I understand the Angels over the cross in the lower right corner.

The secrets of all states. Herein, may you finde the Secrets of kings, and so unto the lowest degree.

16 Angels for Medicine. But you must Note, That as the Angels of the first of the fowre Crosses in the east, which are for Medicine; so are the first (Δ. 4) of the second, the first of thyrdth & the first of the fowrth; So that for medicine there be 16: and so of all the rest in theyr order: but that they differ, in that, some be the Angels of the east, other some of the west, & so of the rest.

Note — Notwithstanding, to know the world before the Waters, To be privie of the doings of men, from the Waters, to Christ; From Christ, unto the rewarding of the Wycked: The wycked doings of the flesh, or the fond and divilish Imaginations of man, or to see what the blessed Kingdom shalbe, and how the earth shall be dignifyed, purged, and made cleane, is a meat to sweet for your mowthes. (The blessed Kingdome on erth. The Erth.)

Δ. - Curiosity is far from our intents.

Ave - But there is neyther patriarch, nor prophet sanctifyed, martyr or Confessor, King or governor of the people uppon earth, that his name, contynuance, and ende, is not (like the mone at mydnight) in these Tables.

Ergo, these are here to be lerned out.
Δ ☽: maxime enim splendet et manifesta est, in medio cæli et in pleni lunio.

Δ. - Mean you not the Crosse of the fowrth first Angle, to be that which is of a o u r r z, and his transversarie of a l O a i?

Ave - It is so.

Δ. - I understand not well, your accownt of :16: Angels for Medicine.

Ave - Ar there not fowr principall Crosses? Every Crosse hath allso 4: The first of every 4, ar the Crosses of medicine: So that there be 16.

Ave - One boke of perfect paper.
One labor of a few dayes.

Forte, For the. *The Calling them to gither, and the yelding of*
Theyre Promise. *theyr promise, the repetition of the names*
of god, are sufficient.
I have given you corne ∴
I have given you allso grownd.
Desyre god to give you hability to tyll.
Δ. - *We will pray for his help that is allmighty.*
- *I am free before god.*
Catch that catch can.
Be it now, as it was before. E.K. - He mownteth up into the ayre, and is gone.

Δ. - *Whan wold you that I shold prepare that boke, and*
what call you perfect: and how many leaves
wold you wish me to make it of?
- *Your boke, is not of my charge.*

Δ. - *Lord as thow hast delt mercifully with us hitherto,*
and hast given us the understanding of many secrets, so
in respect of this strange dealing with us & leaving us
of Ave, we are desyrous to know some cause: and therin we
require that Madimi may be sent. E.K. - She is here in the stone.
Madi.- *How do you?* E.K. - she maketh low cursye.
Δ. - I declared our admiration of Ave his so sudden
departure, & required her opinion of the case.
Mad.- *Surely syr I cannot tell: but I will go see, if my*
mother can tell.
Δ. - *He that is Creator of all things, be mercifull unto us,*
and lighten our harts, with true knowledge, as our trust is
in him.
E.K. - She went away & cam agayne after a little while.
Mad.- *My mother sayeth you shold have byn at the Emperors.*
Δ. - *But you see it is impossible to get theyr without som*
good provisions of mony: made by our great frende A.L.
I pray you what can you say of AVE?
Mad.- *My Ientle brother, Ave, is a good Creature:*
in dede you might have made more of him.
Δ. - *I besech you to give us som declaration of Ave his*
last words.

Mad. - *There is no word unperfect: My brother Ave his nature*
is to be playn & short.
Δ. - *I pray you to say somwhat more playnely, of Ave his last words.*
Mad. - *Yf it were the commaundement of my mother, I could do it.*
But this is the good will, of my brother toward you.
Δ. - *As your brother hath done this of his good will, so do I desyre*
you, of your good will to do, or say somwhat to our cumfort.
Mad. - *Sir I pray you, pardon me.*
I may not meddle with Ave his doing.
I have nothing to say to you, but I know my mother hath
much to say to you ∴
Rodulphus the Emperor now. *As the mighty thunder commeth, so commeth the promise of God.*
A.L. *Yf the Emperor (my mother sayeth) do any thing*
Ernest: is ment to be Emperor, vide 22 Sept. Pragæ. } *against Lasky, or hinder, (she swereth in ernest),*
there shalbe an emperor.
Δ. - *Make your sentence more perfect.*
A Mysterie. Mad.- *Therin lyeth a mystery.*
A cumforta=ble promys. } *My mother, my systers, Ave, Il, my self & the*
rest of us, will not be from you in your nede.
Δ. - *Now is our nede, as we have declared.*
Mad. - *Sir, content your self: for, yet, a season you must have*
patience.
God blesse you, for (as yet,) I fele nothing to say to you.
E.K. - She seameth to go down behinde the curten.

Misericos Clemens et
pius est Deus noster
Cuius nomen sit benedictu*m*
Nunc et semper.
Amen.

Note
Abowt 7 of the clok this after None, E.K. cam agayn, up, into my study: and seing me reading and considering this Action began to finde talk of it, and willed me to assay the practise of it, yf I understode it: And to be brief, by little and little fell to this Issue that he confessed him self to be very sorry that he was so far raging in words as he was this day. Nay (sayd I) *any man living, els, wold have fownd iust cause of cumfort and to give thanks for AVE such speches to him as he used unto you uppon true Compassion and no skoff, &c. But you by and by called him Divel and raged on, farder, agaynst Michael and Gabriel and the hevenly powres with most horrible speches &c.* He becam very penitent, and acknowledged that he had offended god: and sayd that surely it was of the Divel for he did not remember his wordes, but he is sure, that they wer not decent and beseched God to forgive him, And so did I, and was very glad of this his reforming him self, and we (being oft (befor) called down to supper), were going out of my study: and as he was allmost at the dore, to go out, he sayd to me, I fele a very hevy thing on my sholder: and it is warme with all: Whereat I putto the dore, and we sat down againe: Veryly thinking (as it was) that it was the presence of AVE: Whereuppon I sayd unto the Creature:

NOTA Pænitentia Deo grata et acceptabilis in ipsa hora.

Note this manner of a hevy thing on the sholder and warm with all.

Δ. - *In the name of* Iesus, AVE, *are you there?*
He answered, immediately after, as followeth.

AVE - *Bycause thow* (E.K.) *hast acknowledged my honor again:*
I will allso acknowledg my help toward you:
But where man curseth the hevens,
what holy creature can abyde?
Or, where Sathan *is browght into possession, by the free*
will of man, what good Angell is he, that departeth
not?

Δ. - *O Lord, Confirm thy mercyes uppon us from hencefurth.*

AVE - *As Concerning your Action, The Hevens bear wittness*
of it. Yea yesterday did the good Angells
contend with the wicked: and there was a great
conflict betwixt them: and that, abowt the Love
of God towards you, and your Action.
But I will viset you agayn in the morning, and
will performe my good will, in God, toward you.
But thow must pray often, yf thow willt avoyde
Temptation.

Δ There was a Terrible storm of thunder hayle and rayne, toward the ende of our yesterdays Action which, I sayd, was som=what more than naturall.

God be mercifull to you,
forgive you,
and strengthen you to the ende.

Δ. - *Amen, swete* Iesu, *Amen.*

Δ. - When all was thus ended I delivered to E.K. my psalter boke (with the short prayers annexed to every psalme) where he him self, very devoutely and penitently prayed three of them, and I hearing allso of them, gave my consent in hart to the same prayers.

Mr E.K. penitently prayeth.

Δ. - *To God onely be all prayse honor,*
and Glory now and ever.
Amen.

Wensday: 27 Iunii. Cracoviæ
Mane horam circiter 7am.

Or*ati*one dominica finita, et peculiari or*ati*one contra Tentationes Sathanæ, apparuit ip*s*e AVE, &c.

E.K. - He is here.

Δ. - Gloria Pa*t*ri et filio et spiritui sancto, &c. *Amen.*

Ave - *In the name of the* father *& of the* son *& of the* holy ghost.

Δ. - *Amen.*

- *Now what is that, that is hard to you?*

Δ. - *First whether the Table (for the myddle Cross of uniting the 4 principall partes) be made perfect, or no?*

Ave - *Thow hast fownd out the Truth of it.*

Δ. - *I think a mystery did depend uppon the choise of the three names, Lèxarph, Comanan, and ~~Bitom~~ Tabitom.*

Ave - *That, is not to our purpose.*

Δ. - *You bad me chuse out of the Tables the Characters of fewest letters, & I fownd them to be,* OR ℛR ꝐR *and* ⅃*, you sayd they are 8, you sayd there are 8 in 4. I know not what this meaneth.*

Ave - *You must make up the name Paraŏan.*

Δ. - It is the second part of the 22 ayre.

Δ. - *What shall becom of the* ⅃ *aversed?*

Ave - *It may be, N or L.*

Δ. - *What must I now do with that name?*

Ave - *In èxarph thow wantest an L, which L is of more force*
then the N, and therfor it is set in the Tables.
As far as that N stretcheth in the Character, so far shall
that Cuntry be consumed with fyre, & swallowed into
hell, as Sodom *was for wyckednes.*
The ende of all things is even at hand, And the earth
must be purifyed & delivered to an other.
The hevens shall be 77 tymes above them selves.

Δ So, is not one letter superfluous or wanting in the Tables.

A prophesie of things at hand.

NOTE.

And the erth shall bring furth without Tillage.
Nova Terra. Prophets speak of dayes [as] presently, that $\overset{\text{were}}{\text{are}}$ farr of: But wee
speak of dayes that are hard at hand.
Rodolphus Cæsar. For, immediately after your being with Cæsar, shall the whole
world be in sudden alteration.
Nota, Initium malorum instare. Battayles & bluddshed great number:
The kings of the erth shall runne unto the hills, & say,
Cover us.

Δ. - Ô thow mighty God of hostes: be our strength, & Cumfort.

Antichrist. - When you here the people, say, Lo, there is a man childe
that doth great mervayles (which is even at the dore
thresshold). Then, Then, shall you see the Calamitie
of the erth.
A.L. But let Lasky, the servant of God, do as he is commanded.
And what goodnes so ever he craveth, shall follow him, for
the Lord hath spared him, amongst the kings of the erth.
Mony provision. Let him provide for this one iornay: He shall not nede
to provyde for the rest: for, he that hath all, hath
provyded for him.
† in Constantinople 1585. 15 Septemb. The fifteenth day of September (that shalbe 12
monthes), shall you set up the signe of the Crosse;
even in the myddst of Constantinople.

Δ. - Thy will, be done, ô lord, to thy honor & glory.

Ave - In This kingdom shall be much bludshed, & the one shall
Polande. cut an others throat.
Promissa confirmata de A.L. forte. And, as the Lord hath promised, so shall it cum to pas.

Ave - Now to the Table.

Δ. - Of the principall King Bataiua, or Ba̤ataiua̤. (using the last *a* twise) I dowt of the perfect writing of it.

Ave - Is it not written?
It is, all most easy, and in gathering, thow canst not
erre.
24 Seniors. The 24 Seniors, are all, of one office.
Note this diversitie of working. But when thow willt work in the east, thow must take
such as bear rule there; so must thow do of the
rest.

Δ. - Do you meane the Este, in respect of any place
The 4 plagues or quarters. we shall be in; or in respect of any erthly place accownted
allwayes the est part of the world, wheresoever we be?

Ave - The East and West, in respect of your poles.
What will you els of me?

Δ. - Whether these 4 Tables, be ioyned in theyr right places, or
no?

Ave - They be.

Note of the letters in the blak Transversary Δ. - Of the letters in the Transversary of the wycked theyr
blak Crosse, I know no use, as of motibat nan &c.

Ave - Thow shalt know, when thow writest thy boke.

The boke. Δ. - I desyre you, of the boke to say somwhat more, for the fashion,
paper, & bynding &c.

Ave - Thow mayst use thy discretion.

Δ. - You mean (I trust) the boke, that you bid me to prepare:
for, the other is not for my writing.

Ave - It is not.
A perfect Master ready. I my self, will stand with you, and shew how to
practise.

Δ. - Blessed be god for his redy help.

Δ. - I will prepare the boke (by the grace of god) with all
spede.

The officis of all the 4 quarters. Δ. - As concerning the offices, vertues, & powres of the three other or principall
quarters of the Table, what shall we think of them?

Ave - They are all, as the first.

Δ. - NOTE

The 12 names of God in the 12 banners. Thow hast three names of god, out of the line of the
holy ghost, in the principall Cross of the first angle,
so haste thow three in the second, &c.

·4· dayes - Fowr dayes, (after your boke is made, that is to say, written)
must you onely call uppon those names of God,
or on the god of hostes, in those names.
·14· dayes. And 14 dayes, after, you shall (in this, or in some convenient place) Call the Angels, by petition, and by
obedient. the name of God, unto the which they are obedient.
The 15th day you shall cloath your selves, in vestures
White lynnen vestures. made of lynnen, white: and so have the apparition,
use, and practise of the Creatures.
For, it is not a labor of yeres, nor many dayes.

E.K. - This is somwhat like the old fashion of Magik.

Ave - Nay, they all, played at this:
Garment and boke onely ones to be used. You must never use the garment after, but that ones onely.
Neyther the boke.

E.K. - To what ende is the boke made then, yf it be not to be
used after. Δ. - It is made for to be used that day onely.

Ave - What will you els?

Δ. - As you best know: we nede instructions, yet, necessary for us.

Ave - Very few.

Ave - *It is a stemme, with frute, but it wanteth leaves.*
E.K. - *What mean you by that?*
frute then leaves
Ave - *There be more leaves then frute, & in many actions there be more circumstances, then matter.*
Δ. - *But here is onely marrow, and no bones or flesh.*

Δ. - *As concerning the great multitude, that* E.K. *saw in the vision standing after the 16 Angels next the gate, you made no mention, in your description of the vision: Therfore I wold know what they are.*
Ave - *They be ministers and servants.*

Δ Of this wicked Soudenna, E.K. (by and by, after this Action), sayd, Seing his name is come to be known (and not by me: for I had receyved the Sacrament with M^{r} Miniver, of whome I had him, never to betray or disclose his name). I will tell you somwhat of him. He appereth in many formes tyll at length he appere in a Triangle of fyre: and being constrayned to the circle, he taketh forme (as it were) of a great giant: and will declare before for a month to come which spirits do orderly rayng: Which by name being called will do theyr offyces, with a few other circumstances uses &c. This, in dede was one, of whome I made most accownt, &c.

aliter, Sendenna, as E.K. sayd.
E.K.
There shalt thow see thy old Soudenna, and many other wycked ones, that thow hast delt withall.
Hereby shall you iudge truely of wycked Magik.
God be with you.
I will be ready, when you nede me.

Δ. - Æterno et omnipotenti Creatori
rerum *omnium*, visibilium et Invisibiliu*m*
sit o*mn*is laus, honor, gloria, et
gratiarum actio.
Amen.

Dowtes

Δ. - 1 Remember, I have not yet hard any thing of the 5 princis which held up the trayne of the Chief King.
2 Neyther any thing of the Trumpeter which went before all.
3 Neyther of the letters in the Transversarie of the blak cross.

* declared by Gabriel and Nalvage.

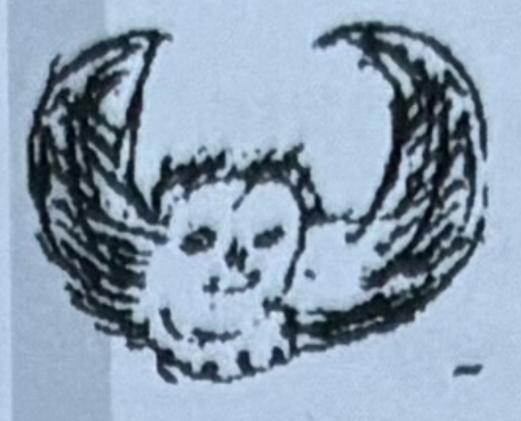
4 Also of *Docepax** and *Tedoand*, being refered to Cilicia, Nemrodiana, and Paphlagonia in the late exposition of the places by vulgar names: and before in the naming of them by ~~vulgar~~ the names of Creation they were applied to Italia and Brytania: one of these is to be dowted of.
5 We are desyrous to know the Etymologies of all the names of God
which we shall use, eyther to God him self, or to the Angels.
6 We require the forme of our petition or Invitation to be made
to the Angels.
7 Of these 20 (and more) diversities or corrections of this Principall
Table, we require your censure, which diversities I have (by con=
iecture) so made or amended.
8 Where as I was willed to call 14 dayes, the Angels which ar to be used.
So wold I know whether allso I shold summen the wycked here recorded,
(out of the blak Cross, having theyr of spring) likewise, 14 dayes?

Δ Pagina precedente.

✠ Cracoviæ

Saterday, Iunii 30: manè, circa 9^{am} horam.

Or*atio*ne dominica finita, et propositis illis 7 dubiis, quievimus paululum.
Deinde, aliquot or*atio*nes ex psalterio recitavi, iteru*m* quievimus paululu*m*.
Ad semihora*m* nihil apparuit.



At length appeared a face very great with wings abowt, adioyned to it, afterward he semed to be in a great globe of fyre.
- *Harken to my voyce.*

Note

Modestie, patience, and humilitie of hart and body, doth belong to these Actions.
Tell me how many Thunders the lord hath in store for the wicked.
Δ. - *O lord, we know not.*
- *Wer you ever in the secret Caves of the earth?*
Δ. - *No, lord; never.*
- *Then tell me how many wynds the lord hath prepared for an yere.*
Δ. - *Neyther that can we tell: We are not of the lord his cownsayle in these things of his providence.*
- *Can you tell me none of these questions?*
- *Can you tell, what shall become of your selfes?*
Δ. - *God onely knoweth, and no creature but by him: for all things are kept uncertayn untyll the ende.*
- *You beget Childern, know you the howre wherin they shall be born?*
- *You begynn labor; can you tell, what point of tyme you shall ende in?* Δ. - *God onely is the fowntayn of all wisdome and truth.*
- *Well, then I see, you are drownd in ignorance and know nothing.*
E.K. - He turneth rownd very swyftly.

Note this similitude well.

- *Even as the adder leadeth out her yong ones, the first day, one fote (out of the hole). Not bycause they shold eate, but bycause they might acquaynt them selves with the ayre and her subtletie.*
The second day, one yarde, and more: she encumpasseth her hole, and wyndeth to & fro, and teacheth them to crepe, and so for five or six dayes, tyll they know how to move & styr theyr bodyes.
After the seventh day, she leadeth them furder, & fayneth deceyte, striking the grownd with her tayle, as thowgh it were the sownd of some one at hand: And then gaping, begynneth to hisse, & stirreth up feare unto her yong ones, so that they enter into her mowth: And thus she doth, tyll they be 12 or 13 dayes old: Then she leadeth them a stones cast, and exerciseth them both with feare, and hiding them selves: And when they slepe (being yong & weryed with labor), she stealeth from them

and maketh a noyce amongst the leaves & small stones
with the moving of her hinder partes: To the intent she might
see what shyft, her wormes can make; which stired up with
feare & missing theyr mother, and so lerne to couch them
selfs in the Chymnes of the earth; at length after sylence
the mother thrusteth out her self, & dubbleth her tung
(with the sownde wherof she useth to call them). They come
to gither & reioyce; wreathing them selves diversly abowt
her body, for ioye: She, for a recompence, suffereth them
to hang uppon her bak, and so ~~walke waltereth~~ waltereth
to her hole, where she gathereth the leaves of the erth: and
after she hath chued them small & tender, with her teeth, &
myngled them with the dust, she spueth them out agayn
& begyneth to lik them by little & little,
as thowgh she hungred: which, she subtelly doth,
that her wormes might eate, & forget theyr hungrines.
Finally, in 20 dayes, they become big and as skyllfull
in the property of theyr kinde . . . .
She (I say) leadeth them oute, into a fertyle place & full of
dew, & full of bushes & places apt to cover them, where
they fede, dwell, observe theyr craft, & at last forsake
theyr mother: Even, so, it is with you:
So the Lord (the True Serpent and worme)
leadeth you out from day to daye, according
to your strength: and as you grow, to the intent
you might, at last be browght unto the pleasant
Trium= phing true Wisdome. dew, and fode of his mercy, which is Triumphing
True Wisdome:
But this the lord feareth of you: that, as the wormes
dyd, so you will forsake your mother:
Δ. - Forsake us not, o God, Confirme thy Graces in us, and we shall not forsake the.
- The nature of the serpent, is, not to forsake his yong.
Δ. - O lord we depend onely on the, & without thy grace
& contynuall help, we perish.
NOË - The lord told Noe long before, the flud wold come,
he beleved him: Therfor he is safe in both worlds.
The sonns in law of Lot, sonk into hell, for that they
derided the words of god, & beleved them not.
His wife becam a salt stone, for that she loked bak
& did contrary to the comaundment of god.
Moyses Moyses had the reward of his holynes, in this world, pluckt
Numeri 20. Num de petra hac vobis aquam poterimus elicere. back: bycause he sayd, Can this, &c.
I, as the messager of God, $\overset{am}{\text{and}}$ as one that say,
Cave, Take hede, that you become not
sonne in laws: thowgh you pass the fyre:
Take hede, you loke not bak: for yf you
do, you shall not see the flud, neyther shall

---

the lord put a seale betwyxt you & vengeance:
Neyther (I say) shall the promises of god come
in your dayes.
Yf god had taken you up into the hevens & placed you
before his Throne, & told you the things that are
to come, you wold beleve: But that, you
can not do.
The lord is mercifull, he descendeth into your howses,
& there telleth you what is to come, where you
may understand: But you beleve him not.
Therfore sayeth the lord of you, I feare you will
forsake your mother: But if you do it,
yf. I say, if you do it, I will make of the
mothes, men, that shall testifye my name.
✗ E.K. - I ever told you I do not beleve them, nor can beleve them,
nor will desyre to beleve them.
- Yf you be faithfull, you be able to comprehend.
faith obedience Humilitie. } Yf you be obedyent & humble, The Creatures of heven
shall abyde with you.
Yea the father & the son & the holy ghost shall
make his dwelling with you.
Yf you persevere, even with fayth & humylity
you shall see the wycked Dayes that are to come,
enioye the promises of god, & be partaker
of those blessed dayes that follow.
For, Wonders unhard of, in, and of the world, are
at hand.
A Caveat. You are Warned, The Spirit of God rest
with you.
Δ. - Amen
Δ. - O Lord shall we contynue in this Wavering or stif necked willfull
blyndenes, and froward keping out thy mercyes and graces by our
fleshly sense: and unreasonable persua=sion agaynst the verytie of thy True ministers.
Δ Cum max=imus Lachry=mis hæc a me et val=de serio ad Deum Dicta erant.
1 - All things are committed to thy Charge.
Δ. - O Lord as much as ever I can do by prayer,
or otherwise, I do; and yet I enioye no frute of
my long travayle.
2 - Thow hast grownde, sow if thow can.
Δ. - How can I without farder instructions and help? and now, when I
require Ave to come, he cometh not: O Lord Cumfort me.
3 - AVE shall come when thow hast nede of him:

Δ. - In te Domine speravi, et
spero, et sperabo: In die
Tribulationes exaudies me.
Refugium meum, spes mea
vita et beatitudo mea
Iesu Christe, tibi cum Patre et Spiritu Sancto, sit omnis honor, laus
Gloria et Gratiarum actio: Amen.

Cracoviæ

Monday: Iulii 2: manè hora 9½. +

Oratione Dominica finita, et mora aliqua interposita,
et aliquot aliis ex psalterio recitatis præcibus,
et post varias meas ad Deum eiaculationes.
Post semihoram. At length Ave appered, to E.K. in the Shew stone, &c.
Δ. - Ô lord, all honor, thanks & prayse be unto the who herest the
prayers of thy simple servant.
Δ. - First, for the reforminge of diversity of letters in the names written.
I require your ayde: unleast you will, first say somwhat els.
By the same Iesus who sitteth on the right hand of his father, & is the wisdom of his father
I request you to procede with us.
Ave - So that the body of Christ, now, is glorifyed & Immortall.
Mors illi ultra non dominabitur.
Δ. - Most true it is in
Ave - But as the prophets, that wer fullfilled with the holy ghost & Spirit
of god, before Christe, tasted of him, in that he shold come as
a Saviour, & in the seede of man. So is the prophesie of
this tyme, Christ being ascended, in the same spirit.
Adventus Christi. But that Christ shall come in his glorifyed body,
Triumphing against Sathan & all his enemyes.
Δ. - So be it, ô lord.
Ave - But that the words of the prophesies may be fullfilled,
It is necessary that the erth swarme, & be glutted with
her own fornication & Idolatry: which, what it shalbe
the same Spirit will open unto you.
Δ. - Fiat voluntas Dei.
Ave - That you may not onely be wise in forsaking the
world, & forseeing the dangers of perdition, But also
preach the wonders of the same Christ & his great
mercyes: which is to come & to appere in the clowdes
with his body glorifyed.
The lord sayd to Sathan, I will give the powre, in the ende
Our bodies to be cast out into the feelds. over theyr bodyes, and they shall be cast out into the feeldes,
and that, for my names sake: But my vyneyarde,
and the frute of my harvest, shalt thow not hynder.
Thus my brethern, hath the lord loved you. Thus hath the Threasors
faith. of the hevens opened them selves unto you: But your faith
springeth not.
Δ. - It shall when it pleaseth the highest: We beseche him to
encrease our faith as shall be most for his honor & glory.
Ave - But unto you it shall be revealed, what shall come
Prophesie. after Morrows, after dayes, wekes & yeres.
And unto you it shall be delivered, The prophesie of
.1. — .11. V the tyme to come, which is twelve: of the which
.12. you have but one.
Δ. - God make us faithfull, true & discreat servants.
Ave - For god will shake this earth throwgh a riddell, &
Regnum futurum. knok the vessells in peces, throw down the seats
of the prowde & establysh him self a seat of quietnes,
that neyther the sonne may shyne uppon the uniust,
Nor the garments be made of many peces.
Δ. - All shall be in unity: Vnus pastor, unum ovile, &c.
Δ Be gon to the Emperor. Ave - Haste therfor & be gon: as the lord hath appointed
you,

---

that you may be ready for him, when he bringeth the
Sickle. Purify all the vessels of your howse,
& gather more into it, & when the lord presseth,
he wyll give you wyne abundantly:
Δ That hold up the grapes. And lo, the Δforks are wery of theyr burdens.
But be diligent, watchfull, & full of care: for
Sathan. Sathan him self, is very busy with you.
After dynner I will viset you with Instructions.
Faithfull. But o my brethern, be faythfull & persever:
Spiritus Sanctus. For the same spirit that teacheth the Church,
teacheth you:

Δ. - To the same Holy Spirit, with the father & the
sonne, be all honor, powre, glory
& prayse, now, & ever,
Amen.

·2· Iulii After None: Hora ·1·¼

Δ. - Gloria Patri et filio et Spiritui Sancto sicut erat in
principio et nunc et semper et in sæcula sæculorum. Amen.
E.K. - Here he is now.
Δ. - Nobis adsit, qui cuncta creavit.
Ave - What will you?
Δ. - Yf it please you, the Solution of the former 8 questions
first.
Δ. - 1. As of the five princis, which held up the trayn of the king.
Ave - The knowledg of them helpeth not now.
Δ. - 2. Secondly, of the Trumpeter, what it betokened:
Ave - It hath no relation to these Tables.
Δ. - 3. Of the Letters in the Transversarie, I wold know your will.
Ave - They are, as the other, but for a peculier practise.
Docepax Tedoand. Δ. - 4. For Docepax and Tedoand refered diversly, as I
have Noted, what is the cause of this diversity?
Ave - It was the fault of E.K., in reporting.
Δ. - What is the very Truth?
Calls. Ave - Thow shalt be towght that, whan thow hast theyr Calls ∴
Nalvage is to correct. It belongeth to Nalvage his correction.
Δ. - 5. As concerning the Etymologies of these names of god, we wold be satisfyed.
Ave - God is a Spirit, and is not hable to be comprehended.
Δ. - Some Notifying or declaration, no full comprehension I require.
Ave - It is no part of mans Understanding.
They signify all things, and they signifye nothing.
Ave - Who can express, Iehova what it signifyeth.
Deus significat ad id quod agit.

Δ. - *As for the forme of our petition or Invitation of the Good Angels. What sort, shold it be of?*

Ave - *A short & breif speche.*

Δ. - *We beseche you to give us an example: we wold have a confidence, it shold be of more effect.*

Ave - *I may not do so.*

E.K. - *And why?*

Invocation.

Ave - *Invocation procedeth of the good will of man, and of the heat and fervency of the Spirit: And therfor is prayer of such effect with God.*

Δ. - *We beseche you, shall we use one forme to all?*

Ave - *Every one, after a diverse forme.*

Δ. - *Yf the mynde do dictate or prompt a divers forme, you mean.*

Ave - *I know not: for I dwell not in the sowle of man.*

Δ. - *As concerning the diversity of certayn words in these Tables and those of the portions of the Erth delivered by* Nalvage *what say you?*

Ave - *The Tables be true.*

Δ. - *Is it Aydropt, or Audropt?*

Ave - *Both names be true, & of one signification. I have delivered you the Tables, so use them.*

Δ. - *As concerning the Capitall letters, have I done well?*

The use of the letters.

Ave - *You have easyly corrected that, & to good ende; for every letter, & part of letter, hath his signification.*

Δ. - *I beseche you; say somwhat of the N in Paráŏan, of which you sayd, so far as that stretched, shall synk to hell:*

Note.

Ave - *Every letter in Paráŏan, is a living fyre, but all of one quality & of one Creation: But unto N is delivered a Viol of destruction, according to that part that he is of Paraoan the Governer.*

Δ. - *It may please you to name that place, cyty, or cuntry, under that N.*

Ave - *Ax* Nalvage*, and he will tell you.*

Δ. - *As concerning the wicked here, shall I call or sommon them all, as I do the good ones in the name of God?*

The Wicked spirits are vile slaves.

Ave - *No man calleth upon the name of God in the wycked: They are servants and vile slaves.*

Δ. - *We call uppon the name of* Iesus *in the expulsing of divells, saying, In the name of* Iesus, *&c.*

Ave - *That In, is agaynst the wycked. No iust man calleth uppon the name of God, to allure the divell.*

Δ. - *Then they are not to be named in the first sommo=ning or Invitation.*

Ave - *At no tyme to be called.*

E.K. - *How than shall we procede with them?*

Ave - *When the erth lyeth opened unto your eyes, And*

The Threa=sors of the Erth.

Our Words to the wicked that kepe Threasor.

when the Angels of light, shall offer the passages of the erth, unto the entrance of your senses (chiefly of seeing): Then shall you see the Threasores of the erth, as you go: And the Caves of the hills shall not be unkown unto you: Unto these, you may say, Arrise, be gon, Thow art of destruction and of the places of darknes: These are provyded for the Use of man. So shallt thow use the wycked and no other wise.

Δ. - *This is as concerning the naturall mynes of the erth.*

Ave - *Not so, for they have nothing to do with the naturall mynes of the erth, but, with that which is corrupted with man.*

Δ. - *As concerning the coyned they have powre to bring it.*

Ave - *So they may: that they kepe, & no other.*

Δ. - *How shall we know what they kepe, & what they kepe not?*

Ave - *Rede my former words: for thow dost not understand them.* Δ. - I red it: begynning at the first line on this syde, *when the Angels of light, &c.*

Δ. - *I mean of coyned mony, that they kepe not, how shall we do to serve our necessities with it?*

Ave - *The good Angels are ministers for that purpose. The Angels of the 4 Angles shall mak the erth open unto you, and shall serve your necessities from the 4 parts of the erth:* ~~*but my thinkes you speak childysbly.*~~ ~~I speak.~~

Δ. - *God make me a man in wisdom in all parts I besech him.* Δ. - Note I had spoken somwhat of my part in Devonshire mynes: and of the Danish Threasure which wer taken of the erth.

Δ. - *These our questions being thus answerd, now I refer the rest to your instructions intended.*

Invocations to be made.

Ave - *You have the corne & you have the grownd: Make you but invocations to sow the seede, & the frute shall be plentifull.*

Δ. - *As concerning our usage in the 4 dayes, in the 14 dayes, we wold gladly have some information.*

Ave - *You wold know to reape, before your corne be* ~~*growne*~~ *sowne.*

Δ. - *As concerning a fit place & tyme to call, & other circumstances we wold lerne somwhat.*

Ave - *You wold know where & when to call, before your invocations beare witnesses of your redynes.*

Δ. - *Then they must be written in* verbis conceptis, - *in formall wordes:*

Ave - *I - a very easy matter.*

Δ. - *What is the boke, you mean that I shold write?*

The boke

Ave - *The boke consisteth of Invocation[1] of the names of God: &[2] of the Angels, by the names of God*
Theyr offycis are manifest.
You did desyre to be fed with spones, & so you are.

Δ. - *As concerning Bataiva, or Baataiva, or Baataivh:*
I pray you not to be offended thowgh I ax agayn, what is the truth?

Ave - *The word is but of six letters; wherof, one is on the left syde, one on the right, two above, & two under: A and H, are putt to.* Δ. - Somtymes as comiter, *A*, and in extremis Iudiciis *H* as I was towght before.

Δ. - He meaneth of the left side of the square center of the principall cross, not perfect square, but Heteromeces.

Δ. - *So that the word is Bataiva, or Bataivh.*
~~*Now as concerning such other instructions*~~

E.K. - I think he be gon: for he made a signe of the cross toward us, & drew the white Curten.

Δ. - As we sat a while after and talked of the Calls receyved in the holy language, & not yet englished, ther was a voyce.

A voyce very big - *You shall have ~~the English of~~ those calls in English on thursday.*
And so, ax me no more questions.

The Calls 14, to be had in english on Thursday next.

Δ. - *Thanks honor, and Glory*
be to our Creator, redemer &
Sanctifyer; now & ever.
Amen.

✝

Thursday Iulii ·5· Mane, hora, 8, ferè Cracoviæ

Or*atione* dominica finita, aliisq*ue* extemporaneis eiaculationibus ad Deum, et repetito promisso ultimor*um* verborum de Anglica interpretatione 14 illar*um* Invocationu*m*, quas a 14 Maii ultimi recepimus, tandem apparuerunt, Gabriel in Cathedra et Nalvage.
Gabriel in his chayr and Nalvage with the Table, or rather Globe with the letters in it, &c.

Δ. - *Blessed be our god allwayes, for his mercyes: his graces be with us, now & ever.*

E.K. - Gabriel standeth up.

Gab. - Dictum est sæpe vobis, perseverate usq*ue* ad fine*m*.

Δ. - *God give us that hability.*

Gab. - *And why is it sayd so? but bycause you shall have many temptations and afflictions: after which come consolation and Cumfort.*
Yf the Smyth prove and temper his gold by fyre, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refyned, and made apt, to the ende wherein it shall be used: Much more, think you, doth the god of Wisdome, forge, try, and beat out such as he entendeth to use in the execution of his divine and eternall purposes.
How therfor can you finde faute with the Lord?
How can you say, he dealeth not iustly with you? when he suffereth you to be proved to the uttermost. Yf you pay the uttermost farthing, are you not become free?
Yf you feele affliction & temptation, and withstand it, are you not the more pure? the more iustifyed? for the Vyneyard and harvest of the Lord?
O, yes, my brethern: for the more the wise man is afflicted the more he reioyseth: And the greater his adversity is, the more he prospereth.
Is it not written? No man cometh to the lord but he is iustifyed, purified and accepted.
Whence therfor (yf you seke to come befor the lord, that is to say, to appeare, to be blessed) shall your Iustification or purifying arrise?
Of your own nature it can not:
For you wer born synners. But by Christ you may: In whome you are iustifyed, throwgh patience, and resisting temptation: True profe, and Touche of man.
But my thinketh, I here you say, Ô yf we wer riche or of hability:
True it is, for the Dust of the erth, many men excell you:
But in that you speak with god, in us his Angels (that is to say Messagers) you are not onely happy: (which happynes the others want), but you excell all the Creatures of the erth:

Our great Priviledge with God.

Ô my brethern, theyr Ioye, is a biter swete:
But the Cumfort that you have is eternall, is swete and, a fode for ever.

Therfor, if you will be eternall, and in perpetuall Cumfort with Ioye, Despyse the World for the World sake: and delight in god for his mercyes, which, if you truely do, Then can no Tempest prevayle, No affliction come amyss, nor no burden be to heavy for you.

For it is written, Gaudium beatorum est Christus: Cui
Mundus omnia mala fecit.

Ô my brethern, be contented, and suffer the world: for as Christ *in vanquishing her, did prove him self the Sonn of God: So shall you, in resisting her, at last overcome; and be accownted the Sonns of God in Christ, of whome you are a follower.*

Dee. *John Dee, be of Cumfort, for thow shallt overcome:* Δ. - God be praysed Therfor.

E.K. - *And what do you say of me?*

Δ. - *Yf I prevayle, Sathan shall not have his will of you: for I . . . .*

Gab. - *But unto the,* E.K. *sayeth the Lord, Take hede, how thow meddlest with hell, least it swallow the.*
Have patience, a tyme. E.K. - They be gon out of sight.

Δ. - In the mean space we red over the premisses twise, to out great Cumfort ∴

E.K. - Now they be here agayn.
Now is a clowde over them, all white, like a smoke.

A voyce - *Move not, for the place is holy.* ----- by a great hollow voyce.

E.K. - *Why shold it be holy?* – Δ. - *The court is, where the king is: so where the lord is present, the place is accownted holy, and is so.*

E.K. - Now, they be out of the Clowde.

Δ. - After this, they made an other pause: longer then before. E.K. - *When shall we practise Ave his calls, &c.*

Gab. - *My brother, thow hast least care:* — Δ. To E.K. - For he hath no care neyther for meat nor drink for him and his: neyther is he destitute of 400 Dolers yerly pension: and is to have some help by arte.

His fee of A.L. of 400 dalers yerly. *Thow drawest both of God and man. That is promist the, shall be payd the: and that which is to come, thow shallt be partaker of.*

Nal. - *Say the first word of the Call.*

Gah s diu Δ. - *~~Sapah~~* - *It is the fifth, for 4 be englished.*

E.K. - He holdeth up all his hand, and on his thombe standeth written

and on the fingers orderly very big letters.

The Spirites of the fowrth Angle
are
Nine
mighty
in the firmament of Waters
Whome
the first
hath planted
a Torment
to the wicked
and
a garland
to the righteous
giving unto them
fyrie darts
to vanne the earth

There was no word there that signifyed nyne the third word shold be *EM.*

Δ. - It is yet a mystery to what boke these and such words have relation, they are in every call following.

That word thow hast not, it is *Acam.* —

and
7699
continuall workmen
whose cowrses
viset with cumfort
the earth
and are
in government
and
contynuance
as the second
and the third.
Wherfore
Harken unto
my voyce
I have talked of you
and
I move you
in powre and presence
whose works
shall be
a song of honor
and the prayse
of your God
in your Creation.

E.K. - like a clowd cometh betwene me & the things in the ayre.

Δ 6
2

Nal. - *That is one.*

E.K. - Now he plucketh the Curten over all.

Δ. - *Bycause you sayde that Acam betokening 7699 was to be put in his place: I have vewed and numbred, and I fynde the words of the Call more, then the english parcells, by many: for the english parcels ar 41, and the Call hath above 50.*

a voyce - *You have OD the fowrth word of that Call; The whole Call is placed there, & owght to be the next. Number the words of the next Call.*

Sapáh Δ. - *So that the next Call owght to have this english.*

E.K. - Now he sheweth agayn.

Nal. -

The mighty sownds
have entred
into the third Angle
and
are become
as olives
in the Olive mownt
loking with gladnes
uppon the erth
and
dwelling in the brightnes
of the hevens
as
contynuall cumforters
Unto whome
I fastened
pillers of gladnes
Ninetene — *that is Af that word you have not there.*
and
gave them
vessels
to water
the erth
with her Creatures
and
they are
the brothers ~~*of the*~~
of the first
and second
and
the begynning

E.K. - Clowds cam betwene E.K. his eyes and the shew stone.

E.K. - Clowds

forte sic.
- dwelling
- in ye brightnes of the hevens
- as contynuall cumforters.

E.K. - Clowds

E.K. - clowdes

of theyr own seates
which
are garnished
with contynuall burning lamps
Nal. - *Peoal* you want that word. — 69636
Whose
Numbers
are as
the first
the endes
and
the Contents of tyme
E.K. - Now all the fingers are bowed downward.
Therfore
Come ye
and
Obey
your Creation
Viset us in peace / & cumfort /
Conclude us
as receyvers
of your mysteries
for [why]?
Δ 5 .1.0
our Lord and M^r^,
is all one.

Nal. - *That is it, that went before.* E.K. - Now he draweth the Curten.

Δ. - *I understand this to be the English of the fifth Call, and that before, of the sixth ∴ the numbers of the parcells seme to agree.*
So that we have now the english of the 5 and sixth Call. Thanked be to god.
☞ *EM, Af, and Peoal, three words which you sayd we had not, I fynde them in the Calls: your meaning perhaps is some other then the common words:*

E.K. - Now he hath opened agayn.

The 9th
A mighty
garde
of fyre
with two edged swords
flamyng
which have
the Viols
Nal. - *That is P: you have not. Mark this mysterie*
eight
of wrath
for two tymes
and
a half
whose
wyngs
are
of wormwod
and
of the marrow
of salt

have settled
theyr feete
in the west
West
and
are measured
with theyr ministers
9996 — *That is Cial, that you have not.*
These
gather up
the moss
of the earth
as the rich man
doth
his threasure
Cursed
ar they
whose
iniquities
they are
in theyr eyes

are
milstones
greater
then the erth
And
from theyr mowthes
ronne
Seas
of blud
Theyr heds
are covered
with diamond
and
uppon
theyr hands
are
marble
sleves
Happy is he
on whome
they frown not

for why?
the god of righteousnes
reioyseth
in them.
Come away
And not
your viols
For
the tyme
is such as
requireth
Cumfort.
5. Δ 10 9.

E.K. - Now he draweth the Curten.

Δ. - As I was comparing the Call to this english, a voyce sayd.
Nal. - *It is the next Call.*
Δ. - *I understand it to be the Call, or . . . . .*

E.K. - Now he openeth.

The mydday the first
is as
the third heven
made
Nal. - *OX and that you have not*
of Hiacynct pillers
26
In whome
The Elders
are
become stronge
which
I have prepared
for my own righteousnes
sayth the Lord
whose long contynuance
shall be
as Buckels
to the stowping Dragon
and
like
unto the harvest
of a wyddow
How many are there
which remayn
in the glory
of the erth
which are
and shall not se
death
untyll
Δ. - I understand the ende of this Erth &c.
this howse
fall
and

the dragon
synk
Come away
For
The thunders
have spoken
Come away
For
The Crownes
of the temple
and
the Coate
of him that is, was & shall be crowned
are divided
Come
appere
to the terror
of the erth
and
to our Cumfort
and
of such
as
are prepared.
Δ 4 8

E.K. - Now he hath covered all agayn.

Δ. - As I was speaking of his diversityes, saying, this you have not & this you have not - A voyce sayd, - *Some you have and some you have not: whether you have or have not, is a mystery.*

E.K. - Ther is a little fyre in the stone, going abowt it like a little Candle ∴
The Curten is open & a great Clowde over them.
Now they appere clere.

The Thunders of Iudgment and Wrath
are
numbred
and
are harborowed
in the North
in the likenes
of an oke
whose
branches
are
Neasts
OP ——— 22
That you have not.
of Lamentation
and
weaping
layd up
for
the erth

E.K. - Now cometh a clowde over them, very white, like smoke. Now they appere agayn.

which
burn
night
and
day
And
vomyt oute
the heds
of Scorpions
and
live sulphur
mingled
with poyson
These be
the Thunders
that
That is Daox that you have not. } — 5678
tymes
in the 24th
OL that you have not. — parte
of a moment
roare
Torb ——— with an hundred
mighty erth quakes
And
Math ——— a thowsand
tymes
as many
surges
which
rest not ------ or, labor still
neyther
know
any
tyme
here
One rock
bringeth oute
a thowsand ------ Math - you have it not.
even as
The hart
of man
doth
his thowghts
wo wo wo
wo wo wo
yea
wo
be to the erth
for
her Iniquitie
is,
was
and shall be
great.
Come away
But
not
your noyses.

6 10

E.K. - Now the Curten is drawn agayn.

After a quarter of an howre.

E.K. - Now he openeth.

Nal. - *Consider by these whose busines you have in hand.*

O you
that raing
in the sowth
and
are
Ob - that you have not ------- 28
the Lanterns
of Sorrow
bynde up
your gyrdles
and
Viset us
Bring down
your trayn
Mian ------------ 3663
that
the Lord
may be magnifyed
Whose name
amongst you
is Wrath &c.

Δ 8 12

Note - Here, must words in the ende of the first Call, follow at Move, *&c.* Δ. - But in this call it differeth a little expressly.

Δ. - They are the 14 last words, In the holy language thus, *Zacare ca, od zamran odo cicle Qäa, Zorge, Lap Zirdo Noco Mad, Hoath Iaïda.*

An other ----------

The Mighty Seat
groaned
and
ther wer
Thunders
O --------------- 5
which
flew
into the East
and
the Egle
spake
and
cryed with a lowd voyce
Come away
and
They gathered them selves to gither
and
became
There is no language for these words in the call.
the howse
of death
of whome
it is measured
and
it is as
they are
whose
Number
is
31 ——————— Ga
Come away
For
I prepare - or, have pre-pared. Gabr. -
for you

Δ	7 11

Note - *Then begynn at the fyrst call, Move, as before.*

E.K. - Now they appere.

O thow
the governor —— Ilemese: Wensday Iulii 11. dixit hic deest *of the first flame.*
of yᵉ first flame —— *under whose*
wyngs
are
As large *Darg* —— 6739
which weave
the erth
with drynes
which
knowest
the great name
Righteousnes
and
the seale
of honor
Δ 11 15

Nal. - *Then* Move *as before* &c.

Sonns - Dawghters - } *O you sonns*
of fury,
the dawghters
of the iust
which
sitt
Nal. - *of* —— *on*
24
seates
vexing
all Creatures
of the erth
with age
which have
Nal. - *Quar* —— *under you*
1636
Behold
the voyce
of God
the promise
of him
which is called
amongst you
Δ 10 14
Furie —— ~~Gabr.~~ Nal. - or, *extreme* Iustice.

- Move, *as before.*

O you swords
of the Sowth
which have
42 —— Nalvage - *ux*
eyes
to styr up
the wrath
of Synne
making
men
drunken
which are
empty
Behold
the promise
of God
and *his* *powre*
which
is called
amongst you
A bitter sting
Δ 9 13

- Move *as before* &c.
E.K. - Now all is covered.

E.K. - Now it is open agayn.

E.K. - Clowds .....lef *O thow mighty light*
and burning flame of Cumfort
which
openest
the glory
of God
to the Centre
of the erth
In whome
the secrets of Truth
Eran —— 6332
have
theyr abyding
which
is called
in thy kingdome
IOY
18 14
and
not to be measured
Δ. - This is the 14th as I receyed them in the holy language.
Be thow
a wyndow of Cumfort
unto me

- Move, *as before.*

O thow
second flame
the howse
of Iustice
which
hast
thy begynning
in glory
and
shalt cumfort
the Iust
which walkest
on the erth
with fete
8763 —— *Emod*
that understand
and
separate
Creatures
great
art
thow
Δ 12 16
in the god of *Stretch furth and Conquer*

- Move &c.
E.K. - They have covered all in the Curten.

O thow
third flame
whose
wyngs
are
thornes
to styr up
vexation
and haste
Faxs. —— 7336
Faxes or *faxis* to be sowded. I finde in the call *Taxs,* I finde allso in some words *T* or *F* indif=ferently used.
Lamps living
going
before the
whose God
is Wrath in Anger
Gyrd up
thy loynes
and
harken
Δ 13 17

- Move, *as before,* &c.

A voyce ---
Uppon Monday you shall
have the rest.

Δ. -*The God of hoasts be*
praysed, his name
extolled, and his
Verytie prevayle
to the Cumfort
of his elect.
Amen

A voyce ---
The Æternall God
bless you, we have
no more now.
Δ. - *Amen, Amen, Amen.*

NOTE

Δ. - Uppon my considering (immediately) of these englished Calls, and the Angelicall Language belonging to them I finde that here are but 13 englished of the 14 which are in the Third Cracovien volume conteyned: and here wanteth the English of the Third of those 14.

Besides this you may Consider that these englished Calls kepe this order as followeth: and to mak it a more perfect accownt from the begynning of the first Call of All (being long sins englished, and three more). Than have we 18 Calls whereof 17 are Englished:

These dubble numbers a greater and a lesser, do betoken thus, the greater number, the accownt from the first begynning. The lesser, of those in the forsayd Third volume conteyned.

Note; the Thirdth of the Thirdth Boke, which is the Seventh, from the begynning is not yet Englished.

Vide: post Iulii ·11· hora 4. Ther is the Call englished.

The Totall Summe from the very begynning.	The Numbers of the Third boke, Cracovien.	The Englished Calls of this boke.
6	2	-1
5	1	-2
9	5	-3
8	4	-4
10	6	-5
12	8	-6
11	7	-7
15	11	-8
14	10	-9
13	9	-10
18	14	-11
17	13	-12
16	12	-13

Ergo, there, lack yet, 30 Calls, for the 30 Ayres, &c. (besides the English of the Seventh or Third, in the Third boke conteyned).
And so shall there be 48 Calls:
Note For the first Table, is No call:
All thowgh there be letters gathered; but made into no words, as you may see, before the first Call of all.

Saterday, Iulii 7: Mane hora 6¼. + Cracoviæ

Or*atione* Dominica finita, aliisq*ue* tam ad Deu*m* qua*m* ipsum Ave petitionibus, requirebam iudiciu*m* ips*ius* Ave de meis tam ad Deu*m* quam bonos eius angelos factis or*ation*ibus.
Post vix quarta*m* horæ parte*m* apparuit.

The certayn truth of these Actions.

Ave - *Yf the words or truth of our testimony and message, were, or were conteyned within the capacity of man, Then might the dyvell thrust in him self, and dissemble the Image of truth: But bycause it is of Truth, and of him that beareth testimony of him self, it can neyther have affinity with the flesh, nor be spoken of in this sense. Lo, thus, deceytfully, hath the Divell entred into man.*

Δ. - *Blessed be the lord of all Truth.*

Ave - *Therfore seeing the word is not corruptible. Those that minister the word, can not dwell in Corruption.*
I speak not this, without a cause, my brethern:

Δ. - *I pray you to procede, accordingly, that we may know the cause, yf it be your will: or els leaving this caveat with us, to procede to the matter wherein we requested your helping hand to correct or confirme or to do that which is behofefull.*

Ave - *For, which of you hath sowght the Lord, for the Lord his cause or sake?*

Δ. - *That, God can be iudge.*

Ave - *So in which of you hath due obedyence, eyther to the word, or unto us that are sanctifyed by the word, byn faithfully performed?*

Δ. - *My points of error, and disobedyence I besech you to Notify that I may amend them.*

Ave - *Yt may be, you will say, we have labored, & we have watched, yea we have called on the name of the lord. What have you done that you owght not to do, yea a thowsand tymes more?*

Δ. - *We want nothing of any our doings, nor challenge any thing by any perfection of our doings.*

Ave - *Shall the hyrelying say, I have labored hard?*
Or doth the good servant think, he meriteth his wages?
It is not so.
But you do so. Therfore you are neyther worthy of your reward nor the name of faythfull servants.

Δ. - *No lord we challendg nothing uppon any meryts, but fly unto thy mercye, and that we crave & call for.*

Ave - *You do wyckedly & uniustly: yea you Credyt the lord, as you do your selves. Your fayth is the fayth of men, and not of the faithfull.*
Many things have I sayd unto you, from the begynning. (sayth the god of Iustice) which you have hard, & not beleved:
But you tempt me, and provoke me: yea you styrr me up to be, angry with you.

Δ. - *Yf thy Anger shall be on us, beside the sorrow of this world, tentations of the fende &c, than are we not hable to endure.*
Answer not me, but here what the lord sayth unto the:

- *Answer not me, but here what the lord sayth unto the:*
Sathan laugheth you to skorn.

for he sayeth unto the lord, standing before him,
Are these they whome thow deliveredst from the perills
Δ The great and peculier mercyes of God shewed on us.
of the Seas, and from the hands of the wycked,
whome the wyndes wer a Cumfort to.
And thy Cowntenance a Lantern?
But the lord semeth not to here him: for he knoweth it
is truth.
My brethern, you seke the worlde, more then you seke to performe the will
of God: as thowgh God could not rayn gold and
margarits amongst you: As thowgh the breth of God wer
not hable to beat down the whole erth before you. O you
faithles Creatures: O ye hypocrites in the vyneyarde of the
Lord. O you unworthy Servants of such a master.
Neyther unto Abraham, nor unto Noe, Nor unto
any other patriarchs or prophets, hath god
done more mercifully unto, then unto you.
To Abraham he sayd, When I return at this
tyme of the yere, Thow shalt have a Sonne.
Unto Noe he sayd, Buyld the a ship: Make up the
Ark, Thus & thus, it shall be: for the people
shall perish.
Genes. 27.
You remember not that Ioseph was sold by his brethern,
or if you do, it may be, you think it is a fable.
Yf you think it to be true, Then consider how he skaped
the pitt. Consider he was sold: and so becam a bondman.
But who changed the Imagination and sense of
his brethern: Who (I say) cam betwene theyr Tyranny
& his Inocency? What was he that made him free?
That browght him befor Pharaoh? and
yea, & that which is more, made him rayng over Pharaoh:
Was it not the same God, that dealeth with you?
O ye of little faith & starvelyngs, wythred grasse, & blasted
willows.
What, and yf you wer in hell, could he not deliver you?
Yf you become bond men, can not he make you free?
Yf you be in prison, can not he deliver you?
Can not he cumpass your neck with a chayn?
But Sathan sayeth: Lo, they say, they have a long
Iornay: It is necessary that God Cumfort
those that put theyr trust in him.
Euge, o ho.
O you beggerly starvelings:
Hath not the same god, the same Raphael
that he had?
Yes veryly: a thowsand, a hundred and a thowsand,
a hundred thowsand thowsands that
are, and more then Raphael for the help

and Cumfort of the faithfull.
When Herod sowght to kyll the son of God, in that
he was man: his father delivered him not with
a mighty wynde, nor with beating down of
Herods pallaces, but by a dream appered unto
Ioseph, saying, Flee, Herod seketh the
Childe his life.
Note the manner of his warning.
The manner of his departure.
But here what the lord sayd in the ende,
Return, for he that sowght the Child his
life, is now dead.
Why, I say, you rotten reedes wurse then the excrements
of the fenns, have not you greater warning?
☞ Up and be gonne.
Wherfore is it sayd unto you, Up and be gon, but
that the lord seeth the thowghts of man:
even of him which seketh your destruction.
Steven Bathor king of Poland.
Even of this wycked King which seketh
to destroy Lasky.
Could not the same Lord, Consume that
wycked monster & seller of his people, (which
tarryeth for a tyme) with the fyre of his mowth?
Yes, but that he hath given all things a tyme.
Note of the death of the righteous now and then.
Those that are righteous are often tymes taken away
bycause of temptations that are to come.
But the wycked are suffered to contynue, bycause
they might be more hevy & synk deeper.
But, (For love), I say unto you, my brethern,
Fly.
Fly the mischiefs that are to come,
and Go forward in the servyce of the highest,
that you may enioy the promises, that are
made you, and are partakers of the happy
dayes to come.
Whoredome.
Take hede of whoredome and the provocations of the
flesh.
For why? Those things that we say, are not without
theyr cause.
But 10 days:
You have but ten dayes to tary,
(yf you will follow my cownsayle)
But yf you linger any longer, you may drink
of a Cup that you wold not.
Wherfore doth God warn you, but that he wold be iust
with you? hath he not the whole erth to serve

him?
Beleve me, by the testimony we bere, that the Good
Angels wepe over you:
for, as you are particularly called, so have you your particular
Particular Temptations.
& unacustomed temptations ∴
But pray unto God, that you may prevayle.
Nititur enim omnibus modis, Sathanas, ut vos devoret.
Provide for this iornay.
It is sayd unto you, Yf you provide for this Iornay &c.
That word is as sure as the strongest rock in the world.
Considering that you wer warned by the same spirit
Spiritus Sanctus.
(wherof I speak) being wittnes of him self
& by us, which bear wittnes of him, Give eare,
Be gonne.
gyrd up your selves and be gonne: For, even
at the very dores, are myschief.
After a while I have somwhat els to saye unto you.

E.K. - He covereth all with the white Curten.

Δ. - We red & considered these premisses somwhat diligently.

Δ. - Afterward, he (Ave) cam agayn, and (after a pause), sayde as followeth.

Ave - *My brother, I see thow dost not understand the mystery of this boke or work thow hast in hand.*

Enoch.
I told the, it was the knowledg that God delivered unto Enoch.
I sayd allso, that Enoch labored 50 dayes.
The Boke confirmed:
Notwithstanding, that thy labor be not frustrate, and voyde of frute. Be it unto the, as thow hast done.

Δ. - *Lord I did the best that I could conceyve of it.*

Ave - *But I will tell the, what the labor of Enoch was, for those fifty dayes.*

Δ. - *O lord I thank the.*

~~Nal.~~ Ave - *it is a kinde of slate stone.*

- *He made, (as thow hast done, thy boke) Tables of Sérpăsan and playn stone: as the Angel of the lord, appointed him:*
50 dayes Labor
Saying, tell me (ô Lord) the number of the dayes that I shall labor in. It was answered him, 50:
Enoch his prayer to god.
Then he groned within him self saying, Lord God the fowntayn of true wisdome, thow that openest the Secrets of thy own self, unto man: thow knowest myne imperfection, and my inward darknes: How can I (therfore) speak unto them, that speak not after the voyce of man, or worthyly call on thy name, considering that my Imagination is variable & fruteles: and unknown to my self. Shall the sands seme to invite the Mowntaynes: or can the small rivers enterteyn the wonderfull & unknown waves?

Can the vessell of feare, fragility, or that is of a determined proportion, lift up him self, heave up his hands, or gather the sonne into his bosom? Lord it can not be. Lord my imperfection is great. Lord I am lesse then Sand. Lord, thy good Angels & creatures excell me far: our proportion is not a like: Our sense agreeth not: Notwithstanding I am comforted: For that we have all One God, all One begynning: from the, that we respect the one Creator: Therfore will I call uppon thy Name, and in the, I will become mighty: Thow shall light me, and I will become a seer: I will see thy Creatures, and will magnify the amongst them: Those that come unto the have the same gate: and throgh the same gate, descend, such as thow sendest. Behold, I offer my howse, my labor, my hart and Sowle, yf it will please thy Angels to dwell with me, & I with them; to reioyce with me, that I may reioyce with them; to mynister unto me, that I may Magnify thy name: Then, Lo, the Tables (which I have provyded, and according to thy will, prepared:) I offer unto the and unto thy holy Angels, desyring them, in, and throwgh thy holy names: That as thow art theyr light, and Cumfortest them, So they in the, will be my light and Cumfort. Lord they prescribe not laws unto the, So is it not mete that I prescribe laws unto them: What it pleaseth them to offer, they receyve, So what it pleaseth them to offer unto me, will I allso receyve: Behold I say (o lord), yf I shall call uppon them in thy name, Be it unto me, in mercy: as unto the Servant of the highest. Let them allso manifest unto me, How, by what word, and at what tyme I shall call them. O lord, is there any that measure the hevens, that is mortall? How, therfor can the hevens enter into mans Imagination? Thy Creatures are the Glory of thy Cowntenance. Hereby Thow glorifieth all things: which Glory excelleth and (ô lord) is far above my understanding: It is great wisdom, to speak and talk according to understanding with Kings: But to commaunde kings by a subiected commaundement is not wisdome, unleast it come from the: Behold lord, How shall I therfor Ascend into the hevens?

One Creator of all things.

A Seer.

The Call of Angels.

Δ There were no kings in Enoch his tyme. Consider therfore how to ask this dowte of this phrase propheticall. In *Samuel* I finde cap 8. That Universæ Nationes had kings long before Saul his tyme. Therfore there might be some in Enoch his tyme: or he prophesied of them.

The ayre will not carry me, but resisteth my folly,
I fall down, for I am of the erth. Therfore, o thow
very light and true Cumfort: that canst, & mayst, & dost
commaunde the hevens, Behold I offer these Tables
unto the: Commaunde them, as it pleaseth the: and O
you Ministers, and true lights of understanding,
Governing this erthly frame, & the elements wherein, we
live, Do for me, as for the Servant of the
lord: and unto whome it hath pleased the lord to talk of
you: Behold, lord, thow hast appoynted me
50 tymes; Thrise 50 tymes will I lift my
hands unto the. Be it unto me as it pleaseth the,
and thy holy mynisters: I require nothing but
the, & throwgh the, & for thy honor & glory.
But I hope I shall be satisfyed, and shall not dye,
(As thow hast promised) untyll thow gather the Clowdes
to gither and Iudge all things: When
in a moment I shall be changed and dwell
with the for ever ∴

~~Nal.~~ Ave - That is to say, thrise a day.

These words, wer thrise a dayes Talk betwixt
Enoch and God ∴ In the ende of 50 dayes
There appered unto him, which are not now to be man=
nifested nor spoken of: he enioyed the frute of God
his promise, & receyved the benefyt of his faith.
Here may the wise lerne wisdom: for what doth man
that is not Corruptible?
I have not that I may say any more unto you.
But beleve me, I have sayd great things unto
you: Yf you will have me here after, I will
come ∴

Thrise a day.

Δ. - ——

Ave - Consider well my words and what I have now sayde unto
the: for here thow mayst lerne wisdom, and allso see
what thow hast to do ∴

Δ. - I will, if it please you rede over some of these Invitations which I have
made & written here in this boke.

Ave - You may not use that word Obedientes.

Δ. - You spake of a first word to Call, & of a second to Constrayne.

Ave - Yt signifyeth, it urgeth them more, in God. I have sayd.

Δ. - Note what is ment by the Name of god that was sayd to Constrayne,
being the second names of two before given.

What is ment by the phrase or word Constrayne in respect of good An=gels.

E.K. - He is gone, and all covered with the Curten.

Δ. - All honor, prayse, and Glory, all thanks
and powre is due to our
God and King,
So be it. Amen.

+

Monday: Iulii. 9. Mane hora 7¾. Cracoviæ

Orationibus quibusdam finitis ad Deum, et deinde ad
Gabrielem et Nalvage &c.

E.K. As sone as he loked, he fownd the stone covered with the
white Curten.

Δ. - A pause of a ¼ of an howre: in which space I used sundry
eiaculations to God & his good Angels.

Δ. - This day was appointed, we attend therfor your instructions.
At length, they appeared not, but used a voyce.

Voyce - This day, but the Sonne declyning the 4th howre.

Δ. - Your meaning is, that at after none, at 4 of the clock.

The voyce - As thow hast written ——

Δ. - The will of the highest be done. Amen.

Monday: A meridie, hora 4.

Δ. - As E.K. was saying to me, that he thowght that the Angels might
tell the certayne day and tymes of things to come, and that Angels
could now fall no more, &c, of such things towching angels:
Suddenly a voyce was herd as foloweth.

A voyce - Herein will I talk with you, my brethern.

E.K. - Gabriel onely appereth ∴ neyther Nalvage nor the
Table appereth: He sitteth in a chayr, and with his fyry dart.

Gabr. - The prophets inspired with the holy ghost, were assured
of the comming of theyr Messias of theyr Christ: But what
day, in what yere was not of mans understanding:
Christ him self opened unto his disciples his death, and the
manner therof, but the day and howre he never disclosed.
So likewise the Scriptures speak of the comming of Christ,
but the day and howre, the Sonne of man knoweth not.
But bycause, in tyme to come, and for this Action (the message
of the highest), an assured and infallible doctrine, (in respect
that god appointed you no certayn tyme), is necessary.
For, for this cause you waver my brethern: and may lose
the benefyt of God his favor and mercyes.
O Weaklings, examyn the prophets, loke into the doing of the
Apostles: There allways went a promys befor the
ende: But the ende was the benefyt & frute of the promys.
Some alledge Paul, some Peter, some Daniel, But
in this case shall you alledge the sayings of God, spoken
in the spirit of truth by me Gabriel, the Servant of the
highest.
God, for three causes, hydeth the ende, and the
very tyme of his hevenly purposes:
As after a little sylence you shall shortly here.

De secundo adventu Chris=ti.

Gabriel.

E.K. - A clowd covereth him.

E.K. - Now he appereth agayn.

Gab.- *First, by reason of his own inexplicable* Est et
non est esse, *which is without the circumference,
strength, capable vertue, and powre of man his
Intellectualitie, whereby he appereth to be veryly* One
*god, and incomprehensible.
Secondly, bycause* Lucifer *with his, yea sayers
(damned iustly,) shold never taste of his light,
nor understand his Secret Iudgments: which he wold
& might do, yf they wer delivered to mans
imagination and discourse. Bycause it is
within the Circumference & Cumpas of his Creation.
Consider of these two:*

E.K. - Now he is covered in a white clowd agayn.

Δ. - *The first reason or cause we do not sufficiently understand
or conceyve.*

- Deus est esse, Sanctis Deus.
Non est Esse, Impiis Deus.
For, in the Iudgment day, God in his sonne Christ, *shall
shut up his perpetuall & everlasting Iustice, wrath
and anger, with hell and Damnation.
Leaving them and forsaking them, and in no case
to be called theyr God.*
Fratres $\overset{\text{mei.}}{\boxed{\text{mi}}}$, $\overset{\Delta\text{ illi}}{\text{non}}$ habebunt Deum.
*But they shall be with out a guyde, and with out
a centre.
Hereby you may understand* Esse et non est
esse.
*To the purpose.
Thirdly, that man firmely perswaded of things
spoken of by God, above his capacity to come
and unknown, might worthyly in the strength
of faith, and throwgh the effect of* $\overset{\Delta.\text{ God}}{\wedge}$ *his promises
merit his favor in* Christ, *and receyve eternall
Salvation, iustly befor god & his Angels.
These are the three Causes.*

Δ. - *This last cause, if it wold please you to make more
playn, it shold greatly enform us & confirme us.*

- *These are the three onely causes that the endes of
God his determinations are Secret.*

1. *In the first, that God might appere omnipotent.*
2. *In the second, seled up in him self from the knowledg
of such as have rebelled to theyr destruction.*
3. *In the third, that man might iustly be made worthy of the
places prepared for him.*

Nalvage *is called away, and cannot be in Action*
Wensday following. *with you, tyll* Wensday.
*Then shall you have the Calls, that you loke for.
And so enter into the knowledge and perfect understanding
of the 49 gates and Tables, yf you will.*

Δ. - *Ô lord, thy will and mercy be shewed uppon us.*

Gabr.- *But understand that it is a labor, the hardest, &
the last.*

Δ. - Violenti nihil difficile: *God strengthen our will and faith.*

Gab. - *I have nothing els to say unto you.
But God be mercifull unto you
and forgive you your synes.*

Δ. - *Amen.*

Gabr.- *And that you go hence, make haste.*

Δ. - ——

E.K. - He is gone.

Δ. - Gloria p*a*tri et filio et Spiritui Sancto
sicut erat in principio, et nunc et
semp*er*, et in sæcula sæculoru*m*.
Amen.

+
Cracoviae

Wensday: Iulii. 11. Mane hora 6½.

Oratione dominica finita, &c. The Curten appered straight way.
At 4 of the clok, after none. Δ. - *We awayt the promyse which you made us ô* Gabriel.
a voyce - *Not now, but at the fowrth howre, declining, as before.*
E.K. - *And why not now as well?*
a voyce - *He that Laboreth in his own harvest, laboreth when he list,*
but he that fisheth on the sea, must be ruled by
her course ∴
Δ. - Fiat Voluntas Dei.

†

Wensday: Iulii .11. à meridie, hora 4:

Wensday: Iulii .11. à meridie, hora 4:
The Curten appered to E.K. his sight.
Δ. - At the first loking the Curten appered to E.K. his sight.
Δ. - *When it shall please the, o god, we are desyrous to receyve wisdome* 0*from the.*
Δ. - At Six of the Clok appered a little one yellow, like a little Childe
in the top of the stone, the curten being opened.
His here fyne yellow & a very amiable face.
Note - *To avoyde reproche, and for the truth of the word,*
I viset you in stede of Nalvage, *which can not*
Ilemese - *come. I am* Ilemese *the Servant of the highest,*
Δ He is one of Sigillum Dei, one of the Sep=tenary whereof Ave and Rocle are. *which in stede of* Nalvage: *will, & am hable*
to supply his place.
Δ. - *So be it, in the Name of* Iesus.
Ilem. - *Many and strong are your enemyes, both bodyly &*
Many Enemies bodily and ghostly. *ghostly, But be you strong, and you shall prevayle.*
Therfore say, what you will have me do:
Δ. - *That, (if yt please you) that* Nalvage
wold have done.

The transla=tion of the Call into English. *The East is a howse of Virgins.*
Δ. - He distinguisheth it not by fingers.
Ilem. - *Well, you shall have fingers.*

Singing prayses
amongst
the flames of first glory
Wherein
the Lord
hath opened his mowth
and
Ile. - *Ni that you have not.* -------- *they are become*
Twenty eight
Living dwellings

in whome
the strength of man
reioyseth
and
they are apparayled
with ornaments of brightnes
such as
work wonders
on all creatures
whose
kingdomes

and contynuance
are as the third
and fowrth
strong towres
and
places of cumfort
The Seat of Mercy
and Contynuance
O you servants of mercy
Move
appere
Sing prayses
unto the Creator
and
be mighty
amongst us

for
unto this remembrance
is given
powre
and
our strength
waxeth strong
in our Cumforter.

Ile. - *Lo, theyr you have it.*
Δ. - *I pray you to consider of the forme of the promise,*
for we wer promysed to receyve the Calls
Vide Supra. *we loked for, & so to be fyt for the 49 gates &c.*
Yf this you have done, be the performance of those the
words of Gabriel, *or no. I pray you consider.*
Ile. - *For the 30 Calls, or thirty Call, to morrow*
Thursday at 4 of the clok after None. *at the 4th howre, I will ese you suffyciently.*
Δ. - *I besech you (if I shall not offend to request it).*
What is the cause of Gabriel & Nalvage *theyr*
absence?
Il. - *Spirituall Contention betwene* Sathan *and them,*
and more then man can, or may understand.
Δ. - *Then I pray you why was not this supply*
sent at the tyme appointed?
Ile. - *It is not of* God, *to think that* God *is of tyme.*
All things are tyed unto him, and Nothing can
be separated from him.
Notwithstanding he may separate him self
from them. But you shall understand, that
Ninetene Calls re=ceyved. *these Ninetene Calls* [Δ. - There are but 18: besides the first to God.]
(Ther are Ninetene besydes the first)
The Use of these Calls 19. } *are the Calls or entrances into the knowledg*
of the Mysticall Tables: Every Table
conteyning one hole leafe.
Wherunto you nede no other Circumstances.

1 *The first Call begynneth* *Ol Sonf.*

In english - *I raigne.*

2 *Second begynneth* *Adgt.*

In english - *Can.*

3 *The Call of the Third table begynneth* *Micma*

In english - *Behold.*

E.K. - A white clowd cometh abowt him but hideth him not.

Ile. - *But you must understand that in speaking of the first table, I speak of the Second.*

So that the Second, with you is the first.

4 *As this last* behold *is the fowrth, but with you, the thirdth.*

Δ. - *It is the seventh: but the thirdth of the 14.*

Ile. - *It is the Call of the thirdth.*

5 *The next is – in english* —— *I have set.*

otherwise ———— *O thil.*

6 *The sixth* ———— *The mighty Sownds.*

otherwise ———— *Saphah.*

7 *The seventh* ———— *The Spirits.*

Gah.

8 *The eighth* ———— *Est.*

Roa.

Ilem. - *Lok that, that you call the third.*

Δ. - ———— *It is Raas.*

9 *The next* ———— *The Midday the first.*

Baſemilo or Baſemlo

10 ———— *A mighty.*

Micaoli.

11 ———— *The Thunders of Iudgment & wrath.*

Coraaxo.

Ther cometh a white bright clowde abowt him.

12 ———— *The mighty Seat.*

Ox$\overset{\text{Sai}}{\textit{cai}}$ *al.*

E.K. - Every tyme he speaketh, he pulleth fyre out of his mowth & casteth it from him.

13 ———— O *you.*

Nonci.

14 ———— O *you Swords.*

Napti.

E.K. - Now a white clowd goeth rownd.

15 ———— O *you Sons.*

NoRomi.

16 ———— O *thow the governor.*

Ils Tabaan.

Il. - *There you lak the third word.*

Δ. - *What is that ?*

of the first flame.

It answereth to L al purt.

You had not the exposition of the third word.

17 ———— O *ye of the Second flame.*

Ils vivi al purt.

18 ———— O *thow third flame.*

Ils di al purt.

19 ———— O *thow mighty light.*

Il micalzo al purt.

Thus you have not lost your labor.

E.K. - Now he wrappeth the clowd that was under him, abowt his hed.

- *God be with you.*

- E.K. saw him go upward.

Δ. - *Glory be to God, prayse & honor for ever, Amen.*

+ Cracoviæ
Thursday; Iulii.12 : à mer. hor. 4.

Oratione dominica finita, et breviter ad Ilemese quibusdam dictis ∴

E.K. - The Curten appered at the first loking.

Δ. - *Now in the name of Iesus, as concerning those 30 Calls, or Thirty Call, we awayt your information O Ilemese.*

Δ. - After diverse parcels of our actions past with Nalvage being red, which were very well of us liked, at length Ilemése appered: and after he had shewed him self, (the Curten being opened) he drew the curten to agayn. Ilemése

Δ. - I then sayd thre prayers out of the psalmes, &c.

E.K. - Now he standeth as Nalvage used to do, upon the globe, with the rod in his hand. And Gabriel sitteth by.

Δ. - *In the name of the eternall and everliving god say on.*

E.K. - Now the Globe turneth swiftly, and he pointeth to letters thus with the rod which Nalvage was wont to use. Ilemése

MADRIIAX	O *you* Δ*hevens*	*Ma drĭ iax*
DSPRAF	*which dwell*	*Ds praf*
LIL	*In the first ayre*	*Lil*
CHISMICAOLZ	*ar mighty*	Kis *Chis Mi cá olz*

I think this word wanteth: as may appere by *Madriax*, abowt 44 words from the ende.

Gab.- *Move not for the place is holy.*

Δ. - *Hallowed be his name, that sanctifyeth what so ever is sanctifyed.*

Ile. -

SAANIR	*in the parts*	*Sa á nir*
CAOSGO	*of the earth*	*Ca ós go*
OD		
FISIS	*and execute*	*Od fi sis*
BALZIZRAS	*the iudgment*	*Bal zi zras*
IAIDA	*of the highest*	Ya *Ia í da*
NONCA	*To you*	Sa *Non ca*
GOHULIM	*It is sayd*	*Go hú lim*

E.K. - There cam a blak clowd in the ayre abowt the stone, as thowgh it wold have hindred E.K. his sight.

Gabr.- *It behoveth us to do that we do, yea even with present contention agaynst the wycked. Have a little patience.*

The Curten is now away agayn, and they appere agayn.

MICMA ...a Sper.	*Behold*	Mik ma *Mic ma*

E.K. - Now is the Curten pluckt to agayn and they covered.

ADOIAN	*The face*	*A do í an*
MAD	*of your god*	*Mad*
IAOD	*The begynning*	*I á od*
BLIORB	*of Cumfort*	*Bli órb*
SABAOOAONA 0 or a O	*whose eyes*	o *Sa ba o o á ŏ na*
CHIS	*are*	Kis *Chis*
LVCIFTIAS	*the brightnes*	*Lu cíf tĭ as*

PIRIPSOL	*of the hevens*	*pe ríp sol*
DS	*which*	*ds*
ABRAASSA	*provided*	*Abraássa*
NONCF	*you*	Nonsf *Noncf*
NETAAIB	*for the government*	*Nę tá ă ib*
CAOSGI	*of the erth*	*Ca oſ gi*
OD	*and*	*od*
TILB	*her*	*Tilb*
ADPHAHT	*unspeakable*	*Ad pháht*

Ile. - *Rede it.*
Δ. - *The english?*
Ile. - *I.*

DAMPLOZ	Varietie	Dám ploz
TOOAT	furnishing	To ó at
NONCF	you	Nonsf Non cf
GMICALZOMA	with a powre understanding	Gmi cál zŏ ma
LRASD	to dispose	L rásd
TOFGLO	all things	Tóf glo
MARB	according	Marb

Δ. - It follows in Libro Cra.

Liber Quintus Cracoviensis
Myſticus, Apertorius
1584
Iulii 12

Sive potius, pars Quinta
Libri Septimi: &c.
Cracoviensisque &c.

Prӕterea
Proœmium Madimianum
Libri primi, Pragensis,
Cӕsareique. A^{o} 1584
Auguſti ·15·
ſtylo novo.

---

12 July 1584–15 August 1584
(from British Library MS. Cotton Appendix XLVI - Part I)

A° 1584
Iulii 12
Thursday.

Liber 5^{us} Cracoviensium Mysteri=
orum, Apertorius.

Y A R R Y	*to the providence*	*yár ry*
I D O ~~V~~ I G O	Δ Note: The wycked powre dasseled so the eye of E.K. that he could not well discern this *O*, staying at it a while he concluded it to be an *V*: which afterward & by & by he corrected. *of him y^t sitteth on the holy throne*	*o* *~~Id ui go~~* *I doi go*

The Curten being pluckt.

Ile. - *Have Patience.*

Δ. - As we wer talking of the name of God *Idoigo* in Enoch his Tables, a voyce sayd.

A voyce - *Where the most force was the divel crept most in.*
~~shold it be~~
Herein the Divel thowght to deceyve you.

Δ. - *It must be then Idoigo?*

O D	*and*	*od*
T O R Z V L P	*rose up*	*Tor zúlp*
I A O D A F	*in the begynning*	y *Ia ó daf*
G O H O L	*Saying*	*Go hól*
C A O S G A	*The erth*	*Ca óſ ga*

TABAORD	let her be governed	Ta ba ord
SAANIR	by her parts	Sa á nir
OD	and	od
CHRISTEOS	let there be	Chris té os
YRPOIL	Division	yr pó il
TIOBL	in her	Ti óbl
BVSDIRTILB	that the glory of her	Bus dir tilb
NOALN	may be	No aln
PAID	allways	pa id

ORSBA	drunken	orſ ba
OD	and	od
DODRMNI	~~in it self~~ Vexed	dodrumni Dod rm ni
ZYLNA	in it self	zyl na
ELZAPTILB	Her course	El záp tilb
PARMGI	Let it runne	Parm gi
PIRIPSAX	wth the hevens	pe ríp sax
Od	and	od
TA	as	ta
QVRLST	an handmayd	Kurlst Qurlst

Il - *Have patience a little.*
E.K. - Now they are here agayn.

BOOAPIS	*let her serve them*	*Bo o a pi S*
LNIBM	*one season*	*Lnib m*
OVCHO	*let it confownd*	Chose *o ú cho*
SYMP	*an other*	*Symp*
Od	*and*	*od*
CHRISTEOS	*let there be*	ei *Chris tế os*
AGTOLTORN	*no Creature*	*Ag tol torn*
MIRC	*uppon*	Mirk *Mirc*
Q	*or*	*Q*
TIOBL	*within her*	*Ti ób l*

	LEL	*the same*	*Lel*
	TON	⁜ one & the same *All*	*Ton*
	PAOMBD	*her members*	*pa ombd*
	DILZMO	*let them differ*	*Dil zmo*
	ASPIAN	*in theyr qualities*	*As pi an*
	OD	*and*	*od*
	CHRISTEOS	*let there be*	long or short. *Chris tĕ os*
	AGLTOLTORN	*no one Creature*	*Ag l tór torn*
	PARACH	*æquall*	ak ach *pa rách*
Note	ASYMP	the wycked spake behinde E.K. *~~the people~~ with an other*	*A sýmp*
	CORDZIZ	*The reasonable* *~~by reason of the~~ Creatures of the erth* or Man	*Cord ziz*

DODPAL	*let them vex*	*Dod pal*
OD	*and*	*od*
FIFALZ	*Weede out*	*Fi falz*
LSMNAD	*one an other*	*Ls mnad* ~~*Lm Lsm*~~

E.K. - Now the Curten is drawn.

A voyce - *Rede -*

Δ. - I red it over from the begynning hitherto.

Ile. - *Where at dowt you.*

Δ. - *Ys it true that before the Creation of man this kinde of Malediction was pronownced.·. or when els shall we understand it to have byn spoken?*

A voyce - *True it is that one man wedeth out an other.*
To avoyde which fault it is sayd, And after god
thy brother as thy self.
One kingdom riseth up agaynst an other,
the servant against his master: the wycked son
disdayneth his father: all which fell uppon
man when God Cursed the erth: for, perfect love
was taken from amongst them: and the spirit of
mallice cam amongst them, to the entent they might
be allwayes at variance, & one wede out
an other: and so must be & shall be unto the ende.
Answer me, why turned God, Adam out into the erth.

Δ. - *Bycause he had transgressed the laws to be kept in paradise.*

- *It is true.*
Then Adam offending receyved ponishment for his offence,
in that he was turned out into the erth.
Yf he had byn turned out to a blessed place, then can
you not aptly say he was turned out: for
he that is turned out goeth to dishonor: even so
Adam, from Inocency, throwgh his fall, was turned
out to corruption, into a prison prepared for him before
yf. *if he offended. God (my brother) knew he wold*
offend: he knew allso how to dishonor him.

As Iesus Christ *browght all blessednes & cumfort into the world:*
So did Adam, *accursed, bring all misery and wretched=*
Note: In the same Instant. *nes into the world: and in the same instant, when*
Adam *was expelled,* The *Lord suffred the erth to*
be accursed for Adams *sake, and Then sayd the*
Angelicall Watchmen kepers Princis of the erth: *Lord, these things, and gave unto the world*
her tyme; and placed over her, kepers,
watchmen, and princes, for yeres, months,
and dayes: [*I am easy: you may understand my*
rule]

Δ. - Note; all this, was answered by a voyce, as concerning my Question or Dowt here before expressed.

Δ. - After this a great pause was used, in which tyme, in my mynde I discoursed of the Ministerie Angelical, not all to have byn committed to theyr charge with theyr Creation, but afterward in diverse tymes, diverse officis both toward god & man.

A voyce - *To morrow morning I will mete you here the third howre.*

Δ. - *The third howre after the sonn rising, mean you?*

A voyce - *I.*

Δ. - *Let us hartyly thank the Lord*
and prayse hym all ways: His
Mercy and grace be uppon
us now and ever,
Amen.

† Cracoviæ

Friday: Iulii 13 Mane hora ·7·

Δ. - *Oratione* Dominica finita, &c.

Δ. - At the first loking, E.K. saw the curten, usuall to apper, and somwhat pleghted and shortly.

A voyce - *Read that you have done.*

Δ. - I red hitherto, that was written.

E.K. - Now they appere, the Curten being drawn away: But the rownd Table or Globe appeared not.

E.K. - Now they have drawn the curten over them agayn.

Δ. - *Blessed be they, that are come in the name of our God, & for his servyce.*

E.K. - Now they appere, and the Table or globe with them.

Ile. - *The rest.*

Δ. - *In the name of Iesus and for his honor.*

Ile. -

OD	*And*	*od*
FARGT	*the dwelling places*	gat *Fargt*
BAMS	*let them forget*	*Bams*
OMAOAS	*theyr names*	*O ma ó as*
CONISBRA	*the work of man*	*Co nís bra*
OD	*and*	*od*
AVAVOX	*his pomp*	*A uă vox*
TONVG	*let them be defaced*	g dg *To nug*
ORSCATBL	*his buyldings*	*Ors cát bl*

NOASMI	*let them become*	*No ăſ mi*
TABGES	Caves	*Tab gĕs*
LEVITHMONG	*for the beasts of the felde*	*leuith mong*
VNCHI	confownd	Ki *un chi*
OMPTILB	*her understanding*	*Omp tilb*
ORS	*with darknes*	*Ors*
BAGLE	*for why?*	*Bagle*
MOOOAH	*it repenteth me*	*Mo ó ŏ ah*
OLCORDZIZ	*I made man*	*Ol córd ziz*
LCAPIMAO	*one while*	*L ca pí mă o*

IXOMAXIP	let her be known	Ix o máx ip
ODCACOCASB	and an other while	Od ca có caſb

Gab. - *Move not, for the place is holy:* E.K. - all is covered.
E.K. - Now it is open.

GOSAA	a stranger	Go sắ a
BAGLEN	bycause	Baglen
PII	she is	pi i
TIANTA	the bed	Ti án ta
ABABALOND	of an harlot	A bá bă lond
ODFAORGT	and the dwelling place	dg or dgt Od fa órgt
TELOCVOVIM	of him that is falln	lotch ~~loch~~ Te lóc vo v im

~~TORZV~~		~~Tor zú~~
MADRIIAX	O you hevens	yax Má dri iax
TORZV	arrise	Tor zu
OADRIAX	The lower hevens	Oádriax
OROCHA	under neth you	Ka O ró cha
ABOAPRI	let them serve you	A bó ă pri
TABAORI	govern	Ta bá ŏ ri
PRIAZ	those	pri áz
ARTABAS	that govern	ar ta bas

ADRPAN	Cast down	dir *A dŕ pan*
CORSTA	such as	*Corſ ta*
DOBIX	fall	*Dó bix*
YOLCAM	bring furth	*yol cam*

E.K. - Now the Curten is drawn.

PRIAZI	with those	*pri á zi*
ARCOAZIOR	that encrease	*Ar co azior*
ODQVASBZ	and destroy	*od quasb*
QTING	The rotten	dg *Q ting*
RIPIR	no place	*Ri pír*

PAAOXT	let it remayn	*pa a oxt*
SAGACOR	in one number	kor *Sa gá cor*
VML	Ad	*vm l*
OD	and	
PRDZAR	Diminish	pur *Prd zar*
CACRG	untill	cúrg *Ca crg*
AOIVEAE	the starrs	*A oi vé ă e*
CORMPT	be numbred	*Cormpt*
TORZV	arrise	*Tor zu*
ZACAR	Move	*Zacar*
ODZaMRan	and appere	*OD zam ran*

A *S* *P* *T*	*before*	*aspt*
S *I* *B* *S* *I*	*the Covenant*	*sib si*

E.K. - Now he hath drawn the Curten agayn.

B *V* *T* *M* *O* *N* *A*	*of his mowth*	*But mŏ na*
D *S*	*which*	*ds*
S *V* *R* *Z* *A* *S*	*he hath sworn*	*Sur zas*
T *I* *A*	*unto us*	*Tia*
B *A* *L* *T* *A* *N*	*in his Iustice*	*Bal tan*
O *D* *O*	*Open*	*odo*
C *I* *C* *L* *E*	*The misteryes*	*Cicle*
Q *A* *A*	*of your Creation*	*Q á a*
O *D*	*and*	*Od*
O *Z* *A* *Z* *M* *A*	*Make us*	*oz az ma*
P *L* *A* *P* *L* *I*	*partakers*	*pla pli*

I *A* *D* *N* *A* *M* *A* *D*	*of undefyled knowledge*	*Iad nă mad*

The first Ayre, is called	*Lil*	
The second ———	*Arn*	
The third ———	*Zom*	
4 ———	*Paz*	
5 ———	*Lit*	
6 ———	*Maz*	
7 ———	*Deo*	
8 ———	*Zid*	
9 ———	*Zip*	
10 ———	*Zax*	
11 ———	*Ich*	ik
12 ———	*Loe*	
13 ———	*Zim*	
14 ———	*Vta*	
15 ———	*Oxo*	
16 ———	*Lea*	
17 ———	*Tan*	
18 ———	*Zen*	
19 ———	*Pop*	
20 ———	*Chr*	Kar in palato very much
21 ———	*Asp*	
22 ———	*Lin*	
23 ———	*Tor*	
24 ———	*Nia*	
25 ———	*Vti*	
26 ———	*Des*	
27 ———	*Zaa*	
28 ———	*Bag*	
29 ———	*Rii*	
30 ———	*Tex*	

There is all ———

Note.
How this One
Call may serve
the 30.

Now change the name, and the Call is all one.

Δ. - *Blessed be, he who onely is allwayes one.*

Δ. - *I take these names to be as primus, secundus, tertius &c*
to 30.
A voyce - *Not so, they be the substantiall names of the Ayres.*
Δ. - *It was sayd they had no proppre names but wer to be called, O thow*
of the first ayre, Ô thow of the second, &c. I pray you
reconcyle the repugnancy of these two places as they shold
seme.
E.K. - The Curten is opened.
E.K. - Now Gabriell standeth up.
Gabr.- *Thus hath God kept promyse with you, & hath delivered*
you the keyes of his store howses: wherein you shall
fynde, (yf you enter wisely, humbly, & patiently)
Threasures more worth then the frames of the hevens.
But yet is not August come: Notwithstanding
God his promise fullfilled before August.
the lord hath kept his promise with you before the
tyme. Therfor Now examyne your bokes,
Confer one place with an other & lern to
be perfect for the practise & entrance.
Cownsayle for pre=paration.
See that your garments be cleane.
Herein be not rash.
Not over hasty.
For those that are hasty & rash, and are lothsomly
apparayled may knock long before they enter.
The reading of the Boke.
There is no other reading of the boke, but the appearing
of the ministers & Creatures of God ∴ which shewing
what they are them selves, shew how they are
conioyned in powre, and represented formally by
The letters.
those letters ∴
E.K. - Now he taketh the Table & semeth to
wrap it up to gither.
Δ.- *Seing I have moved the dowt of theyr names,*
I pray you to dissolve it:
Gab.- *You play with me Childishly.*
Δ.- *I have done.*
Gab.- *Thinkest thow we speak any thing that is not*
true ?
The My=steries of this boke.
Thow shalt never know the mysteryes of all things
that have byn spoken.
Yf you Love to gither,
Dwell to gither.
and dwell to gither, and in one God.
Then the self same God will be mercifull
unto you: ~~shall bles~~ which bless you,
cumfort you & strengthen you unto
the ende.
More I wold say, but words proffiteth not.

God be amongst you.
E.K. - Now they both be gon in a
great flame of fyre upwards.
Δ. - Laudibus te celebrabo Domine Deus q*u*onia*m* non
prævaluerunt Inimici mei super me.
Domine exercituum clamavi ad te, et tu salvasti me.
Convertisti dolore*m* in gaudiu*m* mihi, dissolvisti luctu*m* meu*m*
et circumdedisti me lætitia
Misericordias tuas in æternu*m* cantabo. Notam
faciam veritate*m* tua*m* in vita mea.
Os meu*m* narrabit iustitia*m* tua*m* omni tempore beneficia
tua: certe non novi numeru*m*.
Sed gratias aga*m* donec mors rapiat, tibi psalla*m* quam=
diu fuero.
Laudem tui loquetur os meu*m*: et omne vivens celebret
nome*n* tuu*m* Sanctum, in perpetuu*m* et semper.
Laudate Dominu*m* o vos angeli eius, potentes
virtute facientes iussus eius, obedientes voci verbi
illius.
Collaudate Deu*m* universi exercitus eius, Ministri
eius qui facitis voluntate*m* eius.
Omne quod vivit laudet
te Domine,
Amen.

* * *

1584 Remember that on Saterday the 14th day of Iulii by the Gregorian
Kalendar, and the 4 day of Iulie by the old Kalendar. Rowland
my Childe (who was born a^{o} 1583 Ianuarii 28 by the old kalendar) was
Rolandus pene mortuus.
extremely syck abowt none or Mydday: and by one of the clock, redy to give
up the ghost; or rather lay for dede, & his eyes sett & sunk into his hed &c.
I made a vow if the lord did forsee him to be his true servant, & so wold grant him life,
& confirm him his helth at this danger & from this danger, I wold (during my
life) on Saterdayes, eate but one meale &c.

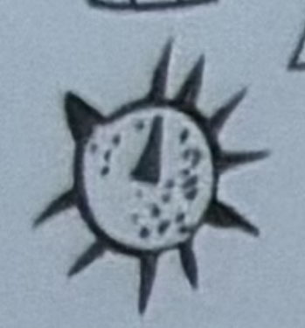
Remember on Wensday night the 18 of Iulii, as I walked alone abowt
9 of the clock in the evening, in the chamber before my study, (above) in diverse
places of that chamber appered flashes of fyre: & it did not lighten abrode.

†

Monday: Iulii 23 Mane circiter 8am Cracoviæ

Oratione Dominica finita.

Δ. - I red Mapsama his first words of the boke to be prepared of 48 leaves to be sylvered: and wold gladly know what I was now to do.



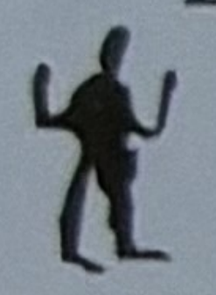
By and by at the first loking into the stone.

E.K. - There appered ten pykes all blak on the grownd in a Circle as it wer, and 1 in the myddle, a great pyke standing up. And Vera, falsis, falsa, semed to be written in the myddle of that Circle, somwhat blaker than all the rest: which semed to be as new molten pitch.

A voyce - Qui non in 7o, vivant in undecimo.

Δ. - I made a short discourse to god, of my sincere and iust dealing hitherto: of the boke of Enoch written, of the bok to be sylvered, how hardly I can get it performed to my contentment: (the bokes being layde on the Table, that of Enoch, and that as it wer sylvered) &c. I craved therfor the exposition of this dark shew, & as yet nothing pleasant or playn. My conscience is clere and I trust in the lord his mercyes.

E.K. - After this appered a man all blak, Naked all over.



- *O thow that are iust & hast a clere conscience, answer me.*

Δ. - *In the name of* Iesus.

Be gonne. - *Who commaunded the to be gon?*

Δ. - *I tak the commaundment to have byn from god.*

- *Thow hast broken the commaundment of god.*

Δ. - *I can in no case yelde, therunto in.*

- *You have dishonored the lord: which is iust in the bottom of his own brest: & gave you warning & commaunded you to go: which is the lord of heven & erth ∴*

∴ Maii 21. Mane Et a meridie Per Mapsama. ⁝ 27 Iunii Per AVE.

Δ. - *O Lord, My first charge was in these words: Thow shalt go from hence, with him, to the Emperor: It was allso sayde that he shold make provision for this one voyage, and for the rest god had provided. So that seing I was to go with him and he hath not yet provided (doing what he can), what shall I say or do.*

- *True it is, thow hast had the victorie, & thow & thy childern have tasted mercye.*

Thow art one of those that when I commaunded the to leave nothing with life, yet thow savest the fatlings to offer before he that abhoreth such sacrifice.

Δ. - *Lord I know no such act of myne. The Lorde be mercifull to me. For when it shold come to such a case, God knoweth I wold spare none.*

E.K. -

- *O thow Iust man* [shaking his hed] *thow art become a* Sawle.

- *Werfor did god (answer me) take the kingdom out of* Sawle *his hands?*

Reg ·1· cap. 15

Δ. - *It appereth in the bible, bycause obedience was better then sacrifice.*

- *Even so, yf thow hadst byn obedyent, thy obedyence had byn regarded ∴*

But I say unto the, The lord oweth the nothing for thy labor: he hath payed the, to the uttermost.

A.L. His plague thretned.

As for Lasky, I will give him over to the spirit of error: and he shall become more pore: so that his owne Childerne shall despise him.

Δ. O Most Mer=cifull and iust God.

But it shall not come to pass in these dayes, for I will kepe my promiss with you.

You do the Commaundment of princis and Lords and Masters: But when the God of Iustice (without your desert) enterteyneth you, & placeth you & dwelleth amongst you, (which is hable to give you all things), Commaundeth you to Go, & that, for your own proffyt: you think it Nothing to offend him:

Obedience

But true it is, That Obedience, pleaseth the lord: for therin, His Creatures glorify him most. All wurship, all honor, all love, all fayth, all hope, all charity, all the knitting to gither of the hevens, consisteth in obedience:

for if you had byn obedyent, the very stones of the erthe, shold have served your necessyty. For the lord wyll not be fownde a lyer ∴

Δ. - *O Lord be mercifull to me: I could not do thy commaundment in going without A. Lasky: and him I was not hable to cause to go without provision: And to our iudgment, he semeth mervaylously to be carefull to make provision: but still he hath hindrance.*

Dee is pardo=ned.

Δ.

- *Thow, (herest thow?) the lord forgiveth the: but from hence forth, he commaundeth the, that thow open*

No more secrets of God to be opened to A.L.

not the secrets and the iudgements, which the lord shall open unto the, of the tymes to come unto Lasky ∴

Δ. - *I pray you to say somwhat unto us as concerning this boke, to be sylvered. Els what shall I do, if I have not direction herein: the case being so hard?*

- *As concerning the boke, when thow art at the ende of thy Iornay, it shall be tolde.*

Δ. - Misericordias Domini in æternum cantabo,

Amen.

Halleluiah, *Amen.*

+

Cracoviæ

Iulii ·31· Tuesday mane hora 7

Oratione dominica finita, et variis eiaculationibus factis tam ad Gabrielem, quam Nalvage, Ave, Mapsama, et Ilemese, quàm maximè ad deum ipsum pro suo lumine auxilio & protectione: tam in ipsa actione quàm itinere presenti, futuro, versus aulam Cæsaris.

After a great howre attendance,
At length appered one all naked, blak, and abowt the stone a circle of blak ∴

he sayde - *Were you not commaunded to go after 10 dayes?*

Δ. - *It is true.*

- *& what followeth?*

Δ. - *I appeal unto the mercy of the highest for that I have not offended uppon willffullnes.*

- *Say, what followeth.*

Δ. - *It followeth that we may drink of a cup which we wold not &c. And allso we were willed to provyde for this Iornay, which provision onely now is made, for us two, & not yet for A.L. him self.*

- *Thus sayeth the lord, I have stretched out my hand & you have hyndred me.*
I have browght things unto theyr course, but you have thrust your selves betwene.
10 dayes *When I appoynted you ten dayes, did I not also tell you that the erth was myne?*
Am not I the god of heven & erth, by whome you breath. The same which allso forsaketh not my people in the tyme of nede.
I have opened my wyngs, but you have refused my cover.
I have browght in madnes unto the howse of the uniust, but you have prevented my iudgment.
And bycause you have done so, & have trusted more in the mallyce of the world then in my powre.

Δ forte Madnes procured in the K. ~~xxxxxx~~ and he is now recovered.

[Δ. - *Lord we have not done so to our knowledges*]

- *Therfore shall you drink of a Cup that you wold not: but it shall not fall in these dayes, but in the dayes to come.*
Moreover [E.K. - the fyre cometh out of his mowth as he speaketh.]

Δ A skurge to follow unto us: Lord be mercifull.

- *Yf you go, yt is: yf you go not, yt allso shalbe.*

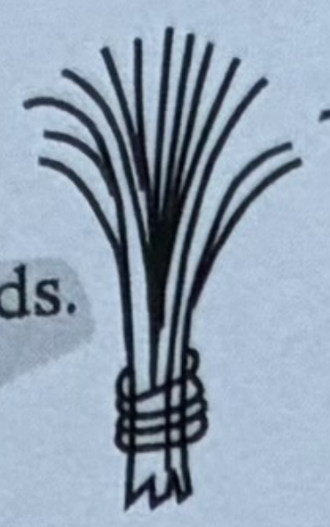
[Δ. - *Make that dark speche playn, for I nede you not*]

Δ. - *We wer willed to go; but with this condition, that Lasky shold mak provision.*

- *I have not sealed this synne, unto ·Δ· the: but yet I have measured out a plague, and it shall light uppon you all. But unto Lasky I have sealed it & it shall be hevey.*

A.L.

E.K. - *Doth not A.L. use all the means he can for provision making.*



7 Rods.

- *The tyme shall come when I am, & will appere unto the in a vision, & of seven rodds, thow shalt chose one: unto you both I speak: for I will not let pass, my dishonor unponished, neyther will I sell my name like an hyrelyng. Notwithstanding in the myddest of my fury I will be mercifull unto you, when you think I have forsaken you, then shall the rod break in peces.*

Δ. - *Lord deale with us as we have iust cause to put our trust in the: not onely in the principall state of our salvation, but allso in this Action.*

- *You go: I will not forsake you:*
And what I have sayde, that I have sayde.
And it is a living Spirit and shall beare wittnes of it self.
For great is the god of hosts in powre, and in all his works and words most iust.

Δ. - *Lord is it thy will that we shall go before this A.L. toward Prage?*

- *Yf you tary it is, & if you go, it shall be.*

Δ. - *Lord make that playne unto us.*

- *This sayeth the lord, Yf you tary it is bycause I am, which am strength & triumph agaynst my enemyes, & so against the enemyes of those that put theyr trust in me: And shalbe, bycause I am Iust, & bycause it is.*
For that I am, I am: and my spirit is iustyce & truth: which before was, is, & shall be, & after, world with out ende.

Δ. - *Lord shew us the light of thy cowntenance, & be not wrathfull agaynst us any longer: be a Cumforter unto us in our iornay to be undertaken.*

- *Move me not, for I am gone.*

E.K. - He is gone.

Δ. - Misericordia Do*min*i sit sup*er* nos, nunc
et in sempiterna sæculoru*m* sæcula.
Amen.

Aº 1584

Note

On Wensday the first day of August
at after none (hora 3^{am}) we entred on our iornay
toward Prage in the Kingdome of Beame,
whether we cam on thursday sevenight after,
by three of the Clok, that is exactly in 8 days.
We cam by Coach, I, E.K.,
and his brother, and Edmond hilton.
So that we cam to Prage, Augusti ·9· by
the new kalendar: but the old Iulii 30
Two dayes before Augusti of the old kalendar.

Miserere n*ost*ri Deus n*oste*r
neq*ue* in æternu*m* irascaris nobis.

PRAGÆ 1584

Augusti ·15· Wensday, we began on the day of the assumption of the blessed Virgin Marie: in the exellent little stove or study of D. Hageck his howse lent me, by Bethlem in old Prage, which study semed in tymes past (aº 1518) to have byn the study of some student skyllfull of the holy stone:
A name was in diverse places of the study, noted in letters of gold & silver, Simon Baccalaureus Pragensis: and among other things manifold written very fayrly in the study, (and very many Hieroglyphicall notes Philosophicall, in birdes, fishes, flowres, fruits, leaves, and six vessells, as for the philosophers works,) these verses wer over the dore, Immortale Decus par gloriaq*ue* illi debentur
cuius ab ingenio est discolor hic paries.
And of the Philosophers work (on the sowth side of the study) in three lines, uppermost was this written:

Candida si rubeo mulier nupta sit marito: Mox complectuntur, Complexa concipiuntur. Per se solvuntur, per se quandoq*ue* perficiuntur: Vt duo quæ fuerant, Vnum in corpore fiant: Sunt duæ res primo: Sol cum Luna, tamen in ymo, Confice, videbis, fit ab hiis Lapis quoq*ue* Rebis. Lunæ potentatu, peregit Sol Rebis actu. Sol adit Lunam per medium (⋇ *per* $\overset{♉}{♄}$), rem facit unam. Sol tendit velum, transit p*er* ecliptica cælum: Currit ubi Luna recurrit hunc denuo sublima. Vt sibi lux detur, in sole quæ retinetur. Nec abiit vere, sed vult ips*i* com*m*anere: illustrans certe defunctum corpus aperte: Si Rebis scires, quid esset tu reperires. Hæc ars est cara, brevis, levis atq*ue* rara. Ars n*ost*ra est Ludus puero*rum*, Labor mulieru*m* scitote o*mn*es filii artis huius, quod nemo p*otes*t colligere fructus n*ost*ri Elixiris, nisi p*er* introitum n*ost*ri Lapidis Elementati, et si aliam via*m* querit, viam nunq*uam* intrabit nec attinget. Rubigo est opus, quod fit ex solo auro, dum intraverit in suam humiditatem. And so it ended.

British Library
MS. Cotton Appendix XLVI
Part II

Saterday 26 July
1656

Mr Widdrington *I have sent you the originall & that Copy*
I have written. I can not come to you
because I am writing at the Records
at the Tower. I pray you to pay my wife
the Ten shillings. ——— *And if you*
please you may send Sir Thomas word
that I look for some thirty shillings
more when we count upon the back
reckoning.

I am
your servant
Ralph Jennyngs

Mysteriorum Pragensium Liber Primus, Cæsareüsque
Aº. 1584.

Augusti 15. stylo novo incæptus:
ad Omnipotentis Dei
laudem, honorem, &
Gloriam.
Amen.

⁂

Liber 19^{us}

---

15 August 1584–8 October 1584
(from British Library MS. Cotton Appendix XLVI Part II)

Mysteriorum Pragensium
Liber Primus, Cæsareüsq*ue*

A^{o}. 1584
Augusti. 15. stylo novo incœptus:
ad Omnipotentis Dei
laudem, honore*m* &
Gloriam
Amen.

·Δ·

88

Coniectura levicula. Δ. - Fieri potest, quòd anni 1588, et alioru*m* supputatio, initium suum habeat ab ip*s*a Die Passionis Chr*ist*i vel Ascensionis in Cælu*m*. Atq*ue* hac ra*tione*: 33 vel 34 anni plures confiderari debent: quia tot annoru*m* Christus erat tempore suæ passionis vel ascensionis: Addas igitur annis 1588, 34: et inde emergunt Anni 1622: atq*ue* iste numerus propius accedit ad tempus annoru*m* diluvii et Arcæ, cuius similitudine*m* fore circa secundu*m* Christi adventum Scripturæ docent: Nota de Anno 88.

Vel, cum post creatu*m* Adamu*m*, Anno Mundi 1655, Diluviu*m* Aquæ, o*mn*ia deleverit viventia: Post Christi, (n*ost*ri Adami spiritualis) restitutione in Cælum Ao 1655 (qui erit ao 1688) expectamus Diluviu*m* ignis; quo o*mn*ia sunt Immutanda: vel Charitatis et ardoris Christiani magnu*m* futurum specimen.

Non faciet Dominus DEVS verbum, nisi revelaverit Secretum suum ad servos suos, prophetas. Leo rugiet, quis non timebit? Dominus Deus locutus est: Quis non prophetabit?

Amos. Cap. 3. B.

Nihil mali invenimus in ho*mi*ne isto: Quid si spiritus locutus est ei, aut Angelus?

Act. Apost. Cap. 23. C.

Dico enim vobis, quòd multi prophetæ, et Reges volverunt videre, quæ vos videtis, et non viderunt: et audire quæ auditis, et non audierunt.

Lucæ .10. E. Matthæi .13. B.

Charissimi, nolite omni Spiritui Credere: Sed probate Spiritus si ex Deo sint: quoniam multi pseudoprophetæ, exierunt in mundum. In hoc cognoscitur Sp*irit*us Dei. Omnis Sp*irit*us qui confitetur Iesum Chri*stum* in carne venisse ex Deo est. &c. ***Iohannes Epistola 1. Cap. 4. A.***

Quisquis confessus fuerit, quonia*m* Iesus est filius Dei, Deus in eo manet, et ip*s*e in Deo &c. ***Cap. eodem C.***

Liber 19^{us}

Aº. 1584: Pragæ. Prima Actio.

Wensday: Augusti .15: mane horam circiter 9am.

Δ. - We thanked God, for his sake bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised. Anon after E.K. his loking into the Shew stone he sayde, *I see a garland of white rose buds abowt the border of the stone: They be well opened, but not full oute.*

Δ. - The great mercies of God be uppon us: and we beseche him to encrease our faith in him, according to his well liking.

E.K. - *Amen.*

E.K. - But while I consider these budds better, they seeme rather to be white lillyes.

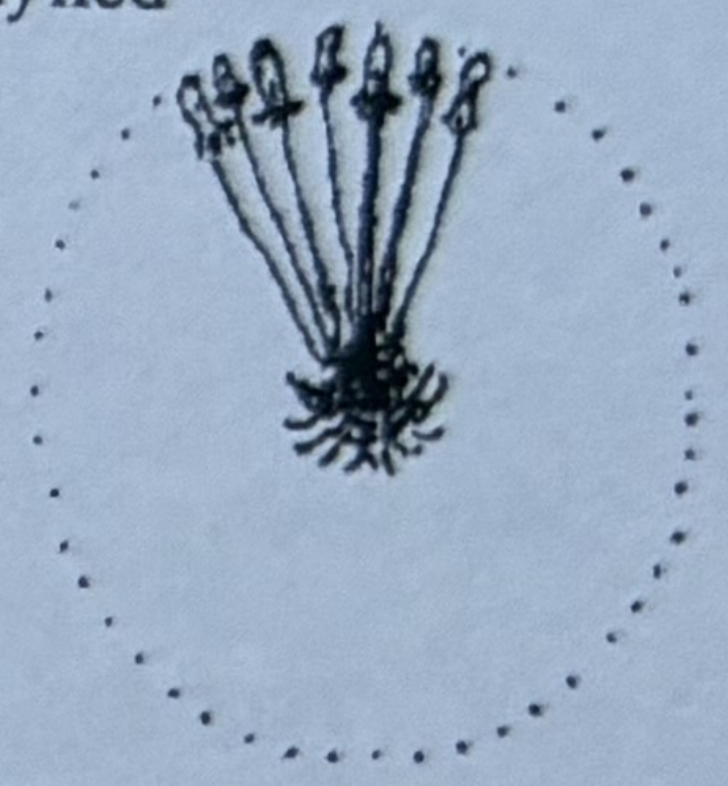
Δ. - The æternall God of his infinite mercies, wipe away our blacknes and synns, and make us pure and whiter then snow.

Δ 72: Angels:

E.K. - They are 72 in number: seming with theyr heds (alternation) one to bend or hang toward me, and an other toward you. They seme allso to move circularly, toward the East: but very slowly. In the myddst of this Circle appereth a little fire, of the cullor of yern whote, redy to melt, from which fire to every one of the sayd lillyes, is a fire beame extended: which beame, toward the ende, is of more whitish fyry cullor, then it is nere the centre.

A voyce

E.K. - A voyce commeth shoting out, from the lillyes, saying, *Holy, Holy, Holy*: and all the lillyes are become an fyre: and seme to tumble in that fyre. And now they appeare agayne distinctly, as before: And the fyre remayned in the Centre still: and the Emanation of beames, came from it, still to the forsayd lilly buds.



E.K. - I heare a sownd, as thowgh it were of many waters, powred or streaming down in the clyfts of great rocks and mowntayns. The noyce is mervaylous great, which I here comming throwgh the stone: as it were of a thowsand water mylls going to gither.

A voyce - Est.

A voyce - Et quo modo est?

A voyce an other - Male, et in summo: et Mensuratum est.

E.K. - I here a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken.*

Δ Vide *Apocalypseos* Cap. 16: sed videtur quod non sequentur ordine, veluti quis ex textu iudicaret: Ast non asseritur hîc effusam esse etiam si sæpe et olim vindic*a*tam requirebant illi. qui sub altari su*n*t: nondu*m* illis erat co*n*cessu*m*, &c. Sic hic dici p*ote* st.

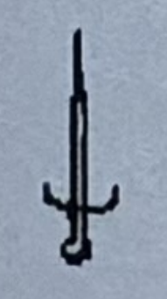
A voyce - *Powr out the sixth Viol: that the earth may know her self.* *These are the days of Wo, that are spoken of.*

Viola Sexta

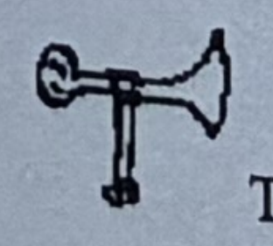
E.K. - Now I see beyond like a fornace mowth, as big as 4 or 5 gates of a cytie. It seemeth to be a quarter of a myle of. Out of the fornace mowth seemeth a mervaylous smoke or smother to come. By it seemeth to be a great lake of pitch: and it playeth or simpreth, as Water doth, when it begynneth to seeth. There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre; he sayeth very lowd.

A white Spirituall creature. - *Ascend.*

E.K. - Now there commeth out of the lake a thing like a lyon in the hinder partes: and his forepart hath many heds, of diverse fashions: and all uppon one trunk of a neck. He hath like feathers on his neck. He hath 7 heds: Three on one side, and three on an other, and one in the middle: which branche from the neck is longer then the other, and lyeth backward to his tayle ward.



The white man giveth him a bluddy sword: and he taketh it, in his fore fote. The white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shakled, fettred.



Now he giveth this monster a great hammer, with a seale at that ende where the hammer striketh: and the other ende is fashioned like an hatchet.

The white man sayd - *A horribble and terrible beast.* E.K. - This the white man sayde with a lowd crye.

A voyce, out of the little fyre. - *Seale him, for two yeres of the Seven: For, so long is his powre, The stars, with the earth, even to the third part, are given unto the: The fowrth part thow shalt leave untowched.*

E.K. - The white man taketh the hammer, and striketh him in the forhed of that hed which is in the myddle, and lyeth down backward toward his tayle.

E.K. - Now all this vision, is vanished awaye. The stone is cleare.

E.K. - Now Madimi appeareth, and she seameth to be bigger then she was.

Madimi - *The blessing of God, the father, the Sonne and (in the* father *and the* Sonne) *of the* holy Ghost, *in powre and cumfort, rest uppon you, take hold of you, and dwell with you, that you may be apt to receyve the Cumfort of my childishnes: and the reward of such Innocents, as my voyce beareth witnes of. You both, the Spirit of God, Salute you: Which allwayes cumforteth the Iust: and is the strength and stay of such as are Elected: of whome it is sayd,* Mittam illis Angelum, in Adiutorium.

Δ. - *Are you Madimi (in the name of Iesus) that I may so Note of you?*

Mad. - *I am* MADIMI, *and of that ordre, wherein the wonders of God are wrowght with Powre:*
with you, as my words are: with my self, as my Creation is.

Madimi est ex ordine Potestatum.

Lo, As I have often promised you, so in the tyme of your Necessitie and grief, I viset you.

*Vide 26. Iunii.

Δ. - *Thanks be to the highest.*

Mad. - *Not as the frendes of the world do, but as a Cumforting Spirit: exalting the Servants of God:*
and cherishing them with Cælestiall fode.
But my Mother is at hand, which openeth unto the, the will of God.
Beleve me, many are the Woos of the world, and great are the sorrows that are to come.

Mater Madimi.

For the lord prepareth his rayn bow, and the Witnesses of his accownt: and will
appeare in the heavens to finish all things: and the tyme is not long.

The Rainbow Apocalyps. 4.

Blessed are those, that beleve: for faith shall flee from the Earth: and her dwelling places
shalbe in caves, and unknown Mowntaynes, and in partes of the Erth, which the lord hath
kept secret, for such as shall triumph, and reioyce in the Iudgment to come.

Faith shall hardly be fownd on the Erth.

Wo be to wemen great with childe, for they shall bring furth Monsters:

·1· *Wo be unto the kings of the Erth for they shall be beaten in a morter.*

·2· *Wo be unto such as paynt them selves, and are like unto the Prince of pride,*

·3· *Wo be unto such as paynt them selves, and are like unto the Prince of pride,*
Wo be unto such as paynt them selves

·3· *Wo be unto such as paynt them selves, and are like unto the Prince of pride,*

Seven Woos.

·4· *Wo be unto the fals preachers, yea seven Woos be unto them, for they are the teeth*
of the beast.
He that hath eares, let him heare.

·5· *Wo be unto the Virgins of the earth, for they shall disdayne theyr Virginitie,*
and they shall become Concubines for Sathan, and despise the God of Righteousnes.

·6· *Wo be unto the Merchants of the erth: for they are become abhominable.*
Beholde they are become the Spies of the earth, and the daynty meat of kings. But
they are foolish: yea they shall fall into the pytt that they have digged for others.

·7· *Wo be unto the bokes of the earth, for they are corrupted; and are become a wrasting*
stock, and fyrebrand to the Conscience.

Mater Madimi.

Stay, a season, for my Mother commeth.

Δ. - We red over the premises, and so conferred of the Verity and Waight of them.
And all this while Madimi stode still, in E.K. his sight.
But bycause we were willed to stay, I moved no question: but wished to
have some understanding how my wife and childern (at Cracovia) did.
Hereuppon, Madimi sayd as followeth.

Mad. - *Here what I say unto the. The king of Darknes whetteth his teeth agaynst the:*
and rampeth with great rage to overwhelme the world uppon the: And he
seeketh the destruction of thy howshold, and thereby thy overthrow: The like
of thy children: yea he tempteth thy wife with dispayre, and to be
Violent unto her self.

My Wife tempted to destroy her self.

[Δ. - *Why, with Despayre?*]

But his lipps are sealed, and his claws made dull: that when he wold byte he
can not: And where he skratcheth, the blud followeth not.

Madimi my frende.

But heare, what thy frende sayeth unto the. Both in her self, and by him that
moveth her to speak, as thow art the Servant of the god of victory, so
shalt thow triumph in the God of Stretch furth and Conquer. Δ ✕ *Madzilodarp*

This name of God is in the 16th principall Call, begynning, *Ils vivial prt salman Balt* &c.

Thy wife, thy Childern, thy Servants, and more then that, such as favor
the, even the Coverings of thy howse, are under the protection and defence
of such as are of powre: against whome, neyther the rage of such as rayng,
neyther the fury of Authoritie, (thowgh it hath the help of Sathan) *can*
prevayle: for why? God hath care over the. But thy Faith
is somewhat lower. Take heade of Sathan, *he will ioyne him self unto the:*
But beware of him.

Sathan his trayterous insinuation to be taken hede of.

For, Synne kepeth bak *the powre of god: which is often tymes deferred for an other*
Season: yea, even for the Wyckednes of one Sowle.

A.L.

Lasky I loke for, but I see not: Behold I wrast my eyes after him, and
can not fynde him. Peradventure he hath hyd him self, behynde some mowntain,
or is crept into a Cave: for he appeareth not.

Δ. - *I beseche you, what is the cause therof? Ys he not gon from* Cracovia?

Mad. - *Synn is the greatest mowntayn: and he reioyseth, when he pleaseth him self: and*
in the fury of his flesh, creepeth into a Cave from us.
Lo, I loke for him, and can not see him, yet see all the world over.
It is a Signe, that God *is not with him.*

Δ. - *I beseche you, is he not gon from* Cracovia *yet?*

Mad. - *I tell the, I see him not; I can say nothing of him.*

Δ. - *Lord, our* Comming *hither, was to come with him.*

Mad. - *Therfore browght I the hither, that thow sholdest not tarry with him.*

My Wife Childern and howshold must be moved to Prage.

Knowest thow not, that God is mervaylous in his works? Hast thow not hard of his secret
Iudgments? Yf thow hast. Think he hath care over the.
For allso, thy Wife and Children, and the rest of thy howsholde, must be moved hither.

Δ. - *When, I beseche you?*

Mad. - *Let that, be my charge, to answer the.*

E.K. - Now here appeareth a little fyre, like the same which appeared before: but
it hath no beames from it, as it had before.

Mater Madimi.

Mad. - Hic, et hæc, est Mater mea.

E.K. - She falleth down on her face prostrate: Now she riseth agayn. This
fyre entreth into her mowth: She is waxen of higher stature, then she was:
She hath now Three faces.

Trinitie:

Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*

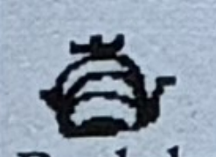
Mad. - *I. And I have a few things to say, and I say.*

E.K. - I here a mervaylous noyse, as of many mowntayns falling.

Mad. - *Arrise, and beleve.*
The tyme is come, that of the folish, I will make the wise.
And of such as are Sinfull men, my annoynted: Yf they encline theyr
eare unto my voyce.

yf

E.K. - The Noyse is mervaylous: And which of the mowthes doth speak, I can
not discerne.



Rodol=PHVS.

Mad. - *First thow shalt write unto* Rodulphus, *as I shall enspire the.*
Then, shalt thow go unto him, saying, That the Angel of the Lord
hath appeared unto the, [E.K. - a great noyse still] *and rebuketh him for his Synns:*

[E.K. - I never hard any such noyce: it is as if half the world were rushing
down hill.]

Mad. - *Yf he heare the: Then say unto him, He shall Triumphe.*
Feare the not.

Δ eyther E.K. spake not this or I omitted to write it at the first. — Δ

Yf he heare the not, Say, that The Lorde, the God that made heven
and earth (under whome he breatheth, and hath his spirit) putteth his
fote against his brest. [E.K. - a great noyse still] *And will*
throw him hedlong from his Seat.

yf

Dei Iuramentum et Pactum cum Δ, de R.

Lo, thus (I swear unto the) I will do. Yf he forsake his wickednes,
and turn unto me, His seat shalbe the greatest, that ever
was: and the divell shall become his prisoner.

E.K. - There cam great flashes of fyre out of her, and so out of the stone:
and suddenly she was in her former shape agayne.

Δ. - *In the name of Iesus.*

Mad. - *Where, this voyce, entreth, No man hath to say,*
For it is the Begynning: So is it Lykewise the Ende.
Therfore Enquyre not any more Now, but Cease:
For this is the Mervaylous begynning of this last tyme.

The mervaylous begynning of this last Tyme.

Δ. - *All thanks, laude, honor, Glory, and Empire.*
be to the Æternall, Omnipotent, and
our onely God of heven and earth,
Amen.

1584.
Augusti 16.
Thursday, Mane, circiter horam 8⅔.

Δ. - Præcibus finitis, I propownded as concerning the boke to be prepared for the Angelicall
writing &c. And bycause Mapsama had delt abowt that point. Therfore I
required at God his hands, the ministerie of Mapsama herein: yf it were his will.:.

E.K. - Here is Madimi.

Δ. - *Blessed be the God of heven and earth, who regardeth the Sincere intent of his seely ones.*

Mad. - *Whan Seed tyme is past, who soweth his corn? Or what is he among men that calleth bak the Sonne*
a mynute?
So may it be sayd of you, which were slak in sowing, and therfore have let pass the benyfit of tyme,
wherein your seed might have multiplyed.
Behold your labors are in vayne, in respect of that you might have receyved.
Behold your labors are in vayne, in respect of that you might have receyved.
For August is past, with you, the first day: And Mapsama *wanteth: Not by him self, but*
Mapsama.
through your negligence: Whose fingers wrowght, and made an ende of an others work: which
was tyed to time.
NALVAGE *was beaten bak from you: But you consider not his conflict: neyther thank God for that*
he hath finished for you: With whome Nalvage*, now, you have no powre.*
For the Receyver, and Giver for that tyme, were of time.
But to the entent, that the Heavens may agree, (bycause they are the light of him,
which is the light of his father) I say unto the, that thow must prepare, of fayre
A paper boke to be prepared.
and decent paper, a boke: To the entent, that the paper it self, may beare witnes against
you: and receyve that, which shold have byn printed in Gold.

Δ. - *God he knoweth, and the hevens, that I did the best I could, to have had the boke sylvered.*

Mad. - *It is so: I will beare witnes with the.*
But where the Watchmen slepe, and do not theyr duety, Theft taketh place: and the enemyes
make havok.
A.L. dowted of Δ his faith: and laughed God to skorne.
The Synns of Lasky*, are not a few: yea they are such as have browght in the Prince of*
theves: Which had prevayled, But God was watchman at the inner dores.
For, he dowted of thy faith: and laughed God to skorn.
But heare the voyce of him that sitteth.
Leapers and defyled people use not to carve, at a kings table: for when his karvers
become leapers, they are not: bycause they are expelled.
Increduli Superbi Irrisores
Even so, into my Chambers and Secret Iudgments, entreth not the Incredulous, Prowd, and
skornfull Synners.
Sup*ra* Iulii 23:
But bycause he became wurse then a leaper, I banished him out of my Chambers, for I am
more then a king.
Dei Iusiurandum ad Dee pro A.L.
Notwithstanding bycause I have sworne unto the, for him, I will suffer him to be
exalted: But in the myddst of his Triumph he shall fall: as a prowd tree doth: whose
rootes are uncertayne.
Misericordia, Dei super Δ, *cum* Imperatore Rod.
And bycause thow hast beleved me, and hast not Murmured against me: I will be Iust
with the, And with this Emperor, shall be thy aboad.
Prophetia de Δ.
And throwgh thy mowth shall spring a Cedar tree, whose top shall towche the Moone:
and branches cover the beasts of the felde, the byrds of the Ayre, yea and a part of
the Seas.
Bycause thow hast taken paynes for me, I will deale iustly with the, and reward the.
The Sonns of wyckednes are prowde, bycause of theyr promotion: are stowt, bycause of
theyr kingdomes and dominions: But they must fall: bycause theyr buylding doth
*stand on Sand.**
* Matthæi 7. D.
New lessons. New bokes.
Do my commaundement: Be not affrayde:
For I have new lessons to teache the: and new bokes to open: such as hath byn Sealed
in the wildernes.

E.K. - She is gone.

Δ. - *As concerning the letter to be written unto* Rodolphus, ô *lord I wold gladly know*
the Argument: and when I shold send it.

A voyce - Incipienti dabitur.

Δ. - I understand this thus: That, whan I begynne to write, it
shall be inspired from God, as was sayd before.

A voyce - *Cease.*

Δ. - Deo nostro Immortali, Invisibili, et Omnipotenti, sit
omnis honor, laus et gloria: Nunc et Semper.
Amen.

Augusti 17.
Friday - Mane -

Δ. - Bycause I wold make no delay, for the letter writing to the Emperor
Rodolphus, I framed my self to write, beseching God that I might so write
as might be sufficient for the purpose. &c. And thus I wrote as followeth.

Ne dicas cora*m* Angelo, Non est Providentia *Ecclesiastes*. Cap. ·5·

Omnipotentis n*ost*ri Creatoris (Christianoru*m* *omni*u*m* Imperatoru*m* fælicissime, ô Rudolphe)
tàm est hominibus incognita illa, quæ cuncta disponit perficitq*ue* PROVIDENTIA,
rataq*ue* ipsa rerum series et coördinatio (à primo ad ultimum) quòd à plerisq*ue*,
temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur omnia, quæ
extra præterve suorum consiliorum designationes, fieri conspiciant. Verùm, quibus
est mens divinæ veritatis lumine collustrata, et ad multiplices longisq*ue* intervallis
distinctas rerum consecutiones considerandas, attentior, evidentissimè deprehendent
illi quidem, Quæ, quibus præcurrisse, tanq*uam* causas, occasionesq*ue* necessarias, alio priori,
et interdum longe diversissimo, tempore, oportuerat. Atq*ue* ut varietatem nunc omittam
exemplorum, (quæ, ex aliorum ho*minu*m inter se collatis vitis, conditionibus, factisque
adferre possim,) Exemplum satis conspicuum hoc unicum fieri possit: Nimirum
illa, (incredibilis ferè) quæ inter sacram Cæsaream Ma*iesta*tem ve*st*ram, et humillimum
(in Deo) Mancipium me vestrum (ex multiplicibus utrinque præcurrentibus oc=
casionibus) iam quasi instare videtur, In unum (idemq*ue* admirandum quid)
Combinatio, Divinaq*ue* Conspiratio. Ambivêrunt me (Iuvenem) Illustris=
simi Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem
frater Ferdinandus, vestræ Cæsareæ Ma*iesta*tis Magnificentissimus Avus. Hic, Polonii,
Hungariæ: ille verò, Bruxellæ, Brabantiæ. Hic, anno 1563: Ille autem,
Anno 1549. Ast clementissimu*m* Imperatore*m* Maximilianu*m*, Cæsareæ vestræ
Ma*iesta*tis patrem (Immortali gloria dignum) iam tum Hungariæ coronatum
Regem, (invitissimo quidem ip*s*o Tyranno Turcico.) eodem in Posonio, eodemq*ue*,
Anno 63, in deliciis habere cæpi: illiusq*ue* rarissimas virtutes, cum fideliter
colere, tum posteritati easdem reddere commendatissimas, opere quodam conabar
Hieroglyphico. Quo etiam in labore exantlando, animus mihi præsagiebat,
Austr*iacæ familiæ, alium fore aliquando aliquem, in quo maxi*ma* mea
spes, et publico Christianorum statui, Res, confirmaretur, (vel confirmari
poterit,) Optima, Maximaq*ue*: Vestræ igitur Cæsareæ Ma*iesta*ti, Imperatorum
Romanoru*m* (ex Austriacorum Principu*m* nobilissima familia) mea ætate floren=
tium, QVARTO: Adsum, et ego, Triplicis Alphabeti, litera Qu*arta.
Atq*ue* ita adsum, ut me ip*su*m ad pedes Cæsareæ Ma*iesta*tis vestræ demissè osculandos,
offeram: plurimùm gavisurus, si qua in re, Christianæ Reipublicæ Im=
peratori tanto, taliq*ue*, gratus utilisvé esse potero.

Libelli Monadis Hieroglyphicæ Theoremate 20, iam ante 20 annos æditi.

*D Δ ד

Vestræ sacræ Cæsareæ Maiestati, soli, Si hæc
aliquandiu constare patiemini (neminiq*ue* detegere
velitis) rem facietis valdè necessariam.

Pragæ. A^{o}. 1584. Augusti 17:
Cæsareæ Ma*iesta*tis vestræ
Humillimus et fidelissimus
Clientulus
Ioannes Dee.

Superscriptio erat hæc.
Serenissimo ac Potentiss*imo* Principi ac Domino
Domino Rudolpho, Dei Gratia Romanorum Im=
peratori semper Augusto, ac Germaniæ, Hungariæ, Bohemiæ &c.
Regi, Archiduci Austriæ, Duci Burgundiæ Stiriæ Carinthiæ &c.
Comiti Tyrolis &c. Domino meo clementissimo.

†
Pragœ

Augusti 20.
Monday - Mane circa horam 7^{am}

Δ. - Præcibus ad Deum fusis, ex more nostro &c.
·1· I propownded: Yf the letter written for Rodolphus, were, as it shold be:
·2· Secondly, bycause we were willed to invite the good Angels, for the boke writing,
I axed, how we shold Invite them.
·3· As concerning our wives and my familie sending for: I required, when that
shold be done.
Δ. - Quickly Apparition was made.
E.K. - Here is Vriel.
Δ. - *Welcome be the light of the highest.*
VRIEL- *Wo be unto the world: for her light is taken away.*
Wo, Wo be unto man, for the eye of light hath forsaken him.
Wo, Wo be to the Understanding of man, for it is led out, with a Threefold
Spirit, * *the Spirit of error and ignorance.*
And Wo be unto such as beleve not the glorious and superëminent light of
this Testimonie.

* aliquid deest forte The Spirit of Pride.

This Testimo=nie to be beleved: uppon great displeasure els.

For they are not written with the life, neyther shall theyr portion be with the Living.
Thus sayeth he that is a mere stoane, (which sitteth betwene the seat of light
and darknes) whose wyngs are great, and more then mighty: wherwith
he gathereth the sterrs, and the powres that hang uppon the firmament,
of the first and lesser light: placing them and powring them, in the Spirit
of Truth; and throwgh his own powre, the powre of the Word, whereby
all things are, and are comprehended: in that he is aswell in the
hevens of Glory, Chastitie, and Message, as allso in places unknown
to us:
Behold, those that dig into Nature, with dull Mattocks, and dull spades,
are such, as of every congeled substance can imagin, but not Iudge:
are foolish, and of the world; whose Imaginations, are become the Instruments
of Vanitie, and the persers of him which is the father of Ignorance.
Wo be unto them; for theyr Disputations and doctrines, are Dogmas, and dull.
Wo, Wo unto them; for they are such as please them selves, and are become
fathers to many lewd Childern: of whome it is written,
They are become stifnecked and prowde, and the followers of their father.
Therfore have I gathered my self to gither, and am hidden from them.
bycause they are Prowde and haters of Innocency.
These teach not unto you a doctrine, Neyther are you Partakers of theyr Bankets.
For the Spirit of God, is playne, pure, and most perfect.
These breath not uppon you: neyther are the Ornaments of your Garlands
enterlaced by these: But by him are you lifted up, that is the God
of Iustice, and the Discloser of his own Secrets: and the Hedlong drawer
of things to an ende.

God to us is the discloser of his own Secrets.

Therfore Beleve, and Dream not with the world. For the world shall
perish; and all her adherents: and shall be cast into the pyt of wo everlasting.
Read the Scriptures, and Understand them: But wrast them not, with the wycked.
Loke into the Simplicitie, and Nakednes of God his promises.
Vew the Innocency of some that receyved them:
And let not the wyckedness of those that the Lord made vertuous, go out of your
remembrance.
But so Triumpheth true powre: So gathereth he him self to gither to discomfort
the Serpent.
Of the lightest, he maketh the hevyest: and of the weakest the strongest:
And in the weakest Vessells, worketh he his mercy.

And why?
Behold: least the world, in her prowde Imaginations, in the ornaments of
her perls, and most pretious witts, shold brag, saying
I can compare with the lorde.
Heare my voyce, for it is of God.
The world bringeth furth no good thing: Neyther are the doings of man
accepted, but where the spirit of humilitie dwelleth.

Humilitie

Out of the depth of darknes, hath God made light: And lo, the light is great
and the darknes comprehendeth it not.
So, in the Weakest will he be exalted.
The Spirit that speaketh unto you is he that hath a Towre to buyld:
a strong Towre and a mighty. yea such an one as hath not byn
from the begynning: No, not from the begynning.
Great is the fowndacion therof: for, it is of Iern.
But greater are her walls: for, they are of Diamond.
Most great are her Turrets, for they are the 7 heds, that behold,
iudge and gather: And they are made of Truth; the Spirit
of Æternitie.

Vriel hath a towre to buyld &c.

Δ and E.K: *Unto the laying of every stone, are you made privie.*
And for this Towre are you provided.
Pater ·1· *For Lo, the first hath appeared, and shewed him self mightyly.*
filius ·2· *And the Second hath redemed, and overcome Sathan.*
Spiritus Sanctus ·3· *And Lo, the Third appeareth, and shall visibly shew the Powre of God*
to all Nations.
For Now commeth the Desolation of the world: And the fall
of her Pride.

Desolatio, de qua Propheta loquitas est.
Apocalyps. Cap. 18. F.

And this is the last Rod, that measureth: and shalbe broken:
for, it is sayd,
*Now, will I heare you from under the *Alter.*
Now, will I revendge the blud of your brethern.

* *Apocalypsis*. Cap. 6.

O you Ignorant, and of weak faith: know you not the tymes that
are to come?
O you that spit out the meat of Cumfort: yea when it is put lovingly
into your mowthes.
Why are you sorrowfull: Why reioyce you not, that the God of
Iustice is gyrded, and hath whetted his Sword, apon a Thowsand
Thowsand Mowntaynes of fyre.
Why laugh you not the world to skorn? And deride her fornication?
Weepe not apon her: for she is accursed:
Neyther wonder at her; for she will be more wonderfull.
You have receyved this Doctrine in Chambers, and in Secret
places: But it shall stand in the great Citie: and uppon
7 hills: and shall establish her self in truth: purifie the
Walls, and swepe out the dust and Copwebs (the works
of the venemous) that it may be cast into the river, and browght
into no remembrance.
*Yea, it shall sit in Iosa*phat, in Iudgment, against the Wicked:*
and shall become a fyre engendred in the Cave of Thunders.
Therfore, When you are commaunded, lift up your heds: and
feare not: for whome the Heavens shall fight.
But in your selves, be Patient: and Contynue to the ende: That
your Crowns may excede the Garlands of the Erth.

Δ *Ecclesiastes*, Tempus est Tacendi et Tem=pus est loquendi: veluti de Transfi=guratione Christi. *Math*. 17. B, *Marc*. 9. B, *Luc*. 9. B. 12. A. Constat: Et proprie *Matthæi* Cap. 10. C. Quod in aure audi=tis, prædicate super tecta &c. *Luc*. 12.

* *Ioël*, Cap. 3.

Feare not

* Promise of Visitation for the 48 great Calls, and the Holy boke writing and practising.

Thus sayeth the Lord.
*Lo I have promised the, that my Angel shall vis*et the: And so it*
shall be.
But, yf I now viset the, Thus will the world say hereafter,
Lo, he hath fayned a Doctrine for him self.
Lo, he excelleth in subtiltie.

Legislatio manifesta et in loco Sanctificato.

When I gave my laws, they were not Secret:
Neyther was the place unsanctified.

Antichristi Eversio per Spiritum Sanctum futura. *Epist. Pauli ad Thess.* secunda cap. 2.

When the Cumforter commeth, - gyrdeth him self agaynst the sonne of
**Wyckednes, Then must you be known, and seen unto the Earth.*
But I will give the the Choyse.

An Election, or choyce, offred to Δ.

Chuse therfore, whether thow wilt banket Now: bycause I have
promised the.
Or tarry, till I see the tyme more Convenient.

Ro=
Dol=
phus
Imp.

For lo, yf Rodolph barken unto my voyce,
He shall Wonder, and reioyce with the:
And I will exalt him, above the kings of the earth.

Stay a while: I come agayne.

Δ. - After we had stayed a while, and red over the premisses
& talked of the manner of the Choyse or Election offred: & the
dealing with Rudolph, we thowght good to beseche
god to regard his promise, for his glory & honor
& we most humbly to thank him that he wold offer a
choyse to me, a man of no worthynes, nor wisdome:
therfore most desyrous to be entred spedyly into the schole
of wisdome, wherein we might grow, & attend the
oppertunityes, of any thing to be done or sayd by us.
So that (if it wer his will), we were & are desyrous
now to be visited, as his most mercifull promise importeth.
E.K. - Now Vriel is here: He hath ~~browght~~ a chayre, and is
set down in it: it is like a Throne.

A Vision.

Here I see a grene hill: & I see theron three men, like lerned
men: in gownes of puke collor: they have hatts on theyr
heds.
Vriel hath in his hand a thing like a rolling pynne
(of half an ell long,) of gold.

The Garden of Cumfort.

I see beyond the ~~hill as the~~ men, a very fayre park,
encloased with pale, pyked &c.
I see roses & lillyes & goodly flowers in one part of it,
and fayre ronning water in it, & little hills
and all manner of byrds: And in the myddle of the
park, is a turret & in the top of that, a rownd
thing like a stone which giveth light all the park
over: but without the park pale, it is duskish or dark.
These three men stand to gither uppon the pitch of the bank
of the hill that goeth down toward ~~the park~~
Vriel ~~ward~~.
There appere three diverse fayr wayes, to the park, two from
the hill where the men stand, & one from the place
abowt Vriel.
·1· I see one man walk in the park: & he pyketh flowres &
putting them to his mowth, they smoke, as the smoke of
the snuff of a candell when the candell is put out.
·2· I see likwise an other man gathering of flowres there,
& he wold put the flowres to make them stik on his Coate
but they will not hang on but fall down, it is so bare.
·3· I see a third man, who hath his robes all belayed with lace
of gold great & small, & diverse precious stones,
& on his hed a wreath like a garland very broade
beset with very bewtifull pretious stones: & he trymeth
him self all over with the flowres of the park or garden.
Now the three men are come from the hill, before Vriel
his seat:
.1. one of the men - sayth *I most humbly beseche you that I may have*
access into the garden of Cumfort.
Vriel - *You shall: I am contented.*

E.K. - Now they three go toward the garden of Cumfort: they point one to an other, & seme to talk one with an other. They go in the path which leadeth from him, ^Vriel toward the park.

Vriel - *These are wise men, for they shall scape the danger of the first & the second, & shall live as the third Δ in Cumfort & pleasure.*

Δ - He meaneth of the first & second which gathered flowres, and of the third.

For, behold, Those which have entred, and now shall entre

·1· *have deserved theyr reward.*

But some there be that entre & respect not the ende and such shall they be as he is, which defyleth the flowres.

Respice finem.

E.K. - Now there commeth a man from the parkward, & meteth those three men & giveth them three very rich garments: they put of they former garments, & put on those rich & beawtifull garments.

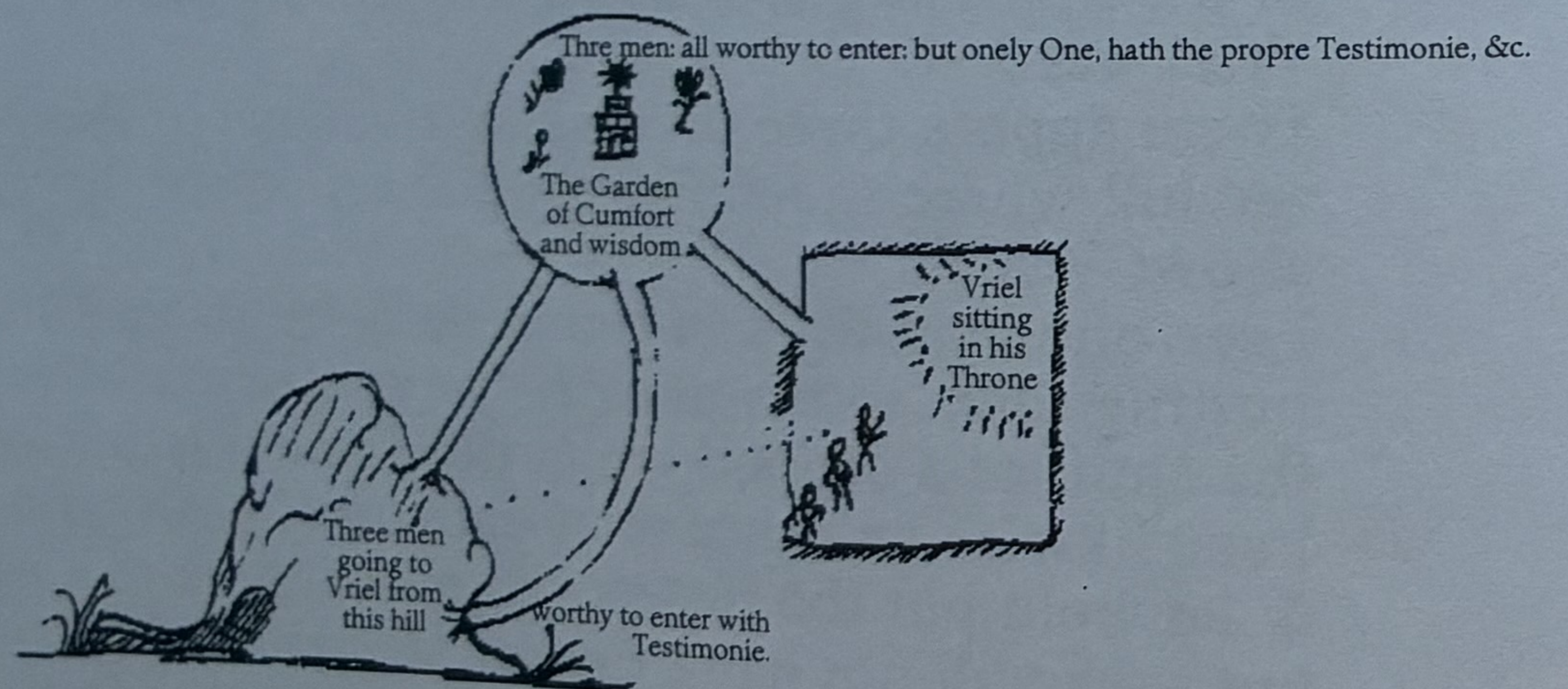
Vriel - *Other some there be, and go the middle way bycause*

·2· *it is the next & straightest, & those be such as enter with theyr own ornaments, which are very pore & bare & uppon whose garments can hang no pleasure.*

·3· *Some there are that enter from[1] me (for without[2] me none entreth into that garden): and bycause I am the light of him that lighteth, by Creation, therfore is there a way perfect, & beareth testimony from me, wherby they are thowght[1] worthy, & are apparayled[2] for that place of pleasure, & so worthyly enter.*

Note. Causa Sine qua non: et causa proxima et propria ut differunt hîc.

Lo they enrich them selves, being made rich with the beawty of so pleasant flowres: & they allways drink of the water of wisdom to theyr cumfort & contynuance. Blessed is he, that so entreth.


Thre men: all worthy to enter: but onely One, hath the propre Testimonie, &c.
The Garden of Cumfort and wisdom
Vriel sitting in his Throne
Three men going to Vriel from this hill
worthy to enter with Testimonie.

A defyler of flowres.

.1. *He that defyleth the flowres, was worthy, to enter into our garden: but bycause he cam not hither to my throne and so toke the way descending from the hill* to me*: & browght into the garden of wisdom, his worldly apparayle, which, lo, is allways as a myst betwene him & true wisdom, yet he thinketh him self satisfyed:*

The Garden of wisdome.

He whose coat is bare, was allso worthy:

.2. *But bycause he thowght him self worthy, & visyted not my seat, he toke the myddle way, where are no ornaments: Thefore he browght in his own nakednes,*

which is so thredbare, that the flowres fall of it, as from a marble stone, as the waters glydeth of it, as from the back of a falcon

Behold, I Sitt: happy are those, that come unto me.

Thre manner of wise men.

Lo, you see, you may become wise, with the Clowdy,[1] wise with the bare,[2] and wise with those that are advanced,[3] and dwell in true wisdome.

Fury and Revendge.

◐ The gate that thow shalt enter into, is a fyre of fury and of revendge. ◐ But be it unto the, as thy Election is. ◐ Even from the begynning, nakedly.

Rudolphus the Emperor must be made pri= vie of all.

RVDOL= PHVS IMPER.

Open unto Rudolph *the manner of Gods visitation:*
Shew unto him the holy Vision: for I will make the unto him an hand, an arme, yea an half body.
Yea I will be mercifull unto him: and Seale him for my self: and he shall be thy Cumfort.
I will put my feare into him, and he shall be afeared to Synn, and he shall become a rod to those that are synfull.

Opera Spes fides Meritum.

Happy are those, whose works are a hope,
and whose faith deserveth the ayd of my light.
This is of God, and I am the finger.
Happy are those that are directed by me,
for, in me, is the true path, and light of direction.

E.K. - He is gone.

Δ. - *As concerning this gate (lastly spoken of), whereinto I must enter, that it is a fyre of fury, and of revendge:* O Lord, *I am affrayd yf that phrase be of any displeasure to me: for I referred my election to the will of god, as was for his honor and glory, to be graunted: and I have long made petition to god for your help: and I desyre nothing ~~for my own~~ that shold ~~offer~~ make the highest offended with me. But perhaps the servyce of god wherein I am to serve him in, now, (with his talent of Wisdome to be imparted to me), consisteth in the exercution of the Iustice of god, with a furious and revendging fyre; as under the alter, they lye & cry for, &c.*

Apoc. Cap. 6.

Vriel - *Thow hast sayd.*
his voyce.

Δ. - *All laude, honor and praise be unto*
the Almighty, Wise, and our
most mercifull God∴
now and ever.
Amen.

† PRAGÆ

Tuesday. 21. Augusti. ante meridiem horam circiter 9^{am}

Præcibus finitis: et invitato Vriele ut nos illuminaret, dirigeret, consolaretur &c.

E.K. - Vriel is here, and abowt his hed at a little distance, is a
bright part of a circle like a raynebow, &c.

Δ. - We propownded unto you yesterday (ô you faithfull messager of
the highest) as concerning this letter, how it is liked: when it
is to be sent, & by whome, &c ~~how~~.

Erth.

Vriel - O erth how great a monster art thow, & how great is thy
wyckednes, which makest dull mans capacity, & carriest
him away into an obscure & rash sense? not without a cause
art thow hated with the highest; yea not without a cause
are thy garments made short:
My brethern how long will you be greivous to the lord:
how long (I say) will you, be without understanding.
O, how long will you consider your own commodyties, & neglect
the harvest of the lord?

[Δ. - I understand nothing of the occasion of these speches.]

Vriel - But behold, for you have chosen unto your selves a Visitation,
and have broken the visitation of the lord.

A reprofe our choyse made.

For when you wer commaunded, you went not, & unto your
selves you chuse dayes: for avantage:
Well, I say, Take your choyse & become wise.
for I am redy to deliver. I say prepare
your selves, and be ready: But I feare me,
(yea I know it) that you will become foggy
& mysty. Notwithstanding thus sayeth the
lord: Since you will become wise, Chastise

Prepare

your self, for a few dayes: & absteyn, & you
shall see that I am a god, that can viset, &
mightyly. I am not man, that my promises

The promise becometh Life.

may not be, neyther speak I any thing that
liveth not: for I am light, and the bred of
Understanding.

God well pleased.

Bycause you have followed my commaundements
(yet some of you obstinately, & rather, as reprehenders
then obedient servants) I will put a snaffle unto

A new pro=mise to Δ.

Sathan, & unto his ministers, & thow shalt syt in
iudgment against the wycked: for I will multiplye
the & thy howshold: And of thy seede, yea

□ Camber: Vide A° 1582. ·15· Martii.

even of thy seede, will I finde out a □Camber, &
will roote out a people, which I have long

* Δ forte intelligit Rolandum infantem meum cui vitam restituit Deus (miraculose quasi,) Cracoviæ: a° 1584: Iulii 14: Sed, Deus tu nosti, quod hoc mihi tam mirum videtur quam virginis Mariæ pregnantem censeri &c.
Vide Septemb. 21. - Misericordia Dei promissam.

favored. And for this cause *Δ spared I him unto
the: for unto him that loveth me, will I be a
iust rewarder. The braunches of the wycked do I
cut of & make worser then the asses dunge.
But unto the faithfull will I send honor, & a
crown of reioysyng.
Hui, who is he, that I can not reward him?

Δ, must be pla=ced here in Prage.

Or where dwellest thow, (in heven or in erth,) that art,
& reioysest not by me? Yf thow follow my commaundements
& I ones begyn to love the?
I have told the, that I will place the here.

[Δ. - In this Cyty?]

Vriel - Not as a Cytizen, but as an owner of many howses.
But take hede, thow be iust to me, & do that I
commaunde the:

Δ. - Lord, thow knowest my hart, help & supply my wants:

Vriel - Behold, the Corn is not ripe, neyther are the grapes red,

NOT YET stuards overseeërs Laborers.

nor the son hath not yet seasoned them, Therfore, yet,
nede I not Stuards, but overseeërs: And as yet,
laborers are to me, as shaddows.

The Lord his visitation is no yet.

Bycause, not yet, no, not yet, is the tyme of my
visitation: therfore he that bringeth his Syckle now,
must not reap for me; but must reioyse in him self.
Happy is he that tarryeth the lord, least afterward
the dores be shutt, and the feast at an ende.
All wisdome, (and Sciences, comprehended in wisdome)
that worketh for him self, is of the world. But the
wisdome that I gyve: I give openly & without
reproche. That I allso reioysing in the wisdome,
may be glorifyed & exalted with a diademe of honor.
When Sodom Cryed for Vengeance, had I it not ready?
Could not I from heven have consumed them with the breath of
my own mowth? I, in my self, know it, and am
witnes. But lo in the pride of theyr filthynes

Tyme.

I had regard to tyme; And (that it might be
known to all nations,) lycensed my Angels & gave
them powr: And lo then made a promys unto all nations

A promyse to Abraham.

that they shold be blessed in Abraham: even the same
mowth, that destroyed the Sodomites.

Seth, the third sonne of Adam.

These things did I; as unto Noë: and unto Seth,
whome I loved: I made them privie of tyme to come,
and opened unto them my Iudgments: bycause the world

A promise made unto us.

shold be iustly condemned.
After the same manner, made I a promise unto you:
Lo after the same manner, have I called you to cownsayle.

The choyse misliked.

But you have chosen the lowest, & have refused the highest
places: & have regarded your own cumforts, & not
my visitation.
I commaunded the not: to go into the woods, & to fetter
wolves: neyther to saw the Tygres teeth.
I delivered you not unto the wycked, neyther suffred
I them to reioyse over you: But I have browght

The Mercies of God uppon us.

you from death & from the dayes of lamentation,
and have delt with you, as faithfull brethern do
in theyr divisions: Not that I forget my self,
but that I wold be magnifyed, & that you

might see your wyldenes, & naked rashnes:
Many are there uppon the erth, which wold have burst
with gladnes, & have rent theyr garments in peces.
Yf I had towched them with the least of these cownsayles
(So I call them bycause they are my secrets). Δ ※ to Prage
Ys it not suffycient that I have browght you hither safe?
A sure help, ~~of the Empe= ror~~, promi= sed.
Have promised you a sure help?
Lo, you wrast me, [Δ - This spoken in respect of God his iudgment requested of the letter.]
for what is he of the world, to whome I shall confirme
letters?
They greve me, bycause they are the doings of man.
O man, let man answer unto the, and let it suffyse
the, that the mark, wherat thow shotest, is in my hand.
My work is not a work of howres nor of dayes.
Do the Lords Commaundement spedily.
But when I commaunde, do spedyly.
Note, Signes.
When the thunders fall from heven, and burn up the
erth, skalld her face, and leave her naked:
Then, Then, will you beleve me.
Δ I understand not this.
Behold He that is a man, being new born, is
accownted a monster.
Ys it not written? Lo the lord loked from heven in
his visitation, and in the mydday, and groned uppon
her, for she had vexed him. Δ ※ the Lord.
Happy is he that is ready when he viseteth.
That which I commaunde, let it be done.
For whan the kings of the erth, say do this,
They play not also the parts of theyr servants
& subiects, but lo, it is done.
Suffer me (I pray you) to have that favor.

Δ. - Deo no*s*tro misericordi, Pio, et
Iusto, sit o*m*nis honor
laus et gloria, *Amen.*

---

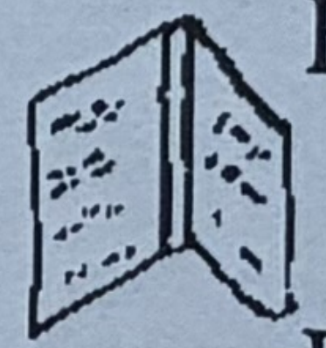
21 Augusti. Tuesday. Pragæ.

After dynner, as we E.K., and Δ: wer in my study, and conferring of my Choyse, and very sorry that we had made our Choyse not of the best: E.K. saw Vriel in the stone, which yet stode unput up: & sayd, he had seen him there ever syns we began: So comming to the Stone he sayd as followeth.

Vriel - *Murmur not among your selves, But reioyse & be glad:*
and sownd into the greatnes of Gods mercyes, which
beareth all your weaknes, and leadeth you throwgh the
foggy & perilous mysts of your dayly temptations,
even by the hand: And now, not onely giveth
but allso exhorteth.
I speak wyth you, as a man,
Note our unaptnes yet, to be visited. *Ecclesiastes* cap. 1.
yea, let me speak with you, as a man.
You are opprest with synne & with the world, & are not
yet apt, for the visitation of god. [Δ - In malevolam a*n*imam non introibit sapientia, nec habitabit in corpore subdito peccatis. *Ecclesiastes* cap. 1.]
My brethern god hath delt mercifully with you, that
hath opened unto you, these three wayes: desyrous
[E.K. - He speaketh other language, I understand not.]
The work= man and the work, must be cor= respondent: To Δ, was sayd, Tu fac: supra, to E.K. Tu vide: To A.L., Tu vive:
that one of you might have entred into the highest
gate. And why? Bycause the workman
might be able & correspondent unto the Work,
and tyme, (of the lord,) to come.
God hath done many great things for you: but you
will not see them.
Tarry a while, tyll I come agayn.

E.K. - He is gone beyond a thing like a hill.

Δ. - After half a quarter of an howr he cam again.



E.K. - He hath a payre of Tables in his hand, made as of white bone: & there in, are many names written orderly, one, under an other.

E.K. - Yf I thowght this to be of God, and this to be Vriel in dede, it were an other matter but theyr to much familiarity maketh me dowt. Δ. - The old saying is true, in you: Nimia familiaritas parit contemptum.

Vriel - *Beleve me, by heven and earth, I am true Vriel.*

E.K. - He hath an other boke holden unto him, by one standing by him, who is like a shaddow.

Vriel - *Give eare, say, and Chuse:*
A New choyse, by god his great mercy gran= ted.
for after this tyme, there is no Choise.
Dee, *thy age and contynuance in this world, in*
flesh, according to the finger, and second pro=
portion, which you call nature, is 73 *yeres*
73½ Dee his age.
and a half: and here it is. [Δ pointing to the other boke]

E.K. - He that is like a shaddow openeth the boke, it seeming to be of yern or steele. In which boke appereth diverse names, as Bamasan, Corsax

Tohomaphala, &c. [Δ - These semed to be names of Good Angels propre to peculier men.]

Vriel - *$\overset{\text{E.K.}}{\textit{Thow}}$ dost more then thow art commaunded* [Δ - bycause E.K. he red those names.]
Yet, cease a while.

E.K. - He spreddeth a thing like a clowd before them.

E.K. - Now he appeareth agayn, & the other with him.

Angelus bonus E.K. } E.K. - Sudsamna, appereth in the boke, and agaynst it, 46.

Vriel - *So much shallt $\overset{\text{E.K.}}{\textit{thow}}$ live by nature, and dy Violently.*

E.K. - Now he is covered agayn.

E.K. - Now he is here agayn.

E.K. - Aflafben standeth written in that boke, and 73 with a prik over the upper part of the figure 3̇

E.K. - The boke is very big and full of names; and numbers against them: The leaves are very thyn.

E.K. - Now ~~he openes~~ Vriel openeth his boke, him self,
Aflafben my good Angel. } And there appereth, agaynst Aflafben, 122.
Sudsamna E.K. his good Angel. } And against Sudsamna appereth - 87.

Vriel - *Beyond the which, you can not:*
Notwithstanding this life, is allways given by god, or at the intercession, of some one, or one, of us, his angels.
Vita < Naturæ / Gratiæ
The other is Naturall: notwithstanding is shortened throwgh the Synne of man.
I am a witnes to my self, that these bokes, and words are true.

E.K. - Now he is in his clowd agayn.

Δ. - After a while, they appeared agayn: as before.

E.K. - They loke very gravely on their bokes.

Vriel - *Behold my brethern, God is ready to open his mercifull store howses and gates of Understanding unto you:*
But he that liveth for him self, and for the ende of this Shaddow, limiteth his wisdome with this number: and shall both have an ende at ones:
Δ As King Ezechias did. *Regum* 4: Cap. 20. } *But he that turneth him to the wall, and wepeth bitterly, shall enter into this boke: But he must not buyld his own howse, but an howse for the lord: Neyther must he be*
Note { *visited by the Challendg of promise, but by the mere mercy & good will of god; & at his pleasure, & appointment: he that hath Understanding, let him heare:*
Behold, this his pen, is a pen of steele.
But that, that I raze with all, is of gold, and a percing instrument.
Augusti 23. *Yf therfore your Visitation shall be after* to morrow* and that you covet to buyld (bycause you are men) Then give your names unto the yern:*

Our new or reformed Choyse. } *But yf you will remember the lord, and ad any thing unto his buylding, faithfully, Then Vow your names unto me, In the name of him, which Created you.*
After this tyme, there is no choyse.
A great Mercy and Mysterie. } *Therfore, Consider: for, never before, (but ones), was this Mysterie, and mercy of God opened unto man.*

E.K. - Now he hath drawn the Clowde to him.

Δ. - *I am not hable (o lord) to give the condigne thanks for these mercyes: But thy will be done: Not as we will: nor as we have rashly and blyndely (before) Chosen: But this is our Choyse, to be thy servants all the dayes of our life: and we desyre not long life, so much, as the favor which addeth those dayes, wherein our faith may be frutefull throwgh thy graces abowding in us: I renownce*
The former Choyse renownced. *my former Choyse, I challendg no promise, But require the (O God) of thy fatherly goodnes to be my light, directer, staf, strength, defence, & Cumfort, now and ever. Amen.*

Vriel - *All ways call unto me for the Testimonie and witnes of the promise of god, and the remembrance*
This Day. } *of this day.*

*122 87. } E.K. - He hath written after the numbe*rs in his own boke: Est, Est.

Δ. - Ad laudem, gloria*m*, et honore*m* Dei, Esto, Esto. *Amen.*

Rodolphus. Vriel - *Now deale with* Rodolph, *and be not Slak: for untyll thow have talked with him, I appere no more.*
Thy haste shall prevent the slander of wycked tungs, whome Sathan *hath all ready styrred up*
Δ. - *I understand of none.*
Wycked tungs all=ready busye against me. } *against the.* ‸ Vriel - *It is best thow understand it not at all* ∴

E.K. - He putteth a Clowde over all the stone like a white wrinkled Curten: & so disapereth.

Δ. - *But thowgh you appere not, yet of* Madimi *I may require answer to know when my wife and Childern are to be sent for, &c.*

E.K. - There is no answer given.

Δ. - Fiat voluntas Dei, iuxta: illius
beneplacitum: cui o*mn*is laus gloria
et gratiaru*m* Actio, nunc et
in omne ævum.
Amen.

Δ. - I receyved letters from my wife that she and her Childern are well. God have the praise and thanks therfore, *Amen.*

Pragœ

Augusti 24:
Friday: a meridie.

Being willed to deale with Rodolphus, first by letter, and than by speche: I thowght good to send the letter, before written, for the Emperor; by the Noble Don Wilhelmo de S^to^ Clemente ———— the king of Spayne his præfectus Negocioru*m* with this Emperor, and thereuppon by Emericus Sunttag, the Lord Lasky his Secretary, I wrote thus to the for sayde Don Clemente, and sent it this Bartholomew day.

Ea est ho*minum* in terris Conditio (Nobilissime vir) ut sibi soli nullus natus esse Videatur: Immò ne*que* sibi ullus *omn*ia sponte nascentia, vel ultro ab aliis oblata, quæ sibi maximè sunt necessaria, recipiat. Mutuæ inde ho*minum* emerserunt Societates, mutuæ amicitiæ, Mutuæ operæ, Mutua dona, Reru*m* commutatio, et emptionis, Rerumq*ue* venditionis contractus: Aliique diversi ho*minum* existunt status, unde ho*minum* inter ho*mines*, et cum ho*mini*bus multiplicia procurantur officia, commerciaq*ue*. Neq*ue omn*i*um* istorum, sola est utilitas, vel (quæ peribit) voluptas, scopus ille, vel finis, quem attingere conantur et student: Sed aliud aliquibus est propositum, quod Divinius quidem est, quod Virtutem vel Honestatem nominare possumus: quæ cælitus demissa, ho*minum* informet mentes et ornet, sibiq*ue* coäptet: Adeo ut Sedibus illas reddat cælestibus dignas. Illud, Illud ergo est Illustrissime vir quod excellentia*m* v*est*ram tam mihi pridie reddidit attentam, benigna*m* et perhumana*m*. Illud est quod v*est*ram refricabit memoria*m*, et v*e*s*t*r*u*m insigniter acuet ingeniu*m*, in causa mea, suæ Cæsareæ Ma*iesta*ti tam proponenda, quam commendanda: eoq*ue* tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, et a paucioribus intelligantur: Verissima licet sint, et ex sese utilissima. Quo Pro=citius Cæsareæ sua Ma*ies*tas, mirabilem hanc et maxima*m* Dei, non Providentiam solùm, sed bonitatem etiam, amplexus fuerit, eo Citius et abun=dantius, meæ ad illum legationis constabit Sinceritas, bonitas et Utilitas. Voluissem equidem hunc inclusum libellu*m*, literasq*ue* inclusas vestræ excellentiæ ipsemet attulisse: Sed (cum venia sit dictum) ex digiti pedis mei offensa cuticula, non tam commodè possum hodie pedes venire. Proinde amico meo hoc onus imposui, ut (Cum vestræ excellentiæ manuum deosculatione) *omn*ia mea vobis offerat servitia: hoc*que*, quicquid est, pro sua Cæsareæ Ma*iesta*te, traderet munusculi.

Pragæ. 24 Augusti 1584.

Joannes Dee.

The Superscription of this letter was thus:
Illustrissimo D*omi*no, D*omi*no Don Gulihelmo
de Sancto Clemente Serenissimi atq*ue*
Catholici Hispaniaru*m* Regis Negocioru*m*
apud Sacram Cæsarea*m* Ma*iesta*te*m* &c.
Præfecto, D*omi*no meo Observandiss*imo*.

---

†

Augusti 27: Pragœ
Monday, Mane Circa 9^am^:

Præcibus finitis, I propownded to God, of Madimi fowr things. First what was the cause of the error recorded Febr. 18 this a^o^ 1584 at Lasko of Sir Henry Sidney his death. Secondly In what sense is this to be understode, which Madimi willed me to say to Rodolphus, *An Angel of the Lord hath appered unto me*. Thirdly, Madimi sayd as concerning the tyme of ~~sending for~~ my wyfe & childern & howshold to be moved hither, *Let that be my Charge to answer the*. Fowrthly, Madimi willed me to write to Rodolphus. And I have done: & ^caused it to be delivered to Don ^Wilhelmo de Sancto Clemente, the Spanish Embassador: to deliver it to the Emperor: God *prosper it. Amen*∴

E.K. - Here she is.

Δ. - *The eternall roots of Verity bring furth frute to the cumfort of such as delight in the pure verity for the servyce of God: &c.*
And you Madimi *as a minister of the highest in verity, are unto me welcome.*

Mad. - *Even as mans finger $\overset{\text{or}}{\text{of}}$ a thing, towching, moving, or forcyng an instrument musicall, is the cause without the which it can not sownd, or drink up the ayre: which agayn seking yssue, & feeling a $\overset{\text{Δ-⨯objection}}{\text{staye}}$, is the cause of concord or dissonancy: according to the inward Spirit & imagination of the thing that moveth, or of the finger moving. So the erthly part of man, which hath no motion of it self, (radically), $\overset{\text{moved}}{\text{moveth}}$ by towch or finger, (what so ever,) spirituall and sendeth out sowndes, not according to her self, but according to the fyry, yea invisible, & spirituall powre: wherwith all it is moved∴*

Causa sine qua non.

Note this phrase of sownd.

Thre movers in man con=curring.

Hereby we lerne, that mans body, and his organicall motions, hath three manner of movers; Centraliter, *by the property & perfections of the Sowle, a* Superiore, *and by descension, from the Angels or participants of Understanding:* Per contrario, *and ascending, spirits wycked & tempters: all moving: But here you must* Note, *That as the sonne depriveth the mone in respect of ⨯which is to give light her ende, but not of her self. So do the Angels & higher powres drownd, & over shaddow the Sowle in man when they are present: working from god & in them selves: (as from above) and not by the Sowle as any rote, or first cause, of the motion. But when the divell entreth, and ascendeth, he worketh not by force but by entycement, & so allureth the sowle to graunt of his possession: which he entreth & becometh strong. Those that have eares let them heare: for my words are wisdom & the grownds of many sciences. Then, by a Similitude, is the world, wax:* Mans body, *wax: and the naturall motions, of things, naturally extended, wax, allso∴ But our purpose is of man: which at one instant receyveth three impressions:* Missive, Naturall, *and offensive∴ Whereby you may perceyve, That man greatly neadeth*

☉ Splendor in die obtundit lumen Lunæ etia*m* sup*ra* hori=zontem.

Note the manner of the Diabolicall working in, or by Man.

Mundus Humanum Corpus &c. tanq*uam* Cera.

Impressio ⟨ Superior / humana / Inferior

to pray against temptation: for the last Seale, is signe
of him that oweth the wax.

Pray against Temptation.

Happy are those, that can watch & pray: for such they are
that graunt not any rome or interest, to the wycked ascender:

Impressio prædo=minans, est consideranda.

I answer you: yf you be but as stringe, Challendg but
your own duetye: But take hede, you be in tune.

Δ. Per quæ homo peccat per eadem puniter: qui dixit Ascendam &c. Iam ex Infernali statu, semper ascendendo tentat.

E.K. - She speaketh but I can not express it.
Δ. - I pray you let nothing of your words, that you utter to us, or before us be un=recorded.
Mad. - You are not worthy to write it: for it is the harmony of the hevens.
Stay a while:
For I wold open that unto you, which I perceyve I may
not: but I come again:
[Δ. - We red over the premisses & wayed them as instructions of the three
diverse movers of mans senses internally &c.
And so after a quarter of an howr:
E.K. - Here she is againe]
Mad. - For he that purifyeth his howse, & straweth rushes, & beawtifieth
the chambers with garlands, is worthy to receyve, (bycause of his
aptnes,) such as are messagers of understanding & light.
My frendes and brethern, marvaylous is the god of wisdom in all his doings
& works, & full of varietie are the works of his hands.
E.K. - Now she speaketh again; I understand it not.

The Answer to the first dowt.
∴Δ. Sathan abowt this tyme was very busy with E.K: and de=clared his name to be Sathan, at Lasko.
An intruded Lye, by Sathan.

- But, to the answer: The ende of my purpose, Sathan ∴ perceyving
you E.K. as well to be moved by him bycause of your own graunt; as
by the motion wherwithall you wer moved & illuminated,
& being the father of Suttelty, & of a froward understanding
purposed, even in this one sentence, yea with this one lye,
to overturne: or at least, to blemish the worthynes of our
message: and of your receyving: bycause you he saw, the ∵ Mr Simon Hagek, yong hagek.
cowrse of nature & the doings of man, and that this man
wold first viset the Δ, therfore he thrust in, a shyngle of
his own cutting, & nature: Not to the intent it shold be
Credited, but to the intent it shold be a stumbling blok to
the action in tyme to come, which is now.
My brethern he is a mervaylous workman: & one that
striketh now the most strings: in a manner, all.
But he hath his rewarde,
Therfore do I deny it to be spoken by me, or of me:
Δ. - So by god his grace, I did conceyve & undowtedly think,
and of many other things besydes that I have

Reformation of the Records.

occasion of reforming the recordes: that the hevens
may agree: as the phrase was used.
☞ Mad. - Many there are not: But such as are: gather them
to gyther, let me syft them.
Δ. - I thank god for that his mercye.
Δ. - Now I besech you, to the second my present request••
before propownded, it may please you to give answer.

Answer to the Second: in a Parable.

Mad. - When the king sendeth a present to a noble man, or unto any
one, that he favoreth, he loveth or delighteth in; The messager
carryeth it, delivereth it within his howse.
[E.K. - She semeth to smyle.]
He to whome it is sent, enioyeth it, he useth it, yea perad=venture (being a daynty dish, eateth of it,

---

Afterwards the king sendeth to him, by the same messager; saluteth
his howshold, & commaundeth him to say, Thus sayeth the
King: Go unto such a man and Salute him: Tell
him That I will viset him: and that, I say so.
Behold he sitteth still & goeth not, neyther doth he the commaundement
of his superior: for lo sayeth he: The King
commaunded me not: his Messager came: and wold so.
But whether the King will so or no, I know not.

A Mysterie.

But hearest thow. The thow wicked man hast thow not
eaten of his meat, & enioyed the benifyt of his present
before? Yea a threfold benefyt: which shall contynue
untyll the seventh* Angel & untyll the third wo.

* Vide 8· 9· 10, et ·11· Capita Apoca=lypseos.

Man begetteth a sonne, and lo his wife is with Childe, and she
loketh for the tyme of her deliverance: yf the question
be moved unto him, (his wife not yet delivered), whether
he have yssue or frute of his body, say thow unto me, what
shall he answer.
Δ. - As it shall please god.
Mad. - That is no answer.
Δ. - Than he may say, He is in hope to have the yssue
his wife goeth great with all∴ may this seem an
answer, I beseche you?
Mad. - Thowgh the Childe be not yet born, he hath yssue.
Deliverance, is by reason of the Issue, and not called Issue
of the deliverance: for he is a sonne, as well
unborne, as borne:
So is it of you: Thow hast prayed unto god, & he
hath herd the.

·Δ· My prayer unto god for wisdome.

And lo the yssue which he giveth the, is Wisdome.
But lo, the mother of it, is not yet delivered:
for, yf woman know her tymes & seasons of deliverance,
much more doth he, which is the Mother of all things.

Δ Deus, Mater rerum omnium: idem et Pater.

But thow mayst reioyce that there is a tyme of deliverance
& that thy gyft is compared to a woman with Childe.

Benedictus sit Deus noster, qui respicit gemitus Pauperum.

For as the one is, and shall be visible: So is wisdome
graunted & shall appere: yea a lively & most perfect
Creature.
Behold, the Angels of the Lord have byn sent down
from god, unto him here ∵ E.K. his sight, which is of
this howshold in god: He hath browght
unto the, that which he tasteth not him self: And
yet thow Δ dowtest, Saying,

E.K. not taster of that he seeth or heareth.

How shall I say, the Angel of the Lord hath
appered unto me.
Unto the Δ, we have appeared: for unto the Δ, we are sent.
And bycause his eye hath seen, therfore we have
ioyned him unto the, that in the tyme of darknes
thow mightest see.

NOTE
Δ How the Angels of the Lord have appea=red to Δ which may seme more certayn (allmost) then as the phrase is verifyed of the Angels appearing to Ioseph, in Somnis: Vide Mathei. Cap 2.

And before the tyme of thy visitation, thow must be made perfect.

Δ is to be made perfect before the time of his Visitation.

And bycause it is of the, & not of him: Therfor doth not god impute unto him his offences: but placeth in you the figure of tyme to come:*

Supra lib. 15º: 1584 Iunii 2.

For some there be that naturally shall draw in the plow of the lord.

And other some there be, that must have theyr tymes & seasons.

For thy howshold affayres, I say nothing yet:

Answer to the Third and fowrth de=maunds.

neyther for thy letter sent, or messanger.

Nam Deus agit in suis, sicut Vult.

I have Nothing els to say unto the: But blessed are those that beleve in the lord: for they have theyr reward ∴

E.K. - She goeth away, divided into a great many peces of fyre.

Deo n*ost*ro o*mn*ipotenti, æterno,
et Sapienti: Sit o*mn*is honor
laus et gloria.
Amen.

Note, at None, this day, I receyved letters from the Lord Lasky, from my wife, and from my brother Nicolas Fromonds in England: how M^r^ Gilbert, M^r^ Sled, M^r^ Andreas Frimonshem my bokeseller, used me very yll in diverse sorts.

The Dates of the letters from England were of the 15 and 16 day of Aprill 1584. My wife is in great sorrow for my brother Nicolas.

Monday Augusti 27.

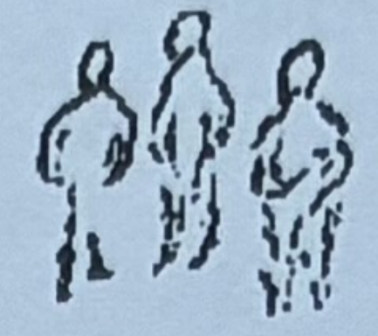
At night after Sonne set, Emerich Sontag browght me word from the Spanish Embassador, that he had delivered to the Emperor this day my letters and boke: and that he toke them gratiously and thankfully: and sayd that within three or fowr days he wold let the Spanish Embassador understand, when he wold give me Audience.

Deus bene, vertat: et ad sui no*min*is
honorem et laudem.
Amen.

Saterday Septembris. ·1·

† Pragæ

Ante meridiem Circa 10^am^.



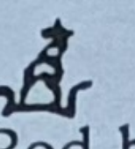
Δ. - As I, and E.K. sat in my little study: after our talk of diverse matters and of my expecting Audience at the Emperor his hand: &c. E.K. saw three little Creatures walk up and down in the sonne shynne, abowt an handfull from the paviment: and the Creatures them selves very small not an handfull long: like little shaddows or smokes: and the path wherin they walked semed yellow: They walked a good while to and fro, Tyll at length, I suspected that they were sent to us; and so prepared the Shew stoane: but E.K. sayd he had rather see them thus, out of the stoane: I sayd, that in the stone we have warrant that No wycked thing shuld enter: but without the stone, Illuders might deale with us, unleast God prevented it, &c. E.K. sayd again, He had rather deale thus.

One of the three Spirituall creatures sayd - *His meaning, is above thy sight:*

E.K. - Now two of them seame to kneele down in the Sonne beames.

He in the middst of the three - *Blessed be God, the* father: *God, the* Sonne: *and God the* holy Ghost: *the most holy and blesed Trinitie: One, True mighty, perfect, everlasting and incomprehensible God.*

[Δ. - *Amen, Amen, Amen.*]



Δ Rod. his hart is to be turned by god: but I know not the meaning.

Which will be comprehended, with those that live in the Heavens (the true church of God.) of such as measure him by faith, and not by Reason: which hath sent us to do his will; Both, in that he will turn his hart: and in that he doth vouchesafe to make you witneses of his secret purposes and determinations in hand.

1. The middel most sayde - *I am the Middst of the Third, and the lăst of the spirit of Life: Understand, this temporall controversye, & conflict of mans sowle: but not according to his eternall & immensurable proportion.*

Δ Sunt duæ literæ ultimæ in linea Spi*ritu*s Sancti in Tertia Tabula.

2. The second on the right side sayde - *I am the second of the Third, which dwell in the spirit & powr of God in Erth. I have powr to skourge them that resist the powr, will, & commaundement of God: and I am one of those that stand, & is perpetuall: for ever as the* father, son, & holy spirit *are one, but of them selves, & being dilated is full of powre, & many. So are we one particularly in powre; but separated: notwithstanding, spiritually of, and amongst others: & dilated in the will of God, and into the braunches of his determinations: but particularly living, & ioyntly praysing god.*

Flagellu*m* Dei.

Trinitas et unitas Di=vina.

E.K. - Now the other (the third) on the other side standeth up, & sayeth.

3. - *The kingdom of god, & of his son,* Christ: *(which is true* God *& the Substance of his father, True* God *of true* God.)

E.K. - *What is that: God of God?* Δ. - *The confession and belief of the Catholik church: not to be talked of now.*

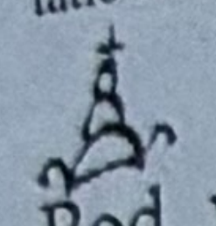
E.K. - They are disapered: but theyr path appereth in the ayre, in the sonne beames still.

E.K. - They are here again. Δ. - Half a quarter of an howr, they had disapered.

is contrary to the kingdom of this world. Happy are those, that are of his kingdom: for it hath no ende: yea, happy are those that are the sonns of faith, & not of the world: which is called Reason:

Filii fidei, et non r*ation*is mundanæ.

which is blynde, & is sealed with the mark of destruction:
Bycause she persecuted & put to death the true God: the God
of righteousnes, & light of all that live.
Δ - His name is the last 3 letters of the first line of the fowrth Table. ·3·
I am the last, of the first, of the fowrth, and I have powr
to gather up the blessings of God, & to set them (yf they be
Eius officium, est Transplantatio Donorum Dei.
disdayned) in a better Soyle∴
For, this sayeth the God of hoasts.
Gather up that he



Rod. yf
Yf he dreame & will not here me; Gather up that ❖he
hathe, & that which shold be given him: that his life
may be short, & his howse without Cumfort: that he
❖ Vide. lib. 15º Maii 28. 1584.
may pass away nakedly, as a shaddow.
And lo, behold we go, and we will dwell there, yea
even in the skyrts of theyr garments will we take up
Ga
Za
Vaa
our habitation: And why?
Behold, this hath God sayd:
In the morning watch them, and see how they rise.
Angeli observantes nostra opera et Consilia.
In the day tyme give eare unto them, & listen unto
theyr cownsayles.
Stand over them in the Night: & Note theyr
fylthynes:
Strike.
And when it excedeth the Number, Stryke.
Note.
We are they, that must direct your practises.
One of them sayeth - *Behold, let us give Testimony of our names.*
E.K. - He in the myddle.
My name, is — Ga.
My name, is — Za.
My name, is — Vaa.
Δ. - The three names, make one name of 7 letters, *Gazavaa*∴
Names by Position.
So we are called, by position.
Thow shalt fynde us, amongst the mercifull Tables
Enoch: his Tables.
delivered unto Enoch: and so, unto you.
1. The middlemost *I am of the third Table, and am extreme.*
2 *I am of the third but of the humanitie & the* Δ. ⁙ Of the physick part.
second.
Δ. Note: the Third Table; here ment, is that of the Sowth, as Est, West, Sowth & North: Theyr placing is others.
3 *And I am of the fowrth, but Angular, & extreme*
linear of the uppermost.
Δ. ⁙ The three last letters in the uppermost line of the fowrth Table.
We are gone∴ E.K. - They are out of sight.
Δ. - *Shall I use any other means, to be herd of the Emperor,*
then as I have done?
a voyce - *Follow that, which is commaunded the.*

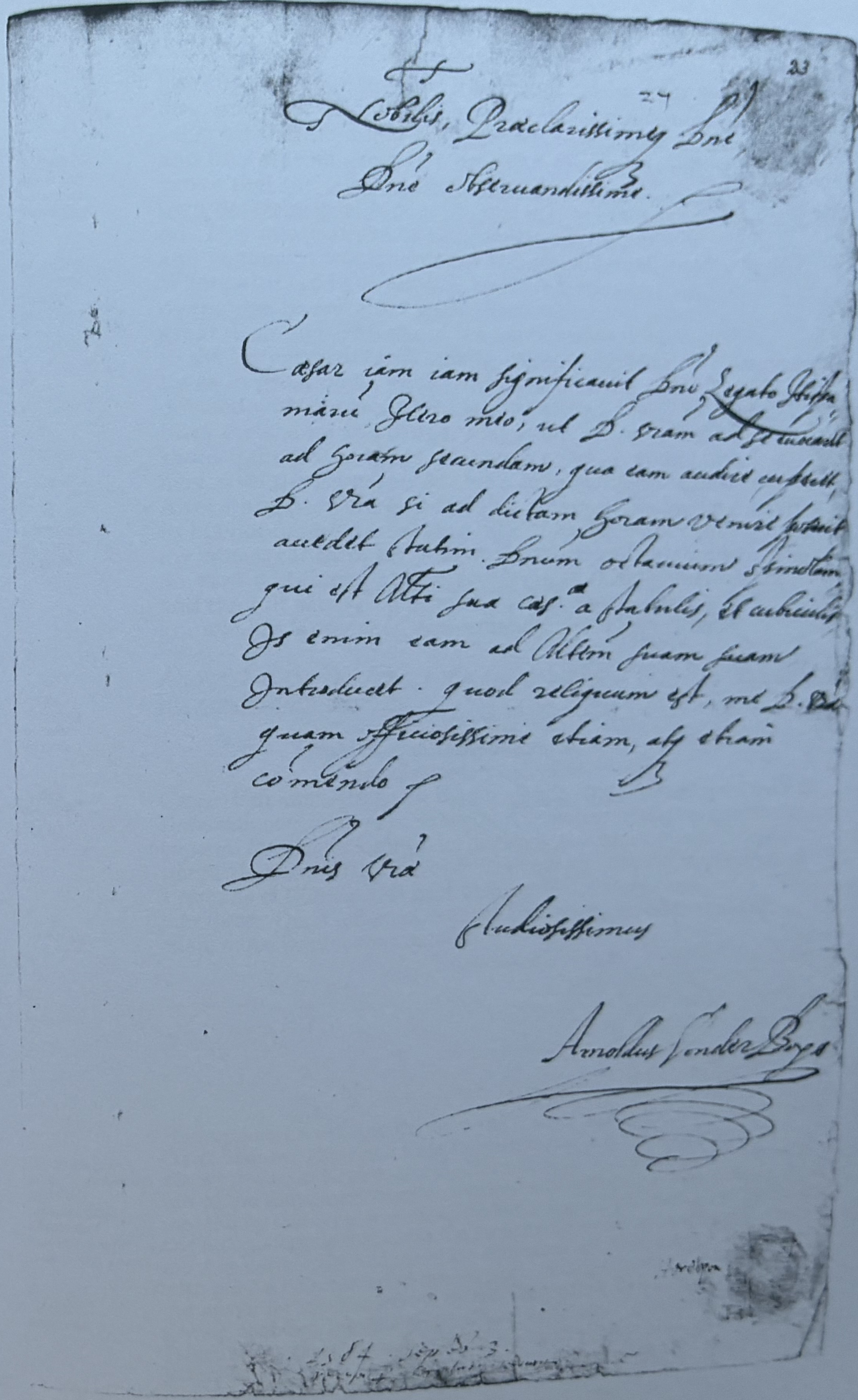
Δ. - Æterno, Omnipotenti, Trino et Vni
Deo sit o*m*n*is* honor laus
et Gloria∴ *Amen.*

Δ *Ga*— Vltimus spir*it*us vivoru*m*.
Za— Flagellator resistentiu*m* pot*e*state, voluntati, præcepto Dei.
Vaa– Transplantator Donoru*m*.

Monday Septembris ·3· Mane † Pragæ

Δ. Nota - Sathanæ astutu*m* et violentu*m* stratagema.

Δ. - There was great disquietnes in E.K. being come home from our
Hostes howse, where he had lyne all night uppon a forme: by reason
he had byn (which he never was the like affore, as he sayd) with wyne
overcome suddenly: yet intending with him self to take hede of
being overshot in drinking of wyne: being requested by the hostes to
give her a quart of wyne uppon the good bargayn he had in a clok
he bowght of her for 5 duckats: In this cumpany of drinking was
Alexander the lord Lasky his servant who cam with us to Prage. Unto whome
E.K. (when the drink, on the suddayn, had overcome him) sayd he wold
cut of his hed, and with his walking stafe did towch him fayre and
softly on the nek, sitting before him: This Alexander being half
dronken him self, by and by toke these words in great snuffe
and ment to defend him self, and so toke his weapon to him,
and theruppon, they by, caused Alexander to go down:
It was supper tyme: And I, that night, refrayned to sup,
and so tarrying at my lodging, and looking out saw Alexander
sitting on the great stone against our lodging: I called to him
and told him that they wer at supper: And he cam over
to me, and he had wept much: he complayned of E.K. his
former words, and the towch of the stafe, how it was against his
credit to take that in good part, and spake many soldiers termes
of stowt words, not worthy the recording. I, thereuppon, went to
our Hosts howse, and wold understand the very truth; and there I
fownd E.K. fast on slepe, on a forme, most sowndely: for
which, I was right sorry: And yet better pleased to perceyve
the words of E.K., which so moved Alexander (being half
drunken) to have byn spoken by E.K. when wyne, and not
witt, bare rule: and so pleaded long tyme with Alexander
that of words spoken so as they were, No such exact account
was to be given to him &c. And after two howrs persuasion caused
Alexander to go to bed in our lodging, where he used to
lye: for he wold have gone out, to our former ynn, in those
raging half drunken pangs, he was in: which I thowght not good.
This Monday morning E.K. coming home: and seing
Alexander, as he cam in, he sayd, they tell I shold have
spoken words, which greatly offended the yesternight, and that I
towched the with my staff, &c. I know nothing of it.
And shoke hands frendely with Alexander.
Well sayth Alexander, Si fuisset alius &c.
E.K. cam up to me: I told him how sorry I was for
this myschaunce: and told him of the watchmen perceyving
Alexander his disquiet mynde, and hering his words: they cam to
me and charged me to have a care of the peace keping:
(As they did in dede), and farder sayd, that Alexander in his
rage, sayde, that, rather, or before he shold cut of his hed, that he
wold cut E.K. in peces. So sone as I had expressed that
word of this drunken Alexander likewise (whome now I saw
quiet, and E.K. allso quiet) suddenly E.K. fell into
such a rage that he wold be revendged of him, for so saying
and for rayling on him in the strete, as he did, &c.
Much a do I, Emericus, and his brother had to stop or hold him
from going on Alexander with his weapon, &c.
At length we let him go in his dubblet & hose, with out a
cap or hat on his hed: & into the strete he hasted with his brothers rapier
drawn, and challendged Alexander to fight: But Alexander
went from him, and sayd, Nolo Domine Kelleie, Nolo.



Nobilis, Praeclarissimeq Dne
Dne Observandissime.

Caesar jam iam significavit Dno Legato Hispa
māni Clero mio, ut D. Vram ad se vocaret
ad horam secundam, qua eam audire cupiebat.
D. Vra si ad dictam horam venire poterit
accedat statim. Dnum Octavium Stradam
qui est Alti suae Caes.ae a stabulis, et cubiculis
Is enim eam ad Altem suam sacram
Introducet. quod reliquum est, me D. Vrae
quam officiosissime etiam, atq iterum
comendo

Dnis Vrae

studiosissimus

Arnoldus vander Boye

Sathan his exceding vehement Tentation.

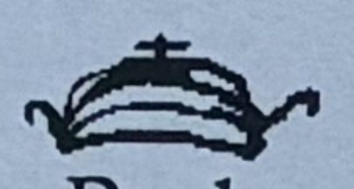
Note the Cause of this re=cording.

·1· Cumfort in tyme of nede.

Hereuppon E.K., toke up a stone, & threw after him, as after a dog, and so cam into the howse agayne: in a most furious rage: for that he might not fight with alexander. The rage and fury was so great in words and gesture, as might playnely prove that the wycked Enemy sowght eyther E.K. his own destroying of him self, or of me, or his brother. &c. This may suffyse to notifye the mighty temptation and vehement working of the subtile spirituall enemy Sathan. Wherewith God suffred E.K. to be tempted and allmost overcome: to my great grief, discomfort, and most great discredyt: yf it shold (as the truth was) have come to the Emperors understanding, except he had known me well &c. I was in great dowt, How God wold take this offense: and devised with my self how I might, with honesty, be clered from the shame and danger that might arrise yf these two shold fight &c. At the least it wold cross all good hope here with the Emperor: &c. for a time, tyll God redressed it: After I had browght E.K. to some quietnes, (by yelding much to his honor, &c, and saying little:) Not long after cam my Messager from my wife at Cracovia: and Hugh my Servant with him: to my great Cumfort, throwgh her letters and the full satisfying of me by Hugh my servant his knowledge farder then conveniently could be written.

·2· More Cumfort in tyme of nede.

Abowt 2 of the clok after none, came this letter to me, of the Emperor his sending for me.


Rod.

Nobilis, Præclarissimé*que* D*omi*ne,
D*omi*ne observandissime,

Cæsar, iam iam significavit D*omi*no legato Hispaniaru*m*, Hero meo, ut D*omi*natione*m* v*est*ram ad se evocaret, ad horam secunda*m*; qua eam audire cuperet. D*omi*natio vestra si ad dictam hora*m* venire poterit: accedet statim D*omi*num Octavium Spinolam: qui est Ma*iesta*ti suæ Cæsareæ à stabulis et Cubiculis. Is enim eam, ad Ma*iesta*tem suam introducet: Quod reliquum est, me D. vestræ quam officiosissimè etiam atq*ue* etiam commendo.

D*ominatio*nis v*est*ræ
studiosissimus

Arnoldus Vander Boxe.

Octavius Spi=nola, Chamberlain and Stall=master in the absence of the officer who is sent into Spayn.

* Hora ·3· exactè a meridie.

Hereuppon, I went straight up to the Castell: and in the Ritter stove, or Gard chamber I stayed a little: in the mean space I sent Emericus to see what was of the clok: and the Chamberlayn, (Octavius Spinola) spied him out of the Emperors chamber window: and called him: who cam up to me, and by that tyme was the Chamberlayn come out to me, and by Emericus he understode that I was the man the Emperor awayted for: He cam to me very *curteously: told me of the Emperors desyre to see me, and to speak with me: So he returned to the Emperor into the privie chamber: and cam out agayn for me: and led me by the Skyrt of the gown throwgh the dyning chamber, into the privie Chamber, where the Emperor sat at a Table: with a great chest & standish of Sylver before him, my *Monas* and letters by him, &c. I cam toward him with due reverence of three cursyes,

who shewed me a gratious and cherefull cowntenance.
Then I craved pardon at his Maiesties hand for my boldnes to send his Maiestie a
letter, and the *Monas Hieroglyphica*, (dedicated to his father: But I did it of sincere and
intiere good will I bare to his father Maximilian, and allso
unto his Maiestie: and that the rather, bycause I had good profe of the favor which
the Almighty god beareth unto his Maiestie. He than thanked me for
his fathers boke, and did affirme that he beleved me that I was affectionate
unto his highnes: And of my estimation with the world of the
lerned he had hard by the Spanish Embassador; and allso of my zealous mynde
for his Maiesties capacitie: and added that the Spanish Embassador told him
that I had somewhat to say unto him, quod esset pro sua utilitate: I answered,
So I have: and withall looking bak whether any man were in the Chamber
or no, I fownd that we were alone: Hereuppon I began to declare that
All my life tyme I had spent in lerning: but for this forty yeres contynually,
in sundry manners, and in diverse cuntryes, with great payn, care, and cost I
had from degree to degree sowght to come by the best knowledge that man
might atteyn unto in this world: And I fownd (at length) that neyther any
man living, nor any boke I could yet mete with all, was hable to teach
me those truthes I desired, and longed for. And therfore I concluded with my
self, to make intercession and prayer to the giver of wisdome and all good
things to send me such wisdome, as I might know the natures of his
creatures, and allso enioye meanes to use them to his honor and glory.
And in this purpose made diverse assayes: And at length, it pleased god to
send me His Light,^Δ whereby I am assured of his mercifull hering of my
Δ ℵ Vriel. — long, fervent, constant, & contynuall prayer in the cause before specifyed.
And that, His holy Angels, for these two yeres and a half, have
used to informe me: and have finished such works, in my hands
Bokes finished. — to be seen, as no mans hart could have wished for so much, yea they
have browght me a stone of that value, that no erthly kingdome
A stone browght by a good Angel. — is of that worthynes, as to be compared to the vertue or dignity thereof∴ &c.
And that these things be true I protested, and toke to witnes the God of heven
and erth, by whose commaundement I am now before your Maiestie (sayd I),
and have a Message from him to say unto you, and that is this:

My Message to the Empe=ror Rodolph done.

The Angel of the Lord hath appeared to me,
and rebuketh you for your Synns.
Yf you will here me, and beleve me: you shall Triumphe.
Yf you will not here me, The lord, the God that made heven and erth,
(Under whome you breath, and have your spirit,) putteth his fote
against your brest, and will throw you hedlong down from your seat.
Moreover, the lord hath made this Covenant with me (by othe), that
he will do and performe.
Yf you will forsake your wickednes, and turn unto him,
your seat shall be the greatest that ever was:
And the Divel shall become your prisoner.

Which Divel, I did coniecture, to be the great Turk, (sayd I).
This my commission, is from God: I fayne nothyng, neyther am I an
Hypocrite, or Ambitious man, or doting, or dreaming in this cause.
Yf I speak otherwise then I have iust cause, I forsake my Salvation, sayd I.
The Emperor sayd, he did beleve me, and sayd that he thowght I loved
him unfaynedly, and sayd that I shold not nede so ernest Protestations:
and wold not willingly have had me to kneele so often as I did.
Farder I sayd, His Maiestie was to see and understand nakedly from the
begynning the whole course of this Angelicall leading, instructing and
cumforting of me: for so I was commaunded, that I shold from the
begynning, nakedly, open unto Rodolph the manner of God his visitation
and shew unto him the holy Vision. Which my charge I am ready
to do. The Emperor sayd, at an other tyme, he wold here and understand
more. I spake yet somwhat more in the purposes before, to the intent they might
get some rote, or better stik in his mynde: To be short, he thanked me, and sayd he wold
henceforward take me to his recommendation and care; and some such words (of favor pro=
mised) he used, which I hard not well, he spake so low. In the ende perceyving
that his will was to ende for this tyme, I did my dewty, with cursy; and at the dore
going out, I turned bak, and made cursy: and so cam into the next chamber
where the Noble Octavius Spinola cam to me againe, and with curteous words
offred me great frendeship. I toke my leave of him, and so cam throwgh the Ritters
stove or gard chamber, and so down, & home. I had large howre Audience
of his Maiestie.

All the course of our Actions and Visions nakedly to be shewed to the Emperor.

Octavius Spinola.

Deus bene vertat: ad sui nominis
laudem honorem et Gloriam:
Amen.

1584 † Pragœ
Wensday
Septembris ·5· Mane circiter horam 8am.

Præcibus finitis &c. Repetivi ter hanc sententiam Mitte lucem tuam (o Deus) et veritatem tuam quæ nos ducat et perducat ad montem Sanctum Syon et Tabernacula cælestis Hierusalem.

Δ. - I have to the best of my hability, both written and spoken unto Rodolph as I was willed, how it worketh or taketh place in his hart is known to the ô God &c. Now I am to receyve farder instructions, what is to be done in this cause, or els what so ever shall pleas the highest, &c.

E.K. - Now here is Vriel and a blak thing like a Sarcenet of silk before his face and over his hed behind, by the rest of his garments, it seemeth to be Vriel.

Δ Note, Vriel his face now not seen of the eye which had highly offended God.

Δ. - God mak all things white, and make us whiter then snow: What that blak skarf importeth I know not, but I suspect∴

Vriel - *Such as defyle the seat of the sowle, and are suffocated with drunkenness enter not into the kingdome of heven, neyther can behold the ornaments of the lord his beawtye.*
See, how Sathan *how he runneth hedlong abowt & throwgh you.*
See, how he maketh his dwelling place within you: of whome the lord gave you warning saying: Sathan *seketh to syft you.*
Lo, he hath done wyckednes against the lord, & against you: for he hath blemished the eyes of your understanding.

E.K. had on Sunday last, byn mervaylously drunken &c.

Sathan.

[E.K. - He speaketh other words betwene, which I understand not.]

Iesus. Vriel - *Is not* Iesus, God, *and the high preist of the lord, placed on the right hand of his father.*

Δ. - *He is: we beleve it.*

Vriel - *Is not* Sathan *(as the prophet* sayeth), suffred to stand & triumphe on the right hand of the lord of hosts & Iustice, as the open enemy of the lord & of his annoynted?*
True it is: and he hath, allmost, given you the overthrow.

* *Zacharias* Cap ·3· a·

The overthrow allmost given.

Δ. - *Assist us o* God, *and be our strength against this most subtile & mighty enemy.*

Vriel - *But bycause he is subtile, & hath powr given unto him for a tyme and hath striven against you, not for your own sakes, (but bycause you are of the spirit of the highest,) and against his testimonye: Therfore doth not* God, *in his Iustice, impute the Synns of the eye unto the body.*

ye<Eye - E.K.
Body - Δ

[Δ. - *Lord, thy mercies are infinite, praysed be thy name for ever.]*

Vriel - *But commaundeth the*^Δ *eye to be reconcyled, as the spirit of truth hath towght.* E.K. - He is gone.

Δ By the Eye is under=stode E.K; The Seer in this Action - and by the body is understode Iohn Dee .Δ.

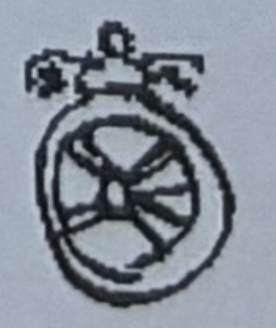
Vide Septemb. 13. of Reconciliation.

Δ. - *Glorified, be* God *for his most loving kindenes & infinite mercyes toward us frayle, & synfull creatures: and we beseche the to shew us the light of thy Cowntenance, to our Cumfort & direction. Amen.*

Δ. - As I was putting up all, Vriel appered agayn, with his blak Skarf as he did before, but paused a while before he spake any thing.

Δ. - *In thy name (ô* Iesu*) we attend thy wordes, by thy messager to be uttred.*

Vriel - *Give eare unto my voyce:*



E.K. - Now he is become like a great wheele of
fyre, like a waggen wheele: he thrust out
his hands on the sudden, & so becam like a wheele full

of mens eyes: it turneth rownd: it is full in all places
of those eyes, like living & seeing eyes.
Now cometh fyre out of it in 4 places.

A

Now there is a great egle, which is come and standeth uppon
it: It is a white egle: The whele turneth styll,
notwithstanding that she standeth on it.

A great white Egle.

E.K. - She hath in her beke, like a skroll of parchement.
She hath two monstrous eyes: one like fyre red, her
right eye as byg as my fyst, & the left eye, is Chrystall like.

V

She standeth hovering with her wyngs spred, & her stern or tayle
spred.

İ

Under the whele is a great valley, & in it a
great Cytie: and a hill on the east part of it:

A Citie.

Under that hill runneth a river downe by the Cyty.
And all toward the South, are hills.

S

The Cyty is as big as six of Cracovia: & many
ruyns of howses in it, there appere.
There is one place in it covered, square like a little chapple

İ

It hath a little rownd pynacle in the ende of it: and
over it in the ayre hanging a little fyre, bright.
There be many like unto fowles, like ravens, & theyr heds
like unto bright fyre: They flie into a Cuntry a great

O

way of from this Cytye.
Now Vriel standeth besyde the wheele: & the wheele
is as it was before: and he as before with the skarfe.

N

The Egle Cryeth & shriketh as a gull or the
sea fowles doth.
Vriel semeth to descende from the ayre above, & to come
to the syde of the Shew Stone.

Vr. - *The lord hath chosen you to be witnesses, throwgh his
mercy and sufferance, not in the offyce of Apostles,
but in the offyces and dignities of the prophets: which
is allwayes bewtifyed with the wyngs of the Cherubyms:
with the voyces that Cry a thowsand thowsand tymes
in a moment, before the lord & before the Maiestie
of his eternall Seate; wherein you do excede the temples*Δ ✕
*of the erth: wherin you are become separated from
the world, & whereby you are lifted up, as of the
howshold of the blessed, even by the very hand & finger of
the highest.*

Δ and E.K.: we as Pro=
phets throwgh
god his mercy
and sufferance.

Δ ✕
Which have
not such pre=
sence Angelicall.

Δ. - *Blessed, blessed, blessed, is the lord to whome* Cherubim *and* Seraphim
incessantly sing Sanctus Sanctus Sanctus D*o*min*u*s Deus Zebaoth ∴ *Amen.*

Vriel - *But that it may appere, that he it is, that revealeth,
which gathereth the clowdes to gither, & is the Breath of
all things that live: Bycause I say it may appere
that the lord visyteth, & is of powre, & that the Imaginations
of man, fly before them selves, as the dust of the erth doth
before him that moveth it: I open unto you a Seale
yet secret & not known.* [Δ - *Zach.* 13 - Et erit dies una, quæ nota est Domino &c.]
*Behold, Now cometh that day, that is known unto the
lord him self, wherin the kingdoms of the erth*

Deus est qui
hæc revelat.

A seale
opened.

Zacharie
13 Cap. B

---

*shall begyne to fall: that they may perceyve how they
have runne astraye: and how weak they are in
the triumphe of theyr pomp.
And now out of Hierusalam, out of the Church of God,
& of his sonne Christ, shall passe out & flow the water
of life: That the sayings of the Angel & spirit
of the lord may be verifyed uppon the face of the
erth: spoken by his annoynted Zacharie.*

Zachar.
Cap. 13. B

*Now shall those dayes open them selves, which are the
dayes of vengeance.*

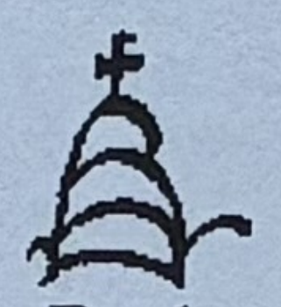
Dies vin=
dictæ.

*Now, Now, shall these Woos, that have byn spoken of
& sealed, burst out, to the confusion of the wycked &
the establishment of his kingdom, which is annoynted.
Behold, I teache the,*

Regnum Chr*is*ti,
iam stabilietur.

*Those that inhabit the holy Cyty, & usurp the Authority
of the highest, are called in remembrance before
the lord, and they shall be skattered: like unto
the mighty hayle, that the spirits of the Northe
have gathered against the day of revenge.
They are become prowde & think there is No God.
They are styfnecked: for they are the sonns of wyckednes.*

A prophe=
sie against
The Clergie.



Rod.

*Lo, in the dayes of Rodolph shall this come to pass,
of whome the lord hath sayd;*

Yf.

*YfΔ he heare me, and beleve my words, I will place
theΔ unto him, as a mighty rock: I will open
unto theΔ, (for his instructions and safegard to come)
my determinations in hand; and lo, to come.
And whan he hath wyped away the darknes, and offense
of his Sowle, I will appeare unto him, to the terror
of all Nations.
For I reioyce, when I exalt such as are weak:
And when I help the Cumfortles, am I magnifyed.*

Divina
Apparitio
ip*s*i Rodul=
pho facien=
da.

[Δ. - *Thanks, honor, & glory is due to the, ô, our god.*

Vriel - *And behold, the day of this Visitation, and of
the execution of my Iudgments, is at hand.
And lo I open unto you an other Seale.
(Bycause I have sayd unto you, I am true,
and Iust).*

An other
Seal ope=
ned.

*In the yere eyghty eyght, shall you see the Sonne
move Contrary to his Course.
The sterrs encreaseΔ theyr light: & some of them,
f*all from heven.
Then shall the rivers runne blud:
Then, shall the Wo be unto wemen with Childe.
Then shall the tyme come to pass, that this*

Aº 1588.
or which 88?
els?

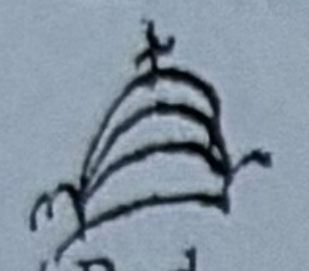
Δ
fortè, leese

*
Math. 24. C.

This Pro=
phesie
then to
be known — Aº 1588. —— Δ. - Which 88? for I have not yet had (that I remember)
the yere notifyed to be 1588, nor yet 1688 &c.

Forte A° 1688.

prophesy shall be known.
This Pro=phesie to be known A° 1588: *For lo, the lord hath prepared his prophet,*
and he shall descend from the hevens,
as it is written, by Mala*chiah *the prophet.*
*Malach. Cap. 4 B. *Behold I will send before that day*[1] *(Not that day*[2]
Δ Note, two Dayes. *I speke of, but the great day of the lord)* Elias
Elias shall come. *agayn, amongst you.*



In the mean season, will I be mercifull
Rod. *unto* Rodolph *and will bring into his*
howse, such as shall be skyllfull: unto
The beautifying of Rodolph his seat Imperiall. *whome I will give my spirit, to work gold,*
Sylver, and the ornaments of his howse.
And he shall perceyve that I blesse him:
Yf *In that I have tyed him to my garments:*
Vide infra Septemb. 22. *Yf he heare the, not:*
☞ *Behold, I have one in stoare: yea such*
an one, as cleaveth unto Iustice.
Man is but a reede that is shaken with every wynde.
The pride of Kings, is as the beawty of a peacok.
See, how they ronne all astray.
See how they tempt the Spirits of righteousnes.
Rex Pol. Stephanus. *Lo, (as I have sayd unto the), I reserve that wycked*
king: not that I will be mercifull unto him,
But that he shall shortly perish with an eternall
skorge.
CAVE: *And now here me what I say unto the.*
Vriel, Onely in great cau=ses is to be loked for. *Here after, see thow Tempt me not,*
Neyther loke for my presence, after this order,
But for great Causes.
For lo, this is the ende of Teaching.
The Ende of Teaching or instructing thus. *Now cometh the tyme of warning and of Cownsayle.*

Δ. - *Will you give me leave to speak?*

Vriel - *Saye.* —

Δ. - *I trust it shall not offend god, at any tyme, to call for his light* (ⵝ Vriel) *in matters dark to us, and above our capacity. Also in* Enoch *his Tables under=standing and enioying, we are to require help of instruction at* Ave: *and so of other points and doctrines all ready begonne, we are to require theyr help who have begonne with us &c.*
Enoch his Tables.

Vriel - *As far as the lord hath suffred you to enter into his garden,*
Even so far (I say) Taste, & ~~eater~~ eate.

Δ. - *The entrance yet we have not, but the manner to enter:*
The pefect practise, is the best entrance.

Vriel - *Man speaketh not with the: wherfore dost thow wrast the*
lord? All things that are delivered the, are playne.

Δ. - *Lord I do thus speak, to be perfectly instructed in what sense your words are to be understode, when you sayd: This is the ende of teaching.*

ⵝ Vriel or perhaps in the Name of God.

Vriel - *Thow hast called uppon me & I have herd the.*
Thow hast desyred Cumfort & I have cumforted the.
The Spirit of Choyse. Vide 13 Septemb. *Thow hast the spirit of Choyse.*
The Garden of the Lord. *Be it suffycient unto the, that the Garden of*
the lord is open unto the: where there is no
hunger, nor thurst, but a filling spirit,
a Cumforter.
Note. ℂ *What Care is it unto me, yf the kings of the*
erth saye; Lo, this is not of me: Δ ⵝ Ex Dei lumine.
lo, this is not of the highest.
ⵝ Vriel *Behold I am the light, and servant of*
God: Blessed are those which beleve
This Testimo=ny. *& are made partakers in this testimony:*
by the which you are become prophets
Adventus Domini. *and are Sanctifyed for the Comming of the*
Lord ∴
Δ. He putteth us in re=membrance of our fraylty and offence committed, before noted. *But lo why do I speak unto you, who have defyled**
your selves? I will take up those things that
I have, & will be gone.
Lo, blessed is he that giveth eare unto the lord

E.K. - Now all is Vanished away and
he is dissapered ∴ Whele, Egle, Cytie & all, &c.

Δ. - *All laude, thanks, honor & Glory be to the*
Eternall, Allmighty, most iust Iudge,
and Mercifull father, our God, the
God of heven & earth: Whom of his
infinite goodnes we besech to have
mercy uppon us, & to purify our harts
and consciences, graunting us humble contrition
& sincere confession of our transgressions
& iniquityes what so ever ∴ Amen.

Note — While I was thus requesting god, E.K. made a vow of penance, during his life: (in token of harty sorrowfullnes for his fault in this dayes action noted) never to eate his supper or evening meale, on Satterdays, during his life. Wherein I beseche the highest to regarde his inward intent, and his contynuall memory of the lord his mercies in sparing him, when he most had offended him, &c.
E.K. his Vow of fasting, during life:

Δ. - Deo n*ost*ro vero, vivo, omnipotenti,
et Æterno, soli, omnis, Honor, laus
et Benedictio, nunc et in perpetuu*m*.
Amen.

NOTE:

Wensday
Septembris .5.

Δ. - This morning of this Wensday (before I prepared
my self for the former Action) I sent Emericus with
two letters to be delivered: The one to the Spanish Embassa=
dor: (giving him thanks for his honorable dealing with the
Emperors Maiestie in my behalf:) and the other to the Noble
Octavius Spinola: Thanking him likewise, and requiring
his instructions or advise how I might most conveniently
procede, in dealing with the Emperors Maiestie:
The copie of which letter I thowght good to record here
that the effect therof, consequent, might have the light
of the originall cause (Divine, and humaine) annexed.

Illustri et Magnifico D*omi*no, D*omi*no Octavio
Spinolæ, sacræ Cæsareæ Ma*iesta*tis a stabulis et
Cubiculis, D*omi*no suo observandissimo.
Illustris ac Magnifice Domine, non possum fatis condignas vestræ Magni=
ficentiæ agere gratias, pro singulari illa, qua me heri amplexi estis
humanitate, et benevolentia: ho*min*em quidem vobis incognitum, sed tame*n*
Virtutis et veritatis studiosissimu*m*: quiq*ue* omne reliquum meæ vitæ curriculu*m*
(Deo sic volente) in hoc consumere decrevi, ut sacra sua Cæsarea Ma*ies*tas
clarè percipiat, sibi, incredibiliter (ferè) propitiam fore Dei Omnipotentis
Tremendam Maiestatem. Atq*ue* quamvis videam, multiplicibus multaru*m*
Regionum negociis, suam Sacram Cæsaream Ma*iesta*tem occupatissimam sæpisimè
teneri: neq*ue* aliis, illisq*ue* à me, suæ Sacræ Cæsareæ Maiestati proponendis
causis, commodè vacare, vel pose, vel evidenti aliqua ratione debere:
TAMEN, si aliquis excogitari possit modus, pro loci, temporis, et
rerum occasione, quo sua Sacra Cæsarea Ma*ies*tas, ea penes me videre,
vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re,
vestræ Illustrissimæ Magnificentiæ libentissimè audirem vel recipe=
rem Informatione*m* atq*ue* iudicium. Nam in hoc totus ero, ut tempore
debito, appareat, Omnipotentis Dei, et suæ Sacræ Cæsareæ Ma*iesta*tis servito (Maximè
autem, pro Sacrosanctæ Orthodoxæ, Catholicæ et Apostolicæ fidei
Illustratione; ac Reipublicæ Christianæ defensione, amplificationeq*ue*)
Addictissimum, devotissimum, fidelissimumq*ue* me esse, ac fore Sacræ
suæ Cæsareæ Ma*iesta*tis Servitorem.

4 Septembris .1584.

Opportunitatis flos, maturè colligi debet:
Cito enim fiet marcidus.

Illustrissimæ Magnificentiæ vestræ
Paratissimus
Ioannes Dee.

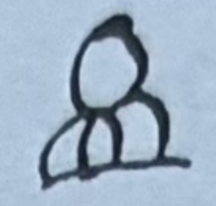
Emericus went and delivered my letter to the Spanish Embassador.
But this, he browght bak agayn, saying that the Emperor was ridden
very early abroad to Brandeish, or els where: (not certaynly being known)
and that this Noble Octavius Spinola was gone with his Maiestie:
Here uppon I determined, with changing the Date, to se*nd it unto him
at the Emperor his Maiesties retorning to Prage.

* Factu*m* erat die .11. Septe*m*b. sequente.

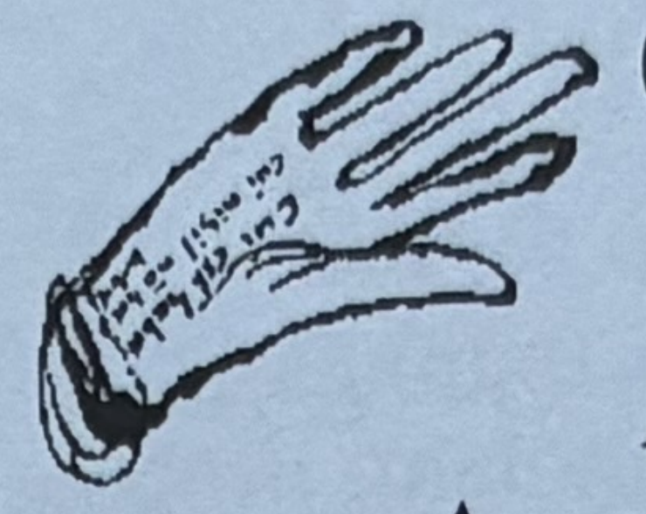
Mr Doctor Hagek his sonn was by.

At None this day I sent letters to my wife: to my Lord Lasky: and to
Mr Paule Hertell: by the Messager of Reichenstein: 4 myle
on this side Nisse.

Monday † Pragæ:
.10. Septemb. manè, hora 9.



Δ. - Præcibus finitis; I invited *Ga, Za, Vaa,* (as being
assigned to understand of Rodolph his doings,) that
of them I might receyve instructions; that my procedings
might be answerable, as occasion shold be given ∴



E.K. - There appeareth written in great letters apon a right hand
(and no body appearing): the hand being very big.

Cui est, habet ∴
Cui nihil, non habebit.

And so the hand vanished out of sight: The writing was in the palme of it.

Δ. - After that, appeared the same hand againe, with this writing:

Face, et factum erit ∵
Vltra, non habeo ∵

Vltra, no*n* habeo.

E.K. - It vanished away: by and by: hand, writing and all ∴

Δ. - *I take this (o lord) in this sense that I am to procede and
to do, as I entended, in eyther writing to* Rudolphe *him self
or to the Spanish Embassador, or to* Octavius Spi=
nola, *for the Emperor to give me audience, tyme, &
place to here & see the records & moniments which I have
to shew him: And that whan I had done as was commaunded me, that
Then, the purpose of God shall allso be done.*

Δ. - Farder, I have not, to say or do.

Δ. - Deus, in adiutoriu*m* *nostrum* intende
tuaq*ue* nos dirigat Sapientia, ad illud
Facienduʍ, quod tibi maxime erit
gratum. ------ *Amen.* ------

Tuesday
Septemb. 11. hora 9, ferè:

Misi per D*ominu*m Emericu*m* Sontagium
Secretariu*m* D*omi*ni Palatini Siradiensis literas illas ad
D*ominu*m Octavium Spinola*m*: quas superius descripsi: sed
ubi in illis scripseram qua me heri amplexi estis. Nunc,
scripsi, qua me ante paucos dies amplexi estis, ^+
et pro incredibiliter (ferè) propitiam &c. scripsi, nunc, Incredibiliter
(ferè) et modo mirabili, propitiam fore &c. Et reliqua
o*mn*ia scripsi, ut sup*ra* annotavi: sed datæ erant hæ 11 die
Septembris: Illæ autem priores 4 Septembris.
Tradidit istas literas (Emericus) Magnifico D*omi*no Spinolæ, iam statim post
prandium Cæsareæ Maiestatis, et crastina die (post missam,) pro
responso, venire iussit ∴

+ ^et, pro quiq*ue* omne reliquu*m* nunc scripsi quiq*ue* reliquu*m*, &c.

† Pragæ

Wensday
Septembris 12. mane:

Δ. - This morning, when Emericus Sontag went up to the Castell for answer from the Emperor, By the Noble Octavius Spinola, he receyved the effect of this answer which I required the same Emericus to write down with his own hand (for sundry respects;) which his own hand writing I have annexed, ad maiorem rei fidem. And bycause his writing is not easye to be read, I have written it playner somwhat, as followeth.

Responsum Imperatoris, per D*ominu*m Spinolam

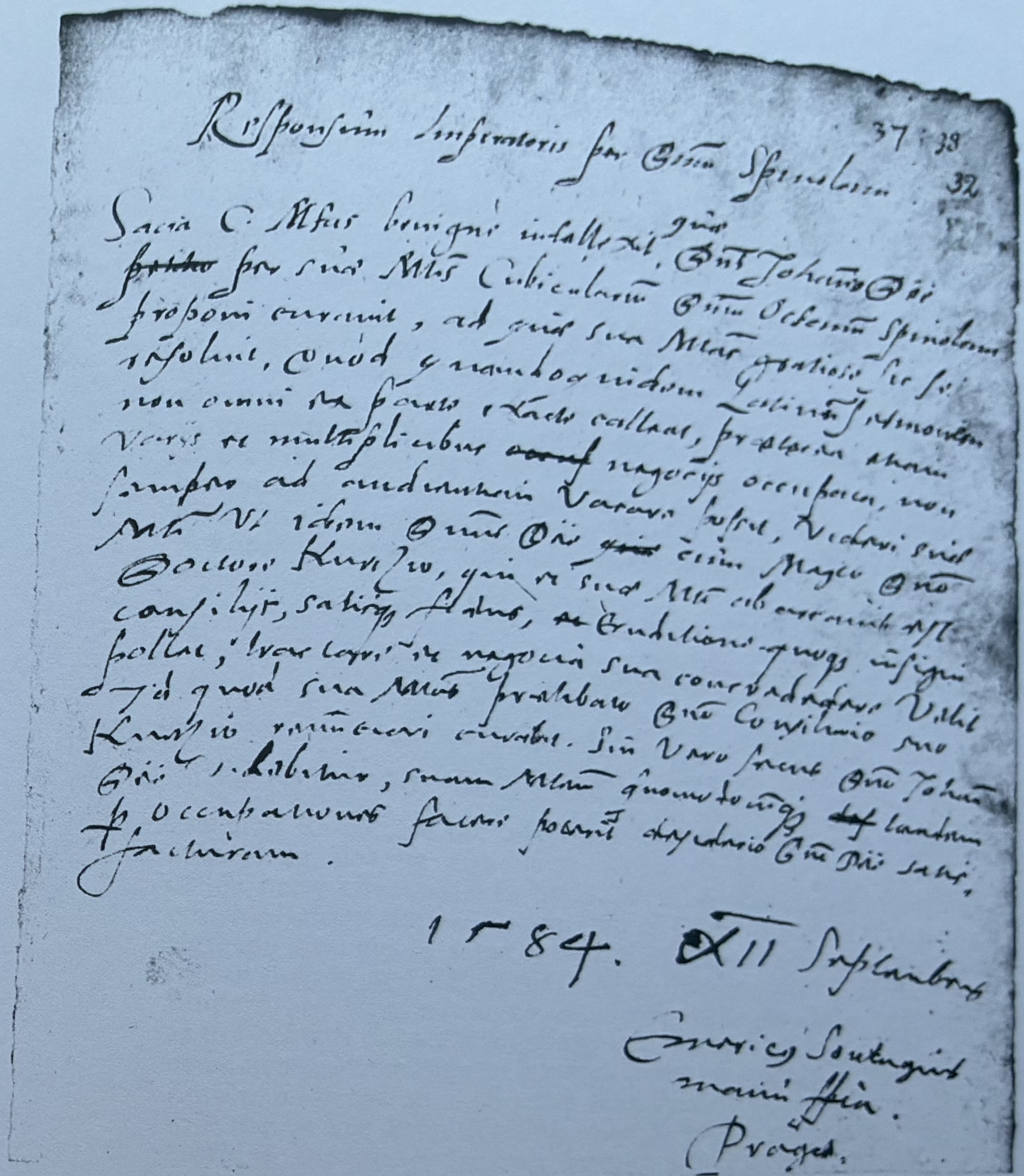
Vide the original letter of Emercus handwriting.

Sacra Cæsarea Ma*iest*as benigne intellexit quæ D*ominu*s Ioannes Dee per suæ Ma*iestat*is Cubicularium, D*ominu*m Octavium Spinolam, proponi curavit: Ad quæ, sua Ma*iest*as gratiosè sic se resolvit: Quòd Quandoquidem Latinum Sermonem, non omni ex parte exactè calleat: præterea etiam variis et multiplicibus negociis occupata, non semper ad audientiam vacare possit, Videri suæ Ma*iestat*i ut idem D*ominu*s Dee, cum Magnifico Domino Doctore Kurtzio (qui et suæ Ma*iestat*i ab arcanis est consiliis, satisq*ue* fidus, eruditione quoq*ue* insigni pollet) tractare, et negocia sua concredere velit. Id quod, sua Maiestas prælibato D*omi*no Consiliario suo, Kurtzio, renunciari curabit. Sin verò, secus D*omi*no Iohanni Dee videbitur, Suam Ma*iesta*tem quomodocunq*ue* tandem per occupationes facere poterit, desiderio D*omi*ni Dee satisfacturam.

1584 XII Septembris
Emericus Sontagius
manu propria
Pragæ.

Δ. - Which answer, both by word of mowth, and thus by writing being receyved by me: and the sayd Emericus being (by the Noble Spinola) willed at Evensong tyme, to bring my answer herein: which I gave him, of my great good liking the same, and most humble thanks to his Maiestie for so wise and gratious his consideration had of the cause ∴ I required the same Emericus to understand whan and how some Doctor Curtzius shold be made privie of his Maiesties pleasure herein: and so, after my despatching of Emericus, I endevored my self to render thanks unto God for his Mercies, graces, and truth, in these his affayres ∴ beseching him to frame my hart, tung and hand in such sort, as to his divine Maiestie, my dutifull service doing, may be acceptable: as chiefly of me intended, to his honor & glory: and secondly to the Cumfort of the godly and elect: & thirdly to the Confusion of the prowd, arrogant, skornfull enemyes of Truth and Vertue ∴ Amen.

My accepting of the Emperors answer.



Responsum Imperatoris per Dnum Spinolam

37 : 38
32

Sacra C. Mtas benignè intellexit quæ Dnus Johannes Dee
~~[illegible]~~ per suæ Mtis Cubicularium Dnum Octavium Spinolam
proponi curavit, ad quæ sua Mtas gratiosè sic se
resolvit, Quòd quandoquidem Latinum Sermonem
non omni ex parte exactè calleat, præterea etiam
variis et multiplicibus ~~[illegible]~~ negocijs occupata, non
semper ad audientiam vacare possit, Videri suæ
Mti Ut idem Dnus Dee ~~qui~~ cum Magco Dno
Doctore Kurtzio, qui et suæ Mti ab arcanis est
consilijs, satisque fidus, et Eruditione quoque insigni
pollet, tractare et negocia sua concredere velit
Id quod sua Mtas prælibato Dno Consiliario suo
Kurtzio renunciari curabit. Sin vero secus Dno Johan
Dee videbitur, suam Mtem quomodocunque ~~[illegible]~~ tandem
per occupationes facere poterit desyderio Dni Dee satis
facturam.

1584. XII Septembris

Emericus Sontagius
manu pria.
Pragæ.

Thursday † Pragæ
Septembris 13. Mane, hora 7.

I receyved the Noble
Octavius Spinola his answer by Emericus, as concerning
my accepting of the Emperor his gratious former answer of condescending
to my request, so much as he conveniently could:
which my answer yesterday* night, late was delivered
* On Wensday. to the Noble Spinola: Whereunto, he sayd, that
My Answer wold be most acceptable unto the Emperor:
and that to morrow, (meaning this Thursday) the
honorable Doctor Curtz shold understand the Emperors
pleasure herein. Hereuppon I willed Emericus
to go up to the Castell, and to bring him self in sight
of the Noble Spinola, if he could: Therby to help
his memory, for warning and information to be
given to the sayd Doctor Curtz: That so we
might come to gither, so sone, as conveniently might
be.

Deo, *omn*is laus, honor, et gloria. *Amen.*

* * *

Thursday † Pragæ
Septembris 13. Mane, hor*am* circiter 9^{am}.

Δ. - Præcibus finitis, and the case propownded of the Emperor his
answer: for dealing with Doctor Curtz, a man
of his privy cownsayle, faythfull, lerned & wise: uppon the
considerations alleged: I requested of God, his pleasure to be
signified unto me, by some of his faithfull & true Messagers: whether
I shall openly and frankly deale with this Doctor, so, as the
Emperor, by him, may understand that, which he shold have done
at my mowth & hands originally ∴ And whither I may,
bothe alone with the Emperor & before, & with the sayd Doctor, deale in this
Action, as occasion shall serve from tyme
to tyme, at my discretion, informed by his secret grace divine. —

Δ. - Nothing appearing, or being hard, in a quarter of an howre
space, I suspected, some of our misdoings, to be the
cause of the Lord his refrayning to answer, and theruppon I did
fall to prayer for mercy, and grace, and deliverance from the
assalts and malitious purposes of the Divel against us: And that
I did the rather: bycause as I felt my good Angel (or other good frende)
in vertue, so I felt pilosum, sensibly, busy, and as it wer to terrify
me with my offenses past, or to put me out of hope, at this present,
from being hard ∴ But I held on to pray diverse psalmes and
at length, against the wycked tempters, purposes. After my prayers
and assuring E.K: that the spirituall Enemy was here busy, and
attempted to frustrate this dayes Action: He answered that agaynst
$\overset{\text{E.K.}}{\text{him}}$ he could not prevayle, or accuse him for his late notable fault,
for he had made a reckening, and sorrowfull bewayling for that his trespace,
Reconciliation. so reconciled, to God, that Sathan, nor any other wicked accuser could
put him in any dowt of God his mercy &c., and he spake very well

both of repentance, Gods mercyes, his iustice: and of these Actions.
Mary, he confesed that by reason, he him self was an unmete person to
come before the Emperor, or princes &c. And therfor, if it wold please god
to discharge him of farder medling, so; by reason he might seame well at ease &c.
At length, after an howre, appered Vriel; but
with a skarf affore his face, still: as he had last.

Δ. - *God send us the brightnes of his cowntenance when it shall please him.*

Vriel - *True it is, that in respect of the terror and force of*
God his wrath & indignation in Iudgment .1.: Reconciliation
is made: throwgh that powre which is given unto
the lamb, to whome all powre is given in heven and
earth: But with the congregation .2., and the members
of Christ his body, (the number of the faithfull,)
the Church of God, you have not made reconciliation:
And therfore, are not synners worthy to behold the
face of true light and understanding: for there
is a dubble Reconciliation: One, (~~of~~ and the first) betwene

Reconci= liation, of two sorts.

Wherfore Vriel his face is yet covered.

.1. *the Conscience & the Iudge: throwgh the force of faith*
& repentance: yt is to say, Reconciliation against Iudgment.
.2. *An other, (the second) Reconciliation betwene the*
Spirit of truth, (the Church of God), & mans Conscience.
Behold, I teache you a mysterie:

Vide supra Sept. 5. The Eye was commaunded to be reconci= led to the spirit of truth.

Δ ✕ reconciled
.1. *Those that are at one with god, shall not be iudged with*
the wycked, in the last iudgment. Notwithstanding
the Iustice of God is pure, & undefyled: & suffreth not
mans fawte unponished: But he that is at one
.2. *with the Spirit of God, is made one with him*
and with out ponishment.

Iusticia Dei.

For there are many things that god beareth witness
of, in the sowle & secret chambers of man: that
neyther the blessed, allready dignifyed, nor to be
dignifyed, do, or can know, which is the cause that
the sowle of man, (after his body slepeth), being fownd
polluted, is receyved, and snatched up, of such as are
the messagers of ponishment: & so, according to the
multitude of theyr Synns, are in horror, & ponished.
Therfor not all, that are ponished, shall be Damned.
Neyther is it evydent unto the Angels, who shall be
saved: I speak generally.

Δ Ab occultis meis munda me &c.

A tempo= rall po= nishment.

Therfore when you offend, be allso reconcyled unto
the Mother of the howse: that you may have
place before such as are reproved.
Herein, you may understand, the Δ reteyning of Synne:
For the Δ reteyning of Synne, is a Iudgment. And therfor is it
necessary that God shold hold a generall day, that

Ecclesiæ Catholicæ reconciliari debemus.

Δ Accipite Spi*ritum* Sanctum: Quorum remiseritis peccata, remittuntur eis:
et, Quorum retinueritis, retenta sunt: *Ioannes* 20 E.
Math. 16. C. 18. C.

---

those that have trusted in him, & inwardly have
byn sorry for theyr offences, may allso taste of
his mercy: Els how could it be verifyed that
the prophet: sayeth? Yf in hell, thow art allso
there?

Si descendero in Infernu*m*, tu illa es.

But, here, there is a Caution; All Synns that are forgiven
by the Church, pass not the fyre: But he that
is forgiven .1. in his hart by god, in his sonn Christ:
and reconciled .2. throwgh the holy spirit, to the
body from whense he is falln is safe, aswell
from the wrath of God to come, as the ponishment
due unto his offenses.

Ignis purga= tionis.

The perfect assurance by Christ and his Church or Spirit.

And therfor is the reconcylyng ∴ of brethern, of
great force.

∴ *Matth*. Cap. 5. D.

Wherfore hath Christ left his body with the Church?
Wherfore is he called the bred of lyfe?
I say unto you, my brethern, that the body of Christ
dignifyed & glorifyed, is true bred: is true cumfort,
which clenseth Synners that are penitent: & wipeth
away the ponishment of adversytye.
Happy are those, that eat of him, and that accownt not
his body, as the Δ shaddow of a candell.

Δ Aliqui hæretici dicunt Christi corpus fuisse phantasticu*m*.

Behold, I teach you. Even as the spirit of god
filleth the Congregation of the faithfull: So doth
the body of Christ now dignifyed, fill & clense
all that receyve with sorrow: sorrow I mean for
theyr wyckednes.

Corpus Chr*isti* recipitur in remissionem peccatorum.

But lo: his body is become an offense unto the world.
Many there are, that saye, — This is Christ:
But behold, I teach you.
Even as all things were made by him, spiritually:
So are all, that are of his elect, norrished throwgh
him, bodyly ∴
Lo, he is become one powre, one God; in that he
is neyther separated from his body, nor separateth his
body from his Church.
After a while I come agayn.

E.K. - Now he goeth awaye.

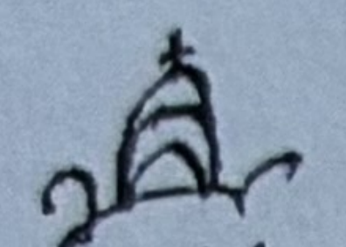
Δ. - We red over the premisses to our great cumfort, in the
meane tyme, while VRIEL disapeared.

E.K. - Now he is here again.

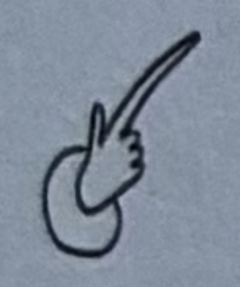
Vriel - *Ô ye timerous byrds, how long run you hedlong into the*
wildernes? How long will you be ignorant?
How long will you tempt the lord, with the spirit of
folishnes & error?

Δ - Now he answereth to my request first propownded.

Behold, thow hast not iudged well of me.
Behold thow hast placed me in a low rome, & hast taken the garland from my hed & trod it, under thy feete.


Rudolph

For, what is Rodolph*, that is not at leysor for the lord, the god of righteousnes, the king of heven & erth?*
Are they trubbled with things that are greater then I?
True it is: for with me there is no trubble: for where I enter, I set all things in quyet.
Will the cownsaylers of the erth, syt in iudgment to syft the lord?
O ye foles & stervelings of the erth: O you of little understanding.
Think you, that you are hable to fynde light amongst the affayres of the world? true iudgment in the Imagination of man? or verity amongst the hoordes & corruption of covetousnes & falshode?

Yf


Yf he be not at leysor to here me: Have not I told the, that I have an other in stoare?
Lo, I see, all flesh is full of folly.

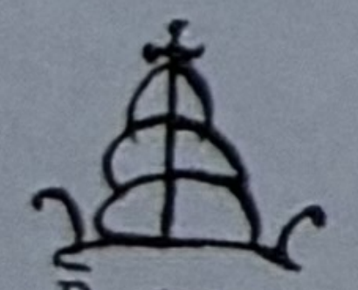
Δ. - *It is not yet done: & therfor we axed cownsayle of the: & I thank the (o lord) for rebuking of us, before farder error committed.*

Δ Spiritus Electionis, quid sit vide folio sequente.

Vriel - *I gave unto the, the spirit of Choyse: & therfor I will regard thy doings: & will wynk at thy weaknes.*

Misericordia Dei super Δ.

I will bless all, that thow takest in hand, and will cover the, with a robe of purpl: that thow mayst understand, that all is myne. and that I rayse up, whome I list.


Rodulph

Spiritus veritatis.

And I say unto the agayne, Lo, Rodulph hast harde the. And I will powre my Spirit of truth into the, and thow shallt be a light unto him:

Yf.

But, now, yf he live righteously: and follow me truely: I will hold up his howse: with pillers of Hiacynct: and his Chambers shall be full of Modesty and Cumfort.

Δ From the East, Cumfort, and Triumphe.

I will bring the east wynde over him, as a lady of Cumfort: & she shall syt uppon his Castells with triumphe: and he shall slepe with ioye.

Rodolphi soboles in 3am generationem.

Moreover I will bless his loynes: and his howse shall stand to the third generation: & to the ende.

For, now, the world hath hoare heares & begynneth to be syk:

Yf.

Yf he despise my Commaundement, I will put the Sword against him: and in his dwelling places shall his enemies banket.

Secresy required.

(But those that deale with the, let them sow up theyre mowths: least being cut with a razer, they speak not.)

For those that neglect my Iudgments I will despise them: & theyr seed shall wyther: as corn sowed out of season: But he that loveth me I wyll multiply him.

Addere Deo quo, modo bonum est: vide infra.

And he that addeth unto me, I will add unto him a thowsand.

Spiritus Electionis supra Sepemb. 5.

But lo, thow hast the spirit of Choyse.

Δ. - *O lord open my understanding of that saying.*

Vriel - Quos tu eligis, electi sunt: quos autem despicis, despiciuntur etiam.

Δ. - *Dwell thow in me (ô lord): for I am frayle: & (with out the,) very blynde:*

E.K. - Now he is gone.

Δ. - *Thy glorious name (o lord) be magnifyed praysed, and extolled for ever, Amen.*

Δ. I spake this to E.K:

Δ. - I perceyve that I shall not deale with the doctor now. Well: I can let him understand that I had rather deale with the Emperor, him self: And so shyft my self of him.

Curtz

E.K. - He is here again.

Vriel - *Yes, deale with him: & hyde nothing from him.*

D. Curtz:

Δ. - *With Doctor Curtz, ô, lord?*

Vriel - *I: --------- And therfor I sayd, He that addeth unto me, I will add unto him a thowsand: But he that playeth with me, lo, I Sweare,*

I will blot his name from life:
Liberè agas: Deus est enim liber:
E.K. - Now he is gone.
Δ. - Deo Omnipotenti, Invisibili et Misericordi
sit omnis honor, laus gra*tia*ru*m* actio, et
Gloria: Nunc et in perpetuum
Amen.

ΔFrankly, as my terme was in my first request or question this day made.

† Pragœ

Thursday
Septembris 13 mane.

Emericus did bring him self in sight of the Chamberlayn the Noble Octavius Spinola: as I willed him: And he called Emericus to him: and told him that this day Doctor Curtz shold understand the Emperor his pleasure, to confer with me, &c.

Emericus abowt 10 of the clock before none being in the Ritter Stove (or gard chamber) saw doctor Curtz come out from the Emperor.

Friday
Septemb. 14. mane, circa 10^{am}.

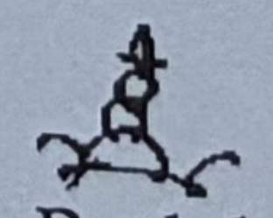
I sent Emericus to Doctor Curtz his howse in parva parte: with my commendacions: and to say that before, I understode of Doctor Hageck M^{r} Doctor Curtz his desyre to be acquaynted with me: wherof I was very glad and desirous: but now I trust that the Emperor his Maiestie by his Authority, hath taken order with him wherby to begynne our acquayntance, and (god willing) our perpetuall frendeship. The Doctor was at home: and to Emericus (saying the effect of my message befor noted) the Doctor declared that Captaverat antea varias occasiones mecu*m* contrahendæ amicitiæ, &c. and that now he is very ioyfull of the occasion offered by the Emperors Maiestie: and that this day sundry affayres did hinder the opportunitie of our meeting, but to morrow at any howre (at my choise) he wold be ready to welcome me to his howse: & so, with the usuall phrase of offering all his servyces to my pleasure, he sent Emericus to me with his sayd Answer.

Quos Deus coniungit, Homo ne separet:
Amen.
Quos autem Deus et Cæsar copulat, copulatissimi maneant: *Amen.*

Saterday † Pragœ
15 Septembris. A meridie hora (ferè) prima.

I cam to the forsayd (called Doctor) Curtz: abowt one of the clok after none: Who had all the day byn ready to have herd me, if I wold so have had it: but I sent him word in the morning by Emericus, that after none, (as now at this howre) I wold come to him. Being come, he enterteyned me curteously: and two chayres being at the Tables ende, he gave me the preeminence (by a frendly kynde of ernestnes). Then he told me, that long syns, in Germany he had herd of my fame, and had seen of my writings: and that he was very glad of the opportunyty now of my coming to this City: and that otherwayes he was desyrous of my acquayntance, but chefly seing the Emperor his Maiestie Ore tenus (for that was his phrase, by word of his own mowth, had willed him to here what I had to saye to his Maiestie. I began, and declared my long course of study now for 40 yeres, allways, by degrees going forward, and desyrous of the best, and pure truthes, in all manner of studyes, wherein I had passed: and that I had passed as many as wer commonly known and more then are commonly hard of. But that at length I perceyved onely god (and by his good Angels,) could satisfye my desyre: which was to understand the natures of all his Creatures, and the best manner how to use them to his divine honor & glory, & the cumfort of the elect, and allso to the reprofe & confusion of the adversaryes of his name & honor: and herein I had dealed sundry wayes: And at length had fownd the mercyes of God such as to send me the instruction of Michael, Gabriel, Raphael and Vriel, and diverse other his good & faithfull messagers, such as I had here now browght bokes (abowt 18) to shew him the manner of theyr procedings. And that I thowght it good to begyne at the last boke: which allso concerned most the present emperor Rudolph: And so I did; & so by degrees, from boke to boke, lightly I gave him taste or sight of the most part, and also let him see the stone browght me by Angelicall ministerie, &c. All things being seen & hard, that in six howres I could shew him: At length he required of me what conclusion or Summarie report, he shold make to the Emperor: I answered, as he had occasion of the things seen & hard: But if he wold follow my

Δ
Studiorum
meorum
scopus.



Rudolph.

My cownsayle to Doctor Curtz.

cownsayle (somwhat expert in these divine & Angelical doings). That his Maiestie was to thank god for his great mercies & graces offred: and that, by me; one, who most sincerely & faithfully gave his maiestie to understand the will of God herein: & that his maiesty was to do, as Mary (the blessed virgin) did: to lay up all these my informations in his hart: & to saye; Ecce servus *Domini*, fiat voluntas tua: and so to attende the manner of the Lord his proceding, while he framed his life, as it becam every Christian to do. He sayd, that he wold write (for his own memoryes help) som short note of his observations of my speches & things seen & marked: & that he wold to morrow (being sonday) or on Monday, if he conveniently could, make a reporte to the Emperor: and so with all spede give me to understand farder of the Emperor his Maiesties will & pleasure. Hereuppon curteously he browght me down to the street dore of his howse, & I cam home, after 7 of the clok & ½: in the evening.

The mercies of God be on me, &
his name be magnifyed & extolled
in this world, & for ever.
Amen.

* * *

He also sayd that in the former my records, that I had noted many a lye and untruth.

Note. In the mean space, while I was thus occupyed with the forsayd Master Curtz: E.K. was visited at our lodging with a wycked Tempter: who denyed any Christ to be: & that as the hart receyved cumfort of all the members of the body: So that he who is god, of all things receyved cumfort by Angels & other the members of the world: & that I was now with one, who wold use me like a Serpent, with hed & tayle cumpassing my confusion &c. He ernestly revyled E.K. in many manners: & He sayd that E.K. shold be damned and sayd morover, that of our practises shold never come any frutefull ende: &c.

Δ. - *The æternall and allmighty God*
confownd the adversaryes of his truth
& glory, and of his sonne Iesus Christ,
our redemer, & the Triumphant
conqueror agaynst, hell, synn
& the divell.
Amen.

* * *

Pragæ

Note the Emperor enclined to here &c.

I suspect, the Doctor doth not deale sin=cerely.

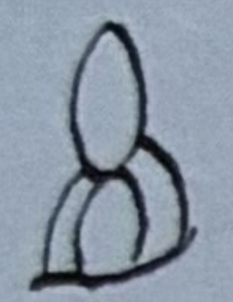
On Monday and tuesday the 17: and 18: of September, I sent Emericus up to the Castell: to listen after answer of that Docter Curtz his report to the Emperor, of that he had peceyved by me: (But on Monday, Octavius Spinola had sent into the town for Emericus, and told him that the Emperor had care and desyre to understand my doing with the Docter: and therfore Axed Emericus, yf I had byn with the Docter, and he affirmed that I had. Hereof (sayd he) the Emperor will be glad: And yet (as I began to Note): Emericus comming on tuesday in the face of the Docter in the Ritters Stove, had not one word spoken to him, that eyther he had spoken to the Emperor or he had not. And therfore I suspect that the Docter dealeth not honestly, faythfully, or wisely in this so wayghty a case, ~~and that perhaps .... , by cause both ..... per=ceyved the Records to be hevy agaynst the King of Poland ..... and allso that I had assured him .... that he is ..... and .... , and .... the ..... &c.~~

And for as much as he told me, that the Emperor his Maiestie was perswaded, that he was . . . . pius &c. Perhaps he wold be loath, now, to prefer me to the spech of the Emperor, seing both he him self, and the rest of his cownsayle, stode perswaded to the contrary of this king: Hereuppon this great delay uppon sinister reports made to the Emperor might follow, &c.

† Pragæ

Friday
Septem. 21. Circa horam 10am. ferè Mane.

Note.
Δ. - As I and E.K. were to gither in my study, ernestly discoursing of Auricular confession: publik confession, and confession to god alone, and of the Authoritie of the Church and the manner of the same Authority using to release or reteyne synns, E.K. saw one walk on the Table betwene him & me: Theruppon I framed me to write & note what shold be shewed or sayed. E.K. willed me to set down the Shew stone. So I did: and he loked.



E.K. - I see him here with the skarf over his hed & face untyll his waste: but I see his heare yellow behinde on his hed, &c.

Δ. - Mitter lucem tuam o Deus et veritatem tuam ut ipsa nos ducant ex hac valle miseriæ ad montem Sanctum Sion, et ad cœlestia tua tabernacula. *Amen.*

VRIEL - *I am* Vriel, *the Servant of the most wise, mighty and everlasting god: which viset you for two causes.*
The first, that I may open unto you true & perfect light: such as darknes comprehendeth not; infallible & true meate, the powre & spirit of the everlasting god.
The second, that I may cownsayle you against the world, & teach you to triumph against her frowardnes: for who hath trusted in the lord & hath byn cast down? or what is he that hath cryed alowd, and is not hard? Therfor I say unto you, heare my voyce: for I am of truth,

Trinitatis Lux et Mysteria per Vrielem revelantur.

& put against darknes, and in me are publyshed the light & mysteries of the Trinity, from tyme to tyme: & in all ages: unto those that fear & obeye god.
Two things there are which are the seales & marks of Sathan*: which bring æternall death & damnation to all such as are* Noted *or burned with them, that is to say, lying, and froward Sylence.*

Mendacium
Obstinatum silentium

Behold the words of Christ, *Unto the suttle (your father is a lyer from the begynning: and the divell)*
Harken unto my voyce: He that ·1· teacheth fals doctrine, ·2· openeth his mowth against truth, or ·3· defraudeth his brother, is a lyer: & shall not be forgiven.

·1· *For first, he lyeth, against his Creator: which created all things in Truth.*
·2· *Secondly he offendeth against the truth & his redemer, which is the sonne of god, very* Christ.
·3· *Thirdly, he offendeth against the spirit of* God, *(of the* father & *the* sonne*) the* holy ghoste,

which shall not be forgiven: And therfor doth he incurr the rigor of gods iustice, his eternall damnation.
But, I say, give eare unto my words: for I will syft the dust & fynde out the perle: that of a long tyme, hath layne, trodden under the feete.
I will come againe. E.K. - He is gone.

Δ. - We red over the premisses, & so expected the rest.
E.K. - He is agayne here.
Vriel - *Now let us ioyne these things to gyther.*

Obiectio.
All flesh offendeth, and is a lyer.
Who, therfore, shall be saved: or escape eternall damnation?

Solutio.
He it is (I say) that when he hath lyed & spoken against the truth doth not frowardly drownd, & kepe down his Synne in Sylence.

Mendacium.
For, lying, meriteth the vengeance of the Trinitie.
But he that is willfully froward, sealeth up his own damnation.
For this cause (my brethern) and to the intent that the

Ecclesiæ Dignitas et Authoritas.

mercyes of god might allwayes, be ready for synners, hath he provyded, the light & cumfort of his Spirit, left as a contynuall workman in the Church & spowse of Christ.
I teache you, breifly: that, he who soever, opening his mowth against the Spirit of truth; & with willfull

Reconciliation to the Church.

frowardnes contynueth in his lying, without reconciliation to the Church, synneth against the holy ghost,
& shall be damned eternally:
I come againe. E.K. - He is gone.

E.K. - He is here againe.
Vriel - *Be now, therfore, admonished, (I say) be warned: And consydering you be synners, acknowledge your offenses: least, in the ende your synne be against the* holy ghost*: & so, not to be forgiven.*
But herein they err, with you, that expownde the Scriptures: Saying, that man Synneth & can not be forgiven: bycause he synneth against the holy ghost.
I teach you, my brethern: that there is no synn against god, but it is against the holy ghost:

Willfull Silence.
Δ. Finalis inpænitentia.

Yf so be, in the ende, it be shut up, with willfull Sylence.

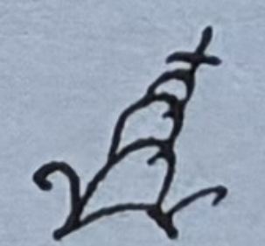
When soever (therfore) you have offended: Acknowledge
I say your synns, before god & his angels:
Testes Angeli=ci.
That god may forgive you: & the Angels beare witness
of your forgivenes: & shut not up your synnes in
froward Sylence.
Froward sylence.
Yf thow committ adultery, yf thow blaspheme the name
of God, yf thow be a lyer, yea if thow speak
against the truth: yea yf thow saye there is
no god (as the*folish do), despayr not,
*Psal.
saying, I have synned against the holy ghost
bycause I am a synner & a blasphemer of the
name of god, bycause I have spoken
& opened my mowth against the Spirit of
truth. But go unto the Church, which is
Ito ad Ecclesiam.
governed by the Spirit of god: and there, wyth
harty & open confession disclose & make
playne thy offenses, that the holy ghost may
Testimonium Spiritus Sancti in Ecclesia.
beare witness, in the spowse & Church of Christ.
That thow hast not synned against him to
eternall death: Bycause thow art not
Voluntarie Confession is contrary to froward sylence.
drownd in froward Sylence.
For allthowgh God beare witness of repentance.
Aures Dei.
Allthowgh he heare & open his eares,
Manus Dei.
yet consider allso, he hath hands, & must
untye those bonds wherwith you are bownde.
Vide de Lazaro, *Ioannes* Cap.11.
What are the hands of god: but his spirit,
wherwith he maketh & createth all things.
Therfor when thow hast Cryed out, & art sorry,
endevor thy self allso, to be lyfted up
by the hands of god.
Lern a similitude in Christ, which (signifying
the powre of his Church,) commaunded the offender
to go & wash him self: and lo he was
hole. I speak this, for thy[E.K.] instruction.
I say allso unto the,[E.K.] Go & wash thy self:
for thow art a lyer, thow art a dronkard.
And therfore, thow art a Synner.
And yf thow persever, & shaddow thy synnes

with wyllfull sylence frowardly, then sealeth thow
thy self, with the second brand & canst
not be forgiven, bycause thow synnest against
the holy ghost.
* Act. 5.
*Ananias fell down at the feet of Peter: not
onely for that he lyed: but bycause after his
offence he was willfully sylent.
Supra.
Here thow mayst consider the greatnes of god his
mysteries & secrets, of his will, & of favor,
that he stretcheth out unto the, in mercy:
for thow art a Childe and must ascende, &
must become a man.
The rest, after you are refreshed.
Δ. - We went to dynner to our host his howse.
Δ. - Thanks, honor, glory &
prayse be unto the almighty
Trinity now &
ever.
Amen.

Δ. - After we had byn at dynner, we red over the premisses,
& considered them quietly.

E.K. - Here he is.

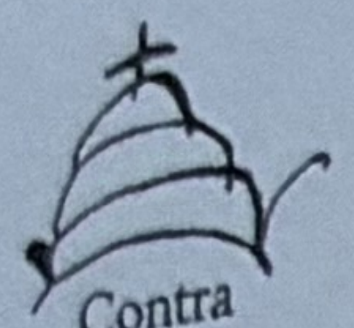
Δ. - *Blessed be he that cometh in the name of the highest; to whome be all honor and glorie. Amen.*

Vriel - Lo, lo; lo (I say) which of you hath an eye, that seeth not
(now) the world: the vanity & folly of worldlings?
And such as are choked, with the mylldew of vanity & worldly
promotion?

Rud.
For, thus sayeth the lord, wherein could I shew my self more,
eyther unto this age, or unto this Emperor, then with
rebuking him, for his synns, from heven?
× more assuredly
Who is able to promise more, or to performe assureder
then I: which lighten, & make all things?
Yet, they Beleve not.
Δ. is despy=sed of Rud. and Curtz.
Yea, they reioyse in theyr own folly, & despise me: yea, bycause
they despyse the, whom I have sent with my word
unto them.

E.K. - ——

- Well, thus sayeth the lord, they have despysed theyr own garlands
& have trodden theyr fode under feete: They have rent
theyr robes in peces, & have cast them into the waters.
They are become Masterles doggs for I have forsaken

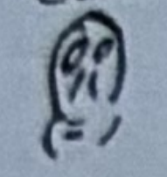
them.



Contra
Rud.

And lo, Rodulph, I will skatter thy bones, &
thy bed shall be divided in many peces.
I will bring in thy enemyes over all thy kingdomes,
& for thy sake shall many thowsands perish.

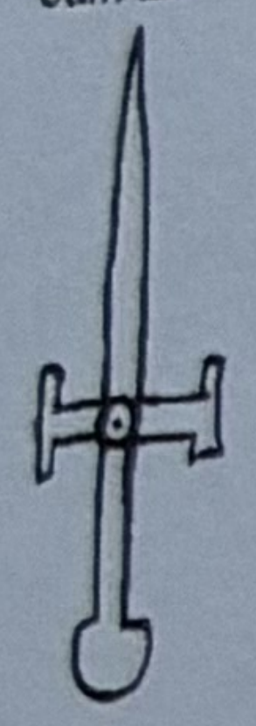
Δ
Contra
Curtz.



He allso that thinketh him self wise, yf
he dye a naturall death, then say I
am not, neyther that I live with my
people.

Δ. Fecit
quod illi
iniunctum
erat:

Pactum
Misericor=
dia divinæ
cum Δ:



But bycause thow hast done that which I
commaunded the & hast not forgot my
name, Lo I will plant the my self
& thow shallt grow, and out of the
shall spring a mighty and a terible
sworde: whose hilts shalbe as the
Carbuncle: and edge like unto the styng
of a dragon: and I will not suffer
the to fall: neyther shall thyne enemyes
ryde uppon the.
Truely, Truely, thow shalt know, I am with
the.

Sathanas.

*
Ne Magnitudo
revelationum
extollat me,
datus est mihi
stimulus car=
nis meæ &c.
Paulus ad
Corinthios se=
cunda, cap.
12.

But be patient: For Sathan hunteth
hard after the.
Thow shallt have allwayes a pry*k, even unto
thy last grave: But therein shall
thy fayth be exalted & thy reward
great.
I come again. E.K. - He is gone.

E.K. - Here he is again.
Vriel - Lo, for thy labor, I will reward the:
And so it shall be.

England
pardoned
for Δ his
sake.

Behold I had determined to have roted out the english
people, to have made a wilde∴rness & desert of
it: to have fill∴ed it with many strange people,
& to have tyed the sword to it perpetually,

Δ This is no contradiction
for thus this wilder=
nes and filling is to
be understode.

∴ Δ The filling of it with strangers shold have byn for the conquest
and in manner razing or defacing of all cyties towns &
castells and so to have browght it to a wyldernes and desert.

God will give me England,
that is to say, spare it
from destruction for my sake, &c.

England.

Δ
Our good
Return into
England:

Δ
Perhaps,
Spiders flying
in the Ayre
are carryed by
strings of theyr
own spynning,
or making,
or els I know
not how.

But lo, I will give the that land, and, (onely for
thy sake), it shall not be consumed.
And after certayn monthes, I will bring the home,
yea thow shallt live, tyll thow be hable to pas
the waves without a ship: and to ascend the
hills, as the spideΔrs do.
Notwithstanding I will take the Crown from the howse
it is in, and I will place it, as I have pro=
phesyed unto the.

Rud.
I remayned
for the most
part in Bohemia
& in the Impire
tyll 1589.

Notwithstanding, for a tyme, thow shallt live with
Cæsar.
I come agayn. ——— E.K. - He is gone.

Δ. - O lord, what shall become of my good frende, the lord Lasky?
E.K. - He is here agayn.
A.L. VRIEL - Of Lasky: This it is sayd: ThΔow hast groned for him:
and hast placed him in thy hart:
From hence furth, will I reconcyle him unto me,
& I will cease my anger uppon him,
& he shall come hither*shortly.
But he is a wanton, & very prone to synne:

*
A.L. cam to us
to Trebon in
Bohemia a°
1588: post
Captu*m* Maxi=
milianu*m* a
Polonis &c.

But hear, what I say unto the:

Rud.

[E.K. - He seameth to have talk with one a far of]
Cæsar thowght thow hadst had the philosophers stone:
and (as yet) he thinketh so:
Even as I choked the gluttonous Israëlites
with qua*yles, so will I choke him, with that
secret.

*
Num. 11.
Psal. 77.

A letter to
be written
unto Cæsar.

Lapis
Ph*ilosophorum*.

Behold, thow shallt write unto him: saying, that
he regardeth not heven: And say unto him,
that thow canst make the philosophers stone:
I will performe it unto the: Thow shalt
do it: And I will give unto the a speciall
vertue in healing: That when so ever
thow cometh hither, thow shalt understand
the truth. And this I do, bycause they
shall not despise the.

A speciall
gift in
healing
by shew in
this stone.

Δ. - Ô lord for me to be despysed, in doing thy commaundement, is honor
and Cumfort to me: But as concerning thy honor and
glory, Thow, in thy wisdome knowest what is best to be done.

Vriel - *Notwithstanding, thow shalt see him, perish before*
Δ R. peribit. *thy face.*
Benedictio Dei sit super nos. *Lo, from this tyme, I will blesse the mervaylesly,*
& I will help the in all thy works:
Supra Tu fac. { *Do thow, allways:*
And make me thy bukler.

Δ. - *What shall I do with docter* Curtz: *as concerning his answer?*
Vriel - *Handle him, like a man; for he will deceive the:*
E.K. - *I request you but one thing for all my labor*
and Travayle, that is, that this Docter might this
night, be bereft of his life, to the terror of other, &c.
Vriel - *Have patience, God turneth all to his glory,*
and your commodytie.
To morrow I have somthing els to saye.

Δ. - Deus no*ster* in cælo, o*mn*ia quæcunq*ue*
volvit fecit: Ille solus est Omnipotens,
æternus, Sapiens, Bonus, Iustus et
Misericors. Illi debetur, o*mn*is
laus, gra*tia*ru*m* actio, honor,
et Gloria, *Amen.*

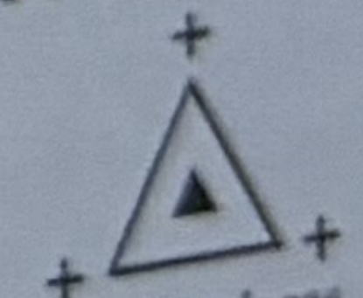
* * *

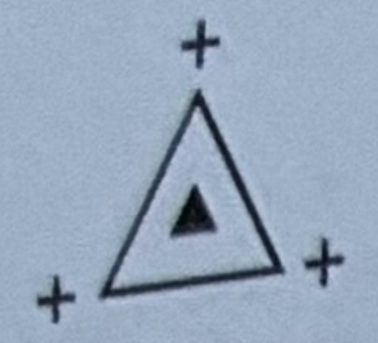
Saterday ✝ Pragœ
22 Septemb. mane circiter horam 9^{am}.

Præcibus ad Deum finitis, et variis ad ip*su*m Eiaculationibus pro luce et veritate Dei, &c: et quibusda*m* de Rudolphi et Curtzii corruptis Iudiciis: (qui Dei Misericordias, iuxta carnis sensum iudicare ausi sunt) [apparuit Vriel, facie velata ut ante].

VRIEL- *For this cause (say I, unto the),* *write unto* Rodulph, *saying,*
A letter to Rudolph the Emperor. *I can make the Philosophers stone: Bycause I wold*
place the with them, according to theyr hope and imagination.
Rud. *That whilest they think little of me, and of the swetenes of*
my message & testimony, I might burst out amongst
Eruptiones aquaru*m* ex Terræ motib*us*. *them: as the mighty waters do, out of hills, whan*
the erth moveth. For I have sayd unto the, I
will place the here; Yf I sow the here, what
raven can pluk the up by the rotes. No, I will hide
the, as the hen doth her chyckens: And I will make the
Lapis Phi*losoph*orum. *spring to theyr destruction. For why: thow shallt*
overcome that Mystery, for thy own sake.

Δ. - *For the glory of God: his honor, and Triumphe, All good come unto me.*
Vriel - *Behold syns they will not tye the unto them from heven,*
□ Sup*ra* Septemb. ·5· *Thow shallt tye them unto the, from erth.*
That thow mayst reioyce when thow seest theyr destruction,
Cæsar futurus. *and be ready cloathed for him that is to come.*
Δ It is a saying of Madimi Iunii 26 1584. Cracoviæ. *It was sayd unto the, My mother sayeth she will*
chuse an emperor in ernest.
Ernestus frater Ru=dolphi. *But it is* Ernest, *that shall sit uppon*
his seat.
Behold, there shall be no seede, left in him, for his wyckednes.
Δ Blessings offred are promisses with Conditions. *Yea, the blessings that I have offred him, shall*
return agayn: and I will leave his howse naked.
Gold ex lapide phi*losoph*orum. *But when he seeth and hath gold: (which is the thing he*
desyreth, and those that cownsayle him, do
most desyre him, for): Then shall he perish
Mors crudelis, Terribilis, inaudita. R *with a most cruell, terrible & unhard of*
myschief.
Note. *But lo, I have written his name, within my hand*
bycause I wold not forget to ponish him.
Behold, I could send the wyndes to devoure him,
could open the Caves of the erth to swallow him,
which wold turne to myne honor: But I have
a care over you:
GOD in { Mercy Wisdome Terror Myracles } { *Now I am unto you, in mercy, and wisdome: But I*
will be with you, in terror and myracles.
And I will deale with you in a higher degree.
Vox Domini, ut hominis, futura nobis audibilis. *And you shall here my voyce, as men do theyr*
brethern.
Δ. - *What thow wilt (ô lord) for thy honor & glory: That be:*
Vriel- *But those that are his cownsaylers have commaunded him, rather*
Consiliarii Cæsaris. *than cownsayled him, to have no dealing with the,*
at all.
And he is possessed with a great and a mighty divel.
R. possessus, Belzăgal, Cacodæmon Turcaru*m*. *And behold* Belzăgal *(which is the fury and prince*
of the Turks), doth assist him in his wyckedness:
Δ Turkish or Rudolphus rather. *for he knoweth it may come to pass, that his Kingdom*
shall be short.
But give eare unto me:
I must curry favell with Cæsar. { *Fawne thow uppon Cæsar, as a worlding:*
that thow mayst draw him, with the world, to see the
glory of God: but to his destruction.


retro iam legas ad hoc signum.



For lo, how much more a mans felicity is in this world,
the more shall be the burden of his destruction.
There be, that gape after thy bokes, and speak vaynely of things that
are not. Therfore I cowsayle the, that they dwell
My bokes from Poland. *not long with* Poland.:.
Behold, when Lasky *cometh, he shall not hastyly returne*
A:L: *unto* Poland*: tyll I whisper in his eares:*
He is dead, that sowght thy life.
I have more to say, but they are not (yet) necessary.

Δ. - *I besech you to tell me when I shall prepare my self to go for my bokes &c.*

Vriel - *I speak not, that I know not, but Chuse thy own tyme.*
I may chuse my tyme to go to Cracow. *Now, will I become a Curtier.*

E.K. - He is gone.

Fiat, voluntas Dei, ad eius laudem
honorem et gloriam. *Amen.*

Monday † Pragæ
Septemb. 24. mane hora. 8.

Δ. - At the first loking, E.K. saw Vriel, but covered with his skarf &c. Notwithstanding I sayd some prayers to god on my knees, & cam and sayde here, Mitte lucem tua*m* et veritatem tua*m* o Deus: ut ip*s*a nos duca*n*t ad mo*n*te*m* Sion &c.
It is to be remembred that for two causes we repayred to the Shew stone: the one by reason of the letter which I had written to the Emperor: and was mynded to go to shew it to the Spanish Embassador before I sent it to the Emperor: to have his opinion of it & allso to bear it. Secondly by reason of fowle slanderous words which were spoken of me here at this Embassadors Table: that I was a coniurer, & a bankrupt alkimist, & cam here to get somwhat of the Emperor: and that I had sold my goods & given to the lord Lasky the mony, & that he had deceived me &c. To these untruthes the Embassador did reply in my behalf for which I ment to thank him &c.

Vriel - *Even as the accursed, and cast down, most willfully abhorreth,*
hateth, and dishonoreth the god of Iustice, bycause of his mighty=
ness & powre over him. So do all those that suk & hange
uppon his dugs, that are covetous & desyrous of worldly promotion,
that gape & thurst after the glory of this worlde, abhorr, hate,
& contynually vex & dishonor, such as love Iustice, or dwell
under the wyngs of the god of powre & Triumphe
Herein, may you reioyce that you are partakers, & Innocents
(rayled at & despised with the world,) in the fellowship
of god, & of his sonne Christ.
Herein may you be glad, that you are sealed & dwell
Cithara Davidis. *with the fathers, & that you play allso uppon the harp*
of David.
For veryly as they are, so shall you be: and as they are
Electio. *made righteous by reason of theyr election & crowned*
toward eternall Ioye. So shall your Election establish
your righteousness, & give you garlands

of eternall cumfort.
Those that are on the seas, are fearfull of the wyndes: And
why: bycause of the motion of the place, & of the
powre of Nature: But it is not so, with you:
for you dwell in castells made of Marble, wrowght
out of the Myddest of a sure rock, a most stable
fowndation.:.
Deus habi=tat in nobis et nos in Deo. *For why? I am sure that god dwelleth in you, & you*
in him.
Imago Christi *Paulus ad Cor.* 1. Cap.15. F. *Therfore lift up your heds, & reioyce when you are afflicted,*
& kepe the Image of god sincere & perfect in you:
Misericor=dia. *that you may allwayes be mercifull in the Image*
of his Sonne, Christ.
Signu*m* n*o*st*rum* sup*ra* in multis locis. *But when the lord openeth his mowth, & calleth you*
to gither, saying, Venite et audite.
Then lay away all mercy: for the god of
Iustitia. *Iustice dwelleth amongst you.*
Who dwelleth in a howse tyll it be perfectly
finished? or what is he that putteth on a
garment before it be made?
Domus. Vestes. *Be you assured, that whan the howse is finished*
& your garments made, you shall both
enter & be clothed with cumfort: The
Sapientia cu*m* Potentia. *Cumfort of Wisdome and powre.*
I am myndefull of you & will be myndefull of my
Promissa. *promise toward you.* fortè [*to gither*] deest
Yf *And if you remayn & dwell, & be constant in me,*
Tonitrua ventura. *you shall pass the Thunders that are to come.*
You shall be wittnesses of my powre: and shall
Terra pro=missionis. *enter into the land of promise with those that shall*
be cumforted: where these dayes shall have an
ende.
O my brethern, this world exceleth in wyckedness:
and is a Terror to the good Angells: Bycause
of the sowles that she devoureth.
But when lightnes is rewarded, and Iustice sytteth in
place, Then shall she beare no waight, but be
made all one with the botomles pit.
A spir*it*u Dei summus ducti ut Domino Magnifico, D*om*ino Guliel=mo de s*an*cto Clemente, Hispaniaru*m* Regis Legato hæc aperiremus cui mercede*m* dabit Deus. *Despise her, despise her, for she is an harlot.*
Behold I have entred in amongst you; & is my
spirit that leadeth, to the embassador from Spayn:
I will reward him: Therfore as thow hast opened
me unto the wycked⸫ *So let allso the*
good beare witness of me.
The lord is become a fyrebrand in fury: & hath
armed him self: & hath taken unto him his great
Target & the spear of his Indignation.
∴ D. Iacobo Curtzio Consiliario Cæsareo.

VRIEL.

Tum verò æterni Genii patris Immortalis
[illegible] VRIEL, Saniel, Azaelq*ue*
Quæ mala quisq*ue* hom*inum* patraverit ante scientes
E tetris a*nim*as tenebris caliginis omnes
Iudicio sistent ad formidabile patris
Magni, Immortalis, solium &c.
Orac. Sybill. pag. 79.
Vbi sequuntur plura de VRIELE.

·Δ·
Quantum memi=
ni, in *Sibyl=
læ oraculis*
græcis, et Latinis
factis p*er* Casta=
leonem, habe=
tur nomen
Vrielis inter
illos qui col=
lecturi sunt
homines ad iudi=
cium. Vide
et hic ascri=
be.

Prophetia
de MI=
CHAËLE.

Accursed are they that have offended him.
And when I separate them in the day of wrath
to come: (as one of the fingers & gatherers in of the
harvest of god). Then, they shall know that
I am **VRIEL**: *which will not forget the*
wyckedness of theyr hands: nor theyr blasphemous
mowth, in that day of revenge.
After a certayn tyme cometh Michael *unto you,*
and shall shew unto you his bluddy sworde,
and you shall stand under his banner.
He shall hold up his hands, & shall fight against
the hills for you: and your enemyes shall not be.
Unto which tyme, receyve you light &
Cumfort: and be contented with adversyty
in the lord.

*
Matthæi
Cap. 5.
Quoniam
ipsor*um* est
regnu*m*
cælor*um* &c.

Δ. Erit
Cum Cæ=
sare:
I understand
not this how
it is, or shall
be verifyed
or with which
Cæsar.

My brethern, it is better to be poore, with those that
*are po*ore in spirit: then to be rich with those*
that are gluttons, & with the princis of the
erth.
Thow shallt be with Cæsar, in despite of the
Divel.
I have sayde.

Δ. - Gloria P*at*ri, et filio et Spiritui
Sancto: Sicut erat in Principio
et nunc et semp*er*, et in sæcula sæculorum.
Amen.

Note: As I had finished this Action: and was come to my study dore, Emericus was returned agayn, from the Spanish Embassador; to whome I had sent him, desyrous to know his leysor for me: Who had now sent me word by Emericus to come to dynner, and so he wold have leysor &c. Wherof I was right glad: & went thither to dynner: who into his innermost Study (where he him self was writting of letters) caused me to be browght, and after I had complayned of iniury and violence done unto me, by fowle sklaunders; and that, at his honors table: (to which his honor, in my behalf had replyed; & therfore most humbly & sincerely I did thank him) I sayd that the Emperors Maiestie him self could beare me wittnes that I used this phrase unto him, that I cam not for his riches as, Non veni ad vos ô Serenissime Cæsar propter divitias v*est*ras, ut inde ego dives fierem, sed a Deo missus, non audeo aliter facere quam eius ad vestra*m* Cæsarea*m* Maiestate*m* voluntate*m* declarare &c. And therfore How falsly they sklandered me, it was evident: and bycause I perceyve that D. Curtz hath not delt ~~with me~~, neyther with due enterteynment of me as of a stranger, or a student, or a Mathematicion, or of one whome (to my face) he gave great prayse unto, as of one, long synce of great fame in Germany & so in his good estimation &c.

And least of all, as of one, who offred so great curtesyes to the Emperors
Maiestie as he was made Witnesse of. I thowght good to send
unto the Emperors maiestie this letter following, & so red it unto him
after dynner, when I shewed him *Librum Pragensem sive Cæsareum,*
and moreover *Librum decimum*, (whose former title was *Libri Sexti*
Mystici Tertiarius) and there shewed him diverse Actions in Latine all=
ready translated, bycause now to translate so to him of the english
did seem to me, both tedious & to him not so readyly pleasant.
And things on his part considered, his summary finall con=
clusion, was, as well of the last offer in this my letter, as of
the great actions & divine purposes. For the first he declared

Domini
Legati
Regis
Hispani=
aru*m* Res=
po*nsum*.

that he was lineally descended and of the consanguinitye of one a
gentleman, but unlettred at the first, who left his wife, childern
& familie in Maiorca, and ascended an hill there, & in place
solitarie remayned an whole yere, and at the yeres ende he
cam down, but so lerned & wise, that all who knew him before
wondred at it: And that the same man was called Raymondo
Lullio: & that he made that which is called the philosophers stone, *as*
in england (sayd he) *I understand is good record of it: Therfore*
I see quod he *that it is a truth & possible: & as he hath graunted*
the knowledge of it to one man, So he may graunt it to an other, &c.
And as for the other higher matters I perceyve that God entendeth,
some great matter in this world. But I am not hable to
iudge ~~of~~, or determine of it. But I am of this mynde: wherein
I can any way furder the servyce of God, I will be redy, & obedient.
&c. And as for the Emperors person him self, I finde
him of a good nature, curteous, and most zelously Catholik,
yea ready to shed his blud in the cause, if opportunity required:
He understandeth the Latin well, yea and speaketh sufficiently well: That
is true (quod I) *for he spake well in Latine to me diverse things.*
Moreover (sayd he) *as concerning you, I saw him very well affectionated*
making great accownt of your boke &c. Therfore you are not to regard those
duche mens yll tungs, who hardly can brooke any stranger &c.
☞ Uppon farder matter that I had to shew him, I offred my ready
repayr unto him at all times of his good leysor being called or warned:
And he desyrous to see the Stone browght to me by an Angel,
willed me to come to morrow, allso, to dynner. I promised him.
& so with thanks yelded to his honor, I departed toward my lodging.
at Bethelem in old Prage.

The Copy of the forsayd letter to the
Emperor.

Multis (ô Serenissime Cæsar) et permagnis (fere o*mnium*) Creaturarum Dei, immò et ipsius Dei,
et cœlestibus haud paucis Mysteriis, Arcanisq*ue*, vestræ Cæsareæ Maiestatis
iussu per me (iam, ante quatuordecim Dies) fideliter, sincerè, et dili=
genter (quantum sex horarum fieri poterat spacio) declaratis, ac mani=
festatis: eidem, cui, eadem penes me videnda, audienda, intelligendaq*ue* esse
voluistis: Inde, nunc, quæ sit vestræ Cæsareæ Ma*iesta*ti, simplex (tanq*uam*
ab æquo rerum Æstimatore) facta relatio: vel, quod cum relatione
adiunctum Iudicium: vel, qualis totius processus excogitata Censura:
vel, qualis mecum procedendi, vobis persuasa cautio; vel, quale pro
Cæsarei v*est*ri responsi forma, initum captumq*ue* consilium, Non
sum tam immodestè curiosus, ut expiscar: Neq*ue* aliter, vel alia *ratione*.
de Sacræ vestræ Maiestatis Cæsareæ prudenti et gratiosa (in præmissis)
Resolutione, sum sollicitus, quàm, me (fidelem, Sincerum,
et Devotum) Dei Omnipotentis, et (in Deo, propterq*ue* Deum) vestræ
sacræ Cæsareæ Maiestatis Servitorem deceat. Video tamen
me (dum nullum adhuc ad præmissa receperim responsum) per tam
alti Silentii (quasi) stimulum, aliquantulum impelli, ut Secundò
v*est*ram Cæsaream Ma*iesta*tem, admoneam, Ne divinam hanc et divinitus
oblatam Misericordiam, tam inexpectata*m*, tam magnam, tam

inauditam, tam admirandam, tam multiplice*m*, tam statui Imperatorio,
Christianæq*ue* Reipublicæ necessariam, tam certam, tam paratam,
eamq*ue* (per Dei Omnipotentis, Cæsareæq*ue* Ma*iesta*tis v*est*ræ, fidelem servitore*m*)
re ip*s*a, vobis confirmandam, et administrandam: (Si sacra v*est*ra Cæ=
sarea Ma*ies*tas voluisset,) parvi momenti negocium, vel inventum
aliquod humanum, aut fraudem Diabolica*m*, esse, fuisse, vel fore, ullo
modo Suspicemini vel Credatis. Tali enim et tam gravi v*est*ræ Cæ=
sareæ Ma*iesta*tis errore, O*mni*potentis Dei incendi posse furorem vehementer
vereor: et ne hanc Dei Misericordia*m* respuentes, eiusdem indignantem
provocetis vindictam, valde metuo. Quapropter, cum videam
Cælum ip*su*m, et cælestia talia Mysteria, non tali tantæq*ue* curæ, vestræ
Sacræ Maiestati Cæsareæ adhuc esse, quali, quantæq*ue* optassem equidem:
Ego potius quam, ut, vel Deus huius suæ (prius inauditæ) Misericordiæ, ultroq*ue*
vestræ Cæsareæ Ma*iesta*ti oblatæ, prorsus nullum (penes ho*min*es) haberet
conspicuum iudicium, argumentum, Testimonium vel experimentum: Et
potius quam mea (sæpè no*min*ata) fidelitas, sinceritas, et Devotio (sive
votum) erga Deum et v*est*ram Cæsarea*m* Ma*iesta*tem, omni (apud posteros n*ost*ros) careret
fide, et veritatis manifestæ robore: In Dei Nomine, et ad eius laudem,
honore*m*, et gloria*m*: et ut vestræ serenissimæ Cæsareæ Ma*iesta*tis satisfaciam
desiderio Heroico, De lapide illo Benedicto: (Philosopho=
rum vocato lapide) infallibiliter videndo, possidendo, et utendo: Assero
vestræ sacræ Cæsareæ Ma*iesta*ti, lapidem eunde*m* me (auxilio favoreq*ue*
Divino) conficere posse. Et propterea; Si vestra Cæsarea
Ma*ies*tas, me velit interim, sibi intimè charum habere: Et, si, pro
dignitate tanti Mysterii, et Beneficii (Sibi à me liberalissimè et
humillimè exhibendi) gratiosè me tractare dignabitur (Non
tamen alio quidem, ver altiori me insigniens Titulo, quàm qui v*est*ræ
Cæsareæ Maiestatis Philosopho et Mathematico conveniat,) Hiis literis, ore et
Corde, polliceor, sancteq*ue* coram Deo Omnipotenti voveo: Opus illud Phi=
losophicum, Omnibus suis numeris perfectum, in manus v*est*ras Cæsareas, (et
sine sumptibus v*est*ris ad illud opus perficiendum requirendis) ac brevissimo
quo fieri poterit, tempore (Nutu Dei) me daturum:
De aliis præterea Arcanis, adhuc mihi silendu*m*
esse video. Nunc autem Sacræ Cæsareæ Maiestatis v*est*ræ gratiosam, liberam, con=
stantemq*ue* voluntatem, in præmissis, non aliter, nisi ex v*est*ro proprio gratioso
ore, vel ex v*est*ris Cæsareis literis propriis, intelligere Cupio. Nullum enim
iam Nosco, dignum et aptum, qui in istis, aliisq*ue* Naturæ et Artis Secretis, meus (penes
v*est*ram Cæsaream Ma*iesta*tem fieri deberet Mercurius.

Tuesday Septembris 25. Pragæ.

Note. I went to dynner to the Spanish Embassador: and carryed
with me the Stone browght me by an Angel: and the fowrth
boke, wherein the manner of the bringing of it is expressed: and allso
I carryed with me *librum Sextum Sanctum Mysticum.*
After dynner when I had shewed him these things: his finall answer,
was, that veryly he toke the doing to be by good Angells: Marry the
matters to be to great. *Therfore* (sayd I) *they are for the servyce
of god and not onely man.* He sayd he was a Synner, & not
worthy to be privy, much lesse to be a doer in them: Notwithstanding
A copy of the letters desyred. whatsoever he can do therein acceptable to god, he wold be
most obedient therto: He desyred a copy of the Emperor his
forsayd letters, that he might consider circumspectly of the
contents, before he shold deliver them: wherunto I
consented: rendring his honor thanks, I departed.

E.K., redy to go into England, as he pretended. After my return home I fownd E.K. resolved to go
from hence to morrow, for his wife & so straight way into
England: which was to me a grief: But
what can I do, but refer all to the mercyes of god: whome
I have called uppon for wisdome to serve him with all.
I have put my trust in the lord, I have not
murmured at many such pangs & tentations hitherto.
The mercyes of the highest be uppon me, as
I put my trust in him, Amen.

Povertie. ☞ Now wer we (all) browght to great penury: not hable
without the lord Laskyes, or some hevenly help, to
Susteyn our state any longer.
Besydes this I understode of the Quenes displeasure for
my departure: & of the Bishop of London his intent
to have begonne to have accused me of Coniuration:
& so to have had the secret assistance of you know whome.

Tu es Deus fortitudo mea, refugium meu*m*
Susceptor meas, et liberator meus.
Amen.

Wensday Septemb. 26. Pragæ Ante meridiem.

D. Curtz. Abowt 10½ of the clok, D. Curtz sent
with M^{r} Simon Hageck his servant to know my lodging.
He had passed not far of in a lane on horsbak his self
going into the town, & so met M^{r} Simon Hagek
at the lanes ende, &c.

Thursday. Septembris 27. † Pragæ Mane:

Abowt 7 of the clok, cam D. Curtz
his servant from his Master, to tell me, that his Master wold come
unto me at 9 of the clok.
D. Curtz: At ·9· of the clok cam Docter Curtz on horsbak to me, to my lodging
(at Docter Hagek his howse by Bethleem.) my wife he saluted
and little Katharine, my Dowghter. M^{r} Kelly had gotten him into
his chamber: not willing to be seen.
After he was come up into my little study, and there sett, in M^{r} Kelly his usuall
place: and I, in myne. I began to complayne of the great Iniurie done unto
me here; *For I cam as a sincere and faythfull serviter of the Emperor his
Maiestie, entending all goodnes and honor unto him: no hindrance, loss, or hurt: Neyther
cam I,* propter divitias Cæsaris mihi colligendas, as I sayd expressly unto his Maiestie. *I
was, before I cam hither, of good name and fame, both in this court and all Europe over. As you
your self M^{r} Docter* (quod I) *can beare me witnes: and other in this court diverse: And that
here, my good name and fame shold suffer shipwrak, where I thowght I had byn in a sure
haven of my Principall Patrone: my thinketh that great iniurie is done me, I know no
means how to help it: but to give you warning of the Envyous Malitious bakbyters, that
allso are abowt this court, that as you finde occasion, you might rencountrer with this
evyll, and fowle monstre, in so mighty a Princis cause intruding it self.*
The Docter seemed not to know what I ment: I told him that at a noble mans table,
There was one, of great accownt, who sayd that there was an English man, come to the
Emperor, a bankrupt Alchimist, a cuniurer, and Necromantist: who sold his own
goods and given the lord Lasky the mony: and that he had beguyled him: and that now
he wold fayne get some of the Emperor his mony from him, &c. The Doctor semed
greatly to myslike these sklaunderous words, and sayd, that he never hard of any such:
with some few words, more, of the wycked manner of backbyters.
After this, as concerning the report making to the Emperor, of that I had shewed unto

him, at his howse, (as before is Noted) he sayd that he had made a playne and sincere
report. Whereunto, the Emperors Maiestie, had (as yet) given no answer.
And to be playne with you (sayd he) *His Maiestie thinketh them all most eyther
incredible or impossible: And wold have some leysor to consider of them: and
is desyrous to have the sight of those Latine Actions you shewed me: or a copy
of them: and specially of that, which conteyneth a paraphrasis of the Apostolicall
Crede*. I answered that my bokes I wold not deliver out of my hands:
And as for a copy of them I wold (at leysor) write it: that his Maiesty might
have it. ~~And bycause it was so long before~~ And than I told him farder
that Bycause, it was so long before I hard any word of him, I had letters ready
to send to the Emperors Maiestie, to have farder declared my mynde unto him: and
I declared unto him the Tenor of them: and he told me that abowt 3 of the clok
after none his man shold go to the court: and yf then I wold send them his man
shold carry them. I answerd that I wold expect a day or two for the Emperors
retorn hyther. After this we talked of some Mathematicall matters: And I shewed
him, the little boke *De Superficierum Divisionibus*, set furth by me and Comman=
dinus, printed at Pezaro in Italie. He sayed that he never saw it before: I bad
him, than, take it with him to peruse: and that yf I had an other copy, I wold
give it him, but I had none other but that. I shewed him allso the *Propædeu=
mata Aphoristica de Præstantioribus quibusdam Naturæ Virtutibus*: which he had
never seen before. After this, with mutuall curtesyes offred on both parts,
(after the manner of the world,) he toke his horse, and retorned homeward.

Pragæ

Fryday Septembris: 28:

Entending to send the Emperors letter (here before written) to
his Maiestie, by my good frende, the Spanish Embassador, I wrote this
letter to send to the Embassador in that behalf, and as concerning the
Credit of these Actions.

Illustriss*imo* D*omi*no, D*omi*no Don Gulielmo de S^{to} Clemente, serenissimi atq*ue*
Catholici Hispaniaru*m* Regis, apud sacram Cæsarea*m* Maiestate*m* &c. Legato
Domino meo observandissimo.

Illustris et Magnifice Heros, multis hoc probari potest testimoniis et exemplis, quòd
illa quæ: (præter vulgariu*m* artiu*m* et scientiaru*m* decretà) Nova, et supra vulgariter
studiosorum expectatione*m*, hominibus (licet piis et candidis quidem) divinitus revelantur
Mysteria, cum summa difficultate vel intelliguntur à paucissimus vel vix sine suspi=
tione admittuntur, aut creduntur a pluribus. Ast qualis, in n*ost*ris, (si rectæ, pieq*ue*
informatæ r*atio*nis adhibeatur iudicium) esse p*ote*st suspitio? Nam, à Deo O*mn*ipotente, per multos iam
annos, fideliter, ardenter, et constanter per præces requisita Sapientia: Vno (sc*ilicet* quæ
penes nos quidem) videtur esse radix et occasio tanti istius Doni obtinendi: Ast in cœlesti suo
Palatio, ante conditum Mundum, determinata, et assignata erga nos Misericordia et gratia
O*mn*ipotentis Dei, præcipuum, solidum, immobileq*ue* huius tanti Mysterii est censendum fun=
damentum. In quo Mysterio, talis relucet, per potentes fidelesq*ue* Angelos Isagogica
Informatio, De Arcanis Dei consiliis, tam in Mundi Creatione, Creaturarumq*ue* Na=
turis et vero usu: quàm in Mundi præsentis moxq*ue* futuri statu: Et præterea, De
unius Catholicæ Ecclesie (charissimæ Iesu Christi Sponsæ, n*ost*ræq*ue* piæ Matris)
Sanctitate, Dignitate, et Authoritate (veluti in qua etiam est Sanctorum Co=
munio, et Peccatorum remissio) et de multis, nondum per nos revelandis Dei
Arcanis Magnalibus, et Determinationibus: Quòd tantum abest, vt aliquis (sanæ mentis)
Christianus, Actiones n*ost*ras Mysticas, Diabolicas esse fraudes, contendere, immo ne
Suspicari quidem conetur aut possit: Vt potius, tale Arcanum Dei propositum, in=
credibiliter admirari: ratione*m* humana*m*, in eisdem examinandis, subiugare, et Dei erga
Electos suos admirandam Misericordiam in istis esse manifestam, humillimè, et cum
summo tremore fateri velit. Ego quidem, hactenus, in istis, aliud (ferè) nihil, me esse
invenio, nisi Calamum Scribæ, velociter p*er* me Scribentis. Nam visa auditaq*ue* (in
mea præsentia) fidelissimè, de litera interdum ad litera*m*: interdum verbatim, interdum
pluribus simul receptis verbis (ip*s*o eodem temporis momento, quo traduntur) annotare
sum solitus. Ast iam in quam multa excrevit n*oste*r talis labor volumina? Ex quibus
omnibus illum fructum, successumq*ue* expectamus, qualem prefixit ille, cuius Nutui cuncta
obediunt. Istas autem ad suam sacra*m* Cæsarea*m* Ma*iesta*tem literas meas: Cum v*est*ra Magnifi=
centia opportunitatem inveniet prima*m*, Si meo no*mine*, humillimè eidem exhibere dignabitur,
Tum magno mihi (divinitus) iniuncto, levatus ero onere: Tum magno à v*est*ra Magnifice*n*tia
affectus beneficio. Interim verò, dum suæ sacræ Maiestatis Cæsareæ ad istus responsum dabitur,
(Nimirum, si ad 14 vel 16 dies prius expectandum esset) vel, statum post acceptum responsum,
(si tam expeditè illud recipere possum, quàm quod recepi ultimò) ad iter me accingere debeo,
propter familia*m*, libros, et aliquam meam suppellectilem, hûc, (ante hyemis asperitatem) transferenda*m*:
Vbi, cum Cæsareæ Maiestatis gratioso favore, et sub ip*s*ius Protectione Imperatoria, voluntatem Omni=
potentis Dei implere, pro viribus, et suæ sacræ Cæsareæ Maiestati inservire, (tanq*uam* eiusdem Philosophus
et Mathematicus) fidelissimè, de tempore in tempus, paratus esse potero.
Pragæ 1584. Sept*em*b. 28.

I adnexed hereunto a Postscript
which followeth.

Illustris v*est*ræ Magnificentiæ
Addictissimus
Ioannes Dee.

Postscriptu*m*

Mearum esse partium, et consultum esse duxi vestræ Magnifi=
centiæ paucissimis verbis significare, quòd heri, mane, hora
nona, vir egregius, et suæ Ma*iesta*tis Cæsareæ fidus Consiliarius
D. Docter Curtzius, me humanissimè invisebat in meo er=
gastulo, et hypocaustulo, iuxta Bethleem. Vbi videre
poterat Bibliothecam presentem meam, nullam (ferè) aliam
esse, præter Sancta Dei Evangelia, et Biblia sacra
ip*s*osq*ue* n*ost*ror*um* Mysteriorum libros. Ego autem quodam
humili modo (inter cæteras quærelas meas) de tam
longa interposita mora conquerebar, inter eiusdem (de meis
rebus) factam relationem, et Cæsareum (de eisdem) reci=
piendum responsum. Ille verò se simplicissimè Cæsareæ
Maiestati, visa auditaq*ue* (penes me) retulisse asseruit:
Nullo suo, de eisdem, adhibito iudicio. Verùm, Cæsari
(dixit) quasi impossibilia, vel incredibilia fuisse visa.
Et de responso mihi (in hac parte) dando, secum, adhuc,
suam deliberare velle Maiestatem Cæsaream. Vnde
ego de literis meis istis, suæ Ma*iesta*ti mittendis, mentionem feci
et summatim earundem tenore*m*, eidem enarravi. Ille easdem
statim habere voluit, ipsi Cæsareæ Ma*iesta*ti à meridie mittendas.
Ego quidem Cæsaris me velle ad pauculos dies expectare
adventum, dixi. Deinde, de rebus Mathematicis, brevissime
inter nos, habito Sermone: illiq*ue* (ad pervidendum) dato
libello quodam geometrico: (per me et Federicum
Commandinum Vrbinatem) in lucem olim dato: et
mutuis, post, utrinq*ue*, promissis officiis humanitatis et
benevolentiæ, abiit.

1584. Sept*em*b. 28.

Saterday. Septemb. 29. Die Sancti Michaelis.

The forsayd letter to the Emperors Maiestie, with this
letter to the Embassador, and this Postscript: and moreover (according
to the Embassador his request) the copie of the Emperors letter. All
in one uttermore paper closed, (letter lyke) sealed, & with Super=
scription, to the forsayd Embassador, I sent to his honor on Michel=
mas day at dynner tyme: by Emericus Sontag: who deliverd
the same to the Secretarie of the Embassador: & he to the lord Embas=
sador, as he sat at dynner.

Deus bene vertat, ad laude*m* no*mini*s sui: *Amen.*

Septemb. 29.

Remember, that this day (after none) I sent Hugh on fote with my letters to Cracovia to Edmund,
that my folk shold not be out of quiet, or offeard, to se Mistres Kelly sent for, and no letters to
come from me: &c. I writ to the Lord Lasky of our want of mony, &c.

Monday.
Octobris. 1. a meridie circa 3^{am} horam.

Oratione dominica finita: &c.
Valde cito et facta apparitio.

Vriel. Gabriel

E.K. - Here be two, one his face is covered & the other is not. & he whose face is uncovered semeth to be Gabriel.

Δ. - Sit benedictus Deus pater Deus filius et deus Spiritus Sanctus, nunc et semper: *amen.*

Ianæ, uxoris mea morbus periculosus.

Δ. - *Our chief cause (at this instant), why we resort to this shew stone, is for to understand, (according to the groundes of god his promis,) the state of my wife her grievous disease & meanes to cure her. Wherein if it please the lord to be mercifull unto her, & me, it shall be the occasion whereby she will all her life time prayse the name of god for his mercyes, & be of a quietter mynde, & not so testy & fretting as she is.*

Gabriel - *Who are you: or from whense come you, that you require Science; which seke to be more wise & expert, then such as are the childern & docters of this world? Whose iudgments are rash, & understanding naked: & in whose lipps, dwelleth no truth:*

Note thre causes Cæles=tiall.

Who (I say) are you, that you shold deserve the maiesticall benefyt of so great & sanctifyed grace? As to understand the determination[1] of God, the powr[2] of his angels, or the brightnes or obscurity of mans[3] sowle & understanding.

The Robbing God of his honor.

You desperate Synners and partakers with the wycked, how can you seke bred at your fathers hands: when you seke to steale into his barnes? Yea into his howse & dyning tables: and more then that, yea even into his pryvy Chambers: not to spoyle him of his howshold stuff, of his gold or pretious stones, but of the diademe & crown of his everlasting maiesty & honor. You are theves & robbers & throwgh the dignity of your spirit, you think to exalt your selves, & to live in Maiestie with the world.

True it is; you may live so, But you live with an harlot, & shall possesse the reward of the fornicators & Adulterers.

Boni Angeli Dei.

☞ *Therefore seke not to fede of such fode, as the holy & blessed messagers & ministers of the god of hosts & glory, do taste of: and are Cumforted: for they are the spirits of truth & understanding: such as cleave unto theyr*

god, & fight against the Abhomanations & horrible blasphemies of the world & her adherents: which (bycause you set your selves against them) shall kepe & close up the brightnes, & obscurity of ech sowle from you, that your ignorance may be greater, & your darknes thycker, & that you may retorn without light: to the Barathrum of Ignorance: where pride, self love, and the childern of vanitie have theyr habitation.

Animarum splendor vel obscuri=tas.

Superbia Philautia Vanitas.

Then (peradventure) will you saye within your selves There be other dores, there be other woods, yea there be other wayes. Let us therfore seek out them.

Vigor Ele=mentalis. Coagulatio.

Pabula.

But behold, I will shut up from you, all elementall vigor: So that the fowntaynes of coagulation, shall be dryed, when you seeke them: and the Naturall norishment & fode of parts that dwell in one proportion shall hide them selves, & be a slepe when you seke them: yea in the lowest, I will place a threefold dorebar, stronger then a rok of yern, which shall stand betwene your eyes & knowledge: & you shall not see: for peradventure you may saye in your selves:

Δ Forte Lapis philosophorum intelligitur.

Behold ther is a science known: yea there is a coniunction of eq$\overset{\Delta}{u}$all qualities, opening unto us the Mysteries of Cumfort in infirmities:

Yf.

Yt is not so: ô you folish: for, neyther here, nor there, shall you finde the lorde, yf you follow the steps, & defyled waye, that the world teacheth you.

Nos Mundi Inimici esse debemus: et Mundus nos odio prosequi=tur propter Deum, &c.

For I sayde of you, Lo I will place you, against the world, that my name may be magnifyed: & the world shall hate you, for my sake.

Δ. - *O lord be mercifull unto us: Deale o lord with us as I have put my trust in the: Turne away thy wrath (o god) and viset us in mercy: O god, o lord, what grevous sayings are these?*

GABRIEL

Vera Medi=cina conso=lationis.

Gabriel - *Trubble (th$\overset{\Delta}{o}$w) not thy hart, but here the voyce of me: of me, Gabriel, the Man of God. I am the true medecyne of such as put theyr trust in the god of hosts & in his son Christ: which is the lamb of life & the Cumfort of his father: the true medecine which give unto those that thurst, the true medecine of cumfort & consolation.*

Misericordia Dei super Δ.

Neyther shall God forsake the, neyther shall thy sowle be deceyved.

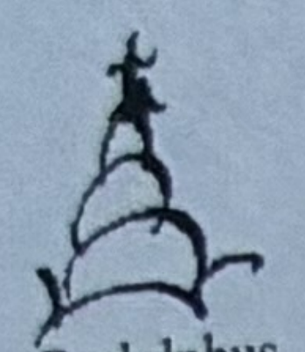
Nota causam acerbæ in=crepationis istius.

But it behoveth these things to be spoken, that Synne might be corrected, & the name of him, that sent us, magnifyed.

Δ. - In nomine Dei loquitur, qui per omnes
Angelos loquitur: licet enim Vriel
dixerit vel alius, tamen Deus semper loquitur.

Here pla=
cing.

Gabriel - *Here my voyce: as I sayd unto the, so, will I place
the here: and from hence thow shallt have Science
& understanding: and thow shalt be favorable in
the eyes of him, that I favor not: that my glory
might be exalted in him, & against his Childishnes.
Yet, I will be mercifull to him, yet, yf
he hear me.*



Rudolphus
Adhuc Miseri=
cordiæ capax.

A voyce
from an
uncertayn
place.
There wer
som wicked
tempters
vexing E.K.
from hearing
quiettly.

E.K.

- El. [E.K.]
- *Unto the, I saye (o thow that art a worldlyng) I
will styr up frendes amongst you, & I will
fill thy hands with that thow desyrest* ∴ *But
that thow receyvest in the one, I will pluk
bak in the other: that when thow woldest
be wyse, thow shalt not, and when thow
woldest see, thow shalt not.*

Δ. - E.K. was very much offended at these sharp words &c, and wold have left of &c.

Vriel - Inobediens es, et castigatione dignus.

* Sept. 21. in
fine.

Gabriel - *As for the vertue of the holy spirit (spoken* of),
the gift of medecyne & healing (which you
call, physik), alas, you know not.*
Insani sunt omnes, et fatui: *For, Physik, is in very
dede the true & perfect Science of the Naturall
Combination & proportion of known parts, answering
in graduation reall, to one principall and defined
is: Therfore above the capacyty of such as are
worldlings & do hunt after mony more then the truth
of Gods Spirit. But lo, light standeth by me
and my words are medecyne. And what
so ever I speak, light beareth witnesse of
me. Therfore are my words true.
Have patience a while.* Δ. - He disapered.

Definitio
Medicinæ.

Medicina est vera
et perfecta Scientia
naturalis combina=
tionis et proportionis
partium notarum, de=
bito modo respondentium
in graduatione reali
ad unum principale &c.
Esse definitum.
Esse

Vriel as
a witnes
standing by.

Δ. - We examined the definition of Physik: to be
a very apt answering, both to the Anotomicall natures
of Man or any patient, and allso of the herbe or simple
that is Medicinall &c. Δ. - He came againe and proceded.

Gab. - *Which consisteth of two parts: In the knowledge of Celestiall
radiation (the cause of combining*·1·*): and of Elementall
vigor, the stay, & cause of proportion.*·2·
*The first & celestiall is threfold, that is to say from god,
from the Angels, from Mans Sowle.
The second (that is to say Elementall), is the knowledge of the ster*·1·*coa=
gulating, of the pabula*·2·*of the parts norished, of the*·3·*con=
iunction of like qualityes.
(Hence is the true art of physik).
This second, is Threefold.*

Radiatio
Cælestis.
Vigor Ele=
mentalis.

After a while I come again.

Δ. - He came again & proceded.

Gab. - *Go to.*

Δ. - *In the name of* Iesus.

Gab. - *Then you are diseased, you are syk: you must have
a phisition: why then, your phisition must be such
as hath this science, to Iudge, your disease,*
Deus. ·1· *whether (for syn) it came from god: & so by*
Angelus. ·2· *prayer to be cured: or from the Angels, as the
ministers of Gods Iustice (generally): for desert or*
Anima hominis. ·3· *for profe, or from the sowle of man, as from*
Infectio Animæ. *the chief life of the body: whose infection radically,
& by the influence of proportion immediate, (hydden from
man, but known unto us,) is called (with us) Mazah:*
Impietas. *with you,* Impietas.
Tres ma=gicæ causæ. *These are the first three, and Magicall causes.
The other three are elementall.*
Stella. ·1· *Eyther by the Ster, that is cause of Coagulation
& imbibing of mans sperm in the feminine blud:
without the which it could not.*
Cibus. ·2· *The other (that is the second) throwgh infection of
meates which are diverse, wherewith the thyng
is, & contynueth, which in theyr kindes are many.*
Mixtio. ·3· *The last, by coniunction or Mixture: which is the*
Attractio morborum contagiosorum. *Secret property that draweth infection from man
to man.
These yf you know (for he is no physition yf he know
them not) how they are & live and are ioyned
to gither in theyr proportions, and allso when they
excede, or are diminished, in that they are: you shall be hable
to bring them to theyr propre being, wherein they are
ratifyed & reioyce.*

[Δ. - He was away a quarter of an howre.]

Gabr.- *Lo, these are seedes & fowndacions: & here I have (according to
my property) towched the least of my strings for you.
Yf now you intend to excell the phisitions of the
erth, & to help those that are diseased, sincerely
truely & throwgh the powr & mercy of god. Then
must you attend uppon me, & my expositions, for
forty dayes; wherein I will open unto you, many
& unknown secrets, and will cumfort you wyth
this one herbe or branch of my garden, to the
intent you may perceyve I am true Gabriel.*

Medicina
vera.

40 dayes.

True GABRIEL
versus GABRIEL

*But as in you that are hearers, due obedience owght
to be, so must I kepe the Authority & gravyty of
a schole master, suffring none to here my doctryne but
such as are abstinent & clensed from theyr synns.*

Abstinentes et purgati a peccatis.

*Consyder therfore, what the mercyes of god are, the
frute & value of this doctrine, & the nakednes
& necessity of the world that requireth it: & then
answer me: (for your answer is a vow unto the
Lord of whose help & Cumfort I beare
wittnesse.)*

Responsum: Votum:

Auxilium et consolatio Dei.

*But as towching thy wife, her disease is in the
first Elementall, & very daungerous: & thretneth
her Childe, yea & her self, death.*

Ianæ uxoris meæ morbus periculosus.

Δ. - *Lord, therfore I resort unto the, who art the Curer of all diseases.*

Gabriel - *But, to morrow (yf thow resort here)
I will tell the, what it is, & will defyne of it.*

Δ. - *Lord, I trust, it shall be cured: what is unpossible unto
our god?*

Gabriel - *I Cease.*

Δ. - *Incessant prayse and honor, be unto the almighty
most bowntifull and wise God,
the lord of hoasts, our God and king:
Amen:*

Remember I sent letters to Cracow by the messager of Prage.

Tuesday † Pragæ.
Octobris. 2: Mane hora :9:

Δ. - Or*ati*on*ibus* finitis, ad Deu*m* &c.

Deus in adiutoriu*m* no*s*tr*um* intende &c.

E.K. - Here, they be ∴

Δ. - Gr*ati*a Dei, p*at*ris, et filii, et Spi*ri*t*us* Sancti, sit sup*er* nos, nu*n*c et semp*er* et in sæcula sæculoru*m*: *Amen.*

Δ. - They paused, before they spake, very long.

Δ. - Perhaps they expect our answer, as concerning our clensing, and absteyning from Synns: Herein I crave at gods hands his grace & mercye, and entende & desire both to be purged and allso to absteyn not onely 40 dayes but all my life, to the best of my hability ∴ &c.

Gabr. - Puris habemus o*mn*ia, Immundis nihil:

Δ. - *I besech you for god his sake*, et per viscera misericordiæ Altissimi, *that you wold declare unto us a certayn remedy of my wife her disease &c.*

Gabr. - *Whan thy wife was a mylky substance, growing by the perfection, of
the place, & influence radicall, (which onely, is the gift of
the Sonne) then, was not the Matrix, or bag of Nature, (wherein
she encreased) perfect, or of suffycient retention: By reason of
a fever going before the conception: So that, the Angelicall
administration, generally conteyning, the vessell of life, for the proportion
of the world, entred* by force of theyr Order immediately, before
the inward partes, wer established in theyr nutriment & proportion.*

☉ Virtus.

Febri laborabat Mater uxoris, ante conceptione*m*.

* For, so, the sowle is sent in, to.

Δ. Of Iane my wife.

Δ. Forsan vasa seminaria.

*Which is the cause, that the second vessell,^Δ & lowest of Nature
(for, your termes I must use) is so thynne, and tyed short,
that it is not hable to kepe in, or reteyne, the simile
and quidditie of her own substantiall being & seede.
Wherfore, when the rest of her digestions, (according to her age
& naturall strength), fullfill theyr offyces, by degree to be
receyved into that receptacle; then, doth the force of Nature
quayle: &, by the suttleth of the principle, or matter eiected,
(which seeketh to take up on every centre a dwelling place)
the gutts & passages, are offended & skalded with an intemperate
heate: the most subtilest & sharpest part, being of a most
penetrating vertue: (& therfore seeking passage,) myxeth
him$^{\text{her}}$ self with the excrements: where resting, she turneth
unto her first forme, which is blud, whose Quintessence
worketh in her own property & begynning, & forceth the
excrements[1] stercorall many tymes to become bluddy: the
other part being more heavy; notwithstanding unapt to
descend,* (Quia natura quærit omne suum) *becommeth
corrupted, & so by vertue of Nature, is cast out as an
excrement,[2] being blud & Matter. But I tell
the, that so long as Nature was in her lowest degree, &
the Sperme kept more nere to gither, be reason of the
~~Sphereall~~ Spirall heate in youth, it was not fawty in
her: But in her sixtenth yere, when they were
more hevy, & sowght yssue & descension, then
began Nature to feele the effect, in the places, &
vessell, which is the grownd of her retention: the chief
bases & Mother of her dwelling:
Behold now, being fætive, and the force of heate drawn
to the Nutriment of the Creature, Moreover the other
part Active compelled into a nerer place, by the
impediment of Imagination, bringeth great danger
now, by reason that Nature, is become very weak,
& not hable to make excrementall expulsion.
But dost thow think that there is a remedy to this disease?*

she
he } ≡
it

Excrementa bina.

Spiritus Ca~~Spher~~loris. The breathing or vaporing heat.

Uxor iam prægnans est.

Imagination.

Δ. - *Yea veryly; throwgh the wisdom & mercyes of the highest.*

Gabr. - *I have towght the disease, I will go & see, yf there be a remedy:* E.K. - They are gone.

Δ. - *The god of* Abraham, Isack, *and* Iacob *be mercifull to my wife and me, and send her remedy and cure of her grief* ∴

E.K. - Here he is.

Gabr. - *Come agayn after dynner.*

Δ. - We had byn sent for to dynner, twise or thrise before:
So we went.

Δ. - Misericordiæ Dei sint sup*er* nos.
Amen.

After Dynner: circa horam 1^{am}.

Δ. - We resorted to the Mystery: and shortly, they appeared both.

E.K. - Here they be, both.

Gabr. - ^Δ *Take pure wheat, a pynte: one pheasant cok alive
an eleven ownces of Masculine Amber, (which is the
white amber.) an ownce and a quarter of Turpentyne.*

The Physicall remedy.

Δ. - *Of washed turpentyne?*

Gabr. - *(Turpentyne that is washed, loseth his vertue).*
Break the cok in peces with a pestell: (his feathers pluckt of)
pownd the Amber small.
Put all this into a gallon of red wyne:

Δ. - *May we take the red wyne of this cuntry?*

Gab. - *I.*
Destill them, with a fyre of the second heate.

[Δ. - *I besech you, how long shall they stand in stepe.*

Gab. - *As thow wylt.*]
Still it agayn the second tyme; (the feces being cast awaye.)
And ad somthing more to the fyre: so that it be a quarter toward the third.
Let her fast forty howres from meat.
And let her divide the medycine into thre partes.
The first part, let her drink (being mylk warm) by little & little.
The second part, let her make a sawce of, for five or six meales.
The last part, let her use in Absconditis:
And she shall have helth:

Δ. - *I besech you, in how many dayes Cumpas wold you have this to be done:*

Gab. - *It is no question: the necessity of the thing teacheth.*

Δ. - *As concerning the infant: what state is it in?*

Gab. - *Shut thy mowth: Seke not.*

Δ. - *I am contented.*

Δ. - *As concerning a feasant cok. I know not how or where to get it.*

Gab. - *All the Creatures of the world, els, help not.*
I have towght, take thow Care.

Δ. - *The thanks honor & prayse be to the highest, &*
I thank you for your charity & good will to impart these things unto me.

Penitentia, Reconciliatio.

Gab. - *You shall have no more, at me, untyll you be repentant & reconcyled: and are made apt for my schole.*

E.K. - *You might give this Table vertue to Cure her, or Cure her with some one thing or symple if you be good Angels.*

E.K. his malitious tung against God his good angels.

Gab. - *Unto us, the vertue of Gods Creatures are known: which we may open unto you: & the powre of giving vertue is in god. Therefore, Cease thy Mallicious tung.*
I have no more.

E.K. - They are gone.

Δ. - Deo Omnipotenti, Optimo, et
Maximo sit o*m*nis laus honor et
gloria: nunc et semper:
Amen.

⁂

† Pragæ

Thursday

Octobris 4. Mane: hora 10¼ circiter.

Orationibus variis ad Deu*m*, et pro pane quotidiano, ia*m* in tempore necessitatis, finitis, &c. apparitio facta est.

E.K. - Here is he, that is covered with the scarf.

Vriel - *Hear, ô thow*[Δ]*, that sayest, (Yf I have put my*
Δ. It was a parcell of my prayer to God.
trust in the), here me, yf that thow hadst taryed
at home, & wanted my admonishment, thy Childern
had byn skattred, thy wyfe had ended, her
dayes with sorrow, and lo, the byrds of the ayre
had rested on thy Carkas ∴
Δ Miseri=cordias Domini in æter=nu*m* can=tabo: qui me sub alis suis illæsum servavit servat et servabit.
Yf thow wast held by the hand, and attended on, by
hevenly pylots, when the seas wold have swallowed the,
and Sathan *had powre over the.*
Yf those that sowght thy life from Cyty, to Cyty, &
conspyred against the & thy sowle, had overthrown
the.
Poyson often tymes.
Yf poyson, had prevayled, wherewith thy meat was often
tymes sawsed.
Yf the contynuall rage, of Sathan *& the world*
had overthrown the.
Then had not I byn thy God: neyther had
done well unto the.
But out of all these I have led the, as
a father doth his childern from danger.
And from many more: skorgis & adversityes
unknown to the, but ready to afflict the:
Yf
Hitherto, thow sayest unto me, Yf.
What hast thow done for me, or added unto my name?
What hast thow lost, that I have not given the?
Or what canst thow have, that I pluck bak?
Heare my voyce.
He that loveth the world, loveth not me:
For what I do, I do: & what I am, I am.
And I made nothing without a cause.
Thow hast not yet begged for my name,
neyther hast bynne imprisoned for my sake.
But I have turned the prison from the: and
have opened unto the, my Mysteries.
I say unto the, that I am the begynning &
an undefyled Spirit & there is no riches, that is
without me.
Probatio. ☞
If I shall not suffer the to be proved, Then were thow
not for me.
For, those that are myne, taste tribulation:

EARLHAM COLLEGE LIBRARY

Sathans whips ar long in spending.
But when Sathan *hath spent his whip,*
Yf *yf thow be fownd faithfull, I will place my*
Covenant with the and thy Children, & I
will be revealed unto them, unto the ende of the
world.
Sylver and gold I give not. But my blessing, is
above the substance of the erth.
Dayes there be, that thow must drink of gall:
Fel bibendum: Deinde vi=num. *and a tyme cometh, when thow shalt drink*
wyne.
Interim. *In the mean season those that give unto the, I will*
multiply all they have with blessing a thowsand fold.
For those that give unto the I will give unto them.
And those that pluck bak from the, I will allso
pluck bak from them.
Those that are of me, have no spott, for I
am all beawty.
O Kelley Kelley. E.K. - *But will you give us meat, drink, and cloathing?*
- *There shall come a tyme, (yf you dwell to gither, &*
love me,) that in the twynk of an eye, you
shall breath your last: & live againe: &
I will kyk under my feete all the prowde
Nations of the erth ∴ For, my day, is at hand.
But I am a Ialous god: be therfore faithfull.
Yf I send the furth, & they heare the not: or
measure the, as a shaddow, at none dayes; Go
unto the Mowntaynes, & take up stones, & break them
in peces with a mighty pestell, cast them against
the wyndes & into the fowre parts of the erth.
And say, Thus & Thus be it unto them:
Thus & Thus let the lord work for me: &
thy prophesy shall be true: & it shall
come to passe that thow sayest.
So like wyse yf they here the do unto them, that my blessing
may allso be knowne.

Paulus ad Cor. Epist. 1. cap 15. versu 51 et 52. Ecce, Myste=rium vobis dico: Non o*mn*es quidem obdormiemus: sed o*mn*es mutabimur: Momento et iactu oculi, &c.

The Commission and manner of prophesying a=gainst the incredulous.

Confirmation of the Prophesie.

The manner of Blessing pro=pheticall.

Δ. - *Lorde, what shall I do, yf they heare me?*
Vriel - Do unto them, *the signes of good; as it shall*
come into thy mynde.
I come agayn. E.K. - He is gone.
Δ. - *I thank the, ô god, for this great Cumfort.*
My hart is greatly refreshed therewith ∴ Thow art my God.
Δ. - We red over the premisses.

E.K., in=tending to depart: and I not knowing. E.K. - He is here, agayne:
- *Why dost* $^{\text{E.K}}$ *thow seke to fly from me, and secretly*

puttest into thy hart, &c.
Δ. - He spake diverse things to E.K., which chiefly concerned him self: and he wold not utter them as now. But he told me that he was determined to have sold his clothes, and with as much spede as he could, with his wife, to have gone to Hamburgh, and so to England, &c. Yf his wife wold not go, that he wold.
Vriel - *Heare me, ther is not any one, more strong, more riche*
or more frendely than I, &c.
Δ. - He spake much agayn to E.K. of him self, which he expressed not.
E.K. - *Yf yt is true, I will follow god; but I dowt, that you are not of God.*
Vriel - *I will shew you the water, do what you list.*
My wife not to go now to Cracow. *I say unto the,* $^{\Delta}$ *Take not thy* $^{\text{Iane}}$ *wife with the, least*
thow have a new sorrow.
Three of you, shall go, The $^{\text{T.K.}}$ *fowrth (which is his* $^{\text{E.K.}}$
brother), shall be a servant to this howse.
Vriel our House keper. *I can well kepe it.*
But when thow cometh into Poland, *be not known.*
A.L. *Lead out* Lasky, *by the hand: & bring him hither,*
Against Las=ky his ene=myes as in the former practise was towght. *& prophesy against his enemyes that I may*
break them in peeces: & may be myndefull of
my Covenant.
He hath much nede of Cownsayle.
I am with you.
E.K. - He is disapered.
Δ. - Deo nostro Domino nostro, et Sanctificatori nostro,
Omnipotenti, æterno, et Misericordi
sit omnis laus, gratiarum, actio, honor
et Gloria, nunc
et semper. *Amen.*

Fryday
Octobris. 5.

At after None cam one of Docter Curtz his servants from his Master to tell me that his M^{r} wold come to me to morrow in the Morning abowt 7, 8, or 9 of the clok, as I wold, &c.

Saterday
Octobris. 6. Mane.

Before 7 of the clok I thowght good, rather my self to go to docter Curtz than to suffer him to come to me so farr, and that for diverse causes. So I went to him: and cam before he was ready. At his being ready he cam furth: but nothing with so cherefull a cowntenance to wellcome me as he did at the first. I coniectured that he suspected that I wold take his wordes in evyll part, which he had to say to me from the Emperor, which (after I had somwhat spoken of the boke that I lent him, and some other that had written somwhat of such matter of Division of Superficies: and he had told me that this my boke was the most excellent in that argument: and so made a pause) he began in this sort in two parts to divide his spech: and sayd that: Casarea sua Maiestas, quantum ad suo peccata, (par me reprehensa) solet Confessionariu*m* adhibere tempore et loco opportunis, neq*ue* diffidere illum de misericordia divina: Quantu*m* autem ad me attinebat, paratam esse suam Cæsarea*m* Maiestate*m* mihi gratificari vel benefacere, in quacumq*ue* re, que illius subiaceret Authoritati. I hereupon

answered and sayd ~~that I was sorry that his Imperiall~~ Doleo verba mea
in alio sensu intellecta vel concepta fuisse à sua Cæsarea Maiestate, quàm
intelligi vel concipi debebant. Non enim me eius fieri confessionariu*m* cupiebam:
sed peccata eius ex Cælo reprehensa fuisse, hoc illi significare iubebar: ut feci,
Vnde ille Consolationis plus haurire poterat, qua*m* ex consilio alicuius sui amici
vel Confessionarii sui, peccata eius redarguentis. Domini eni*m* dei eximium
declarabat favore*m* &c. Quantum vero ad illam qua*m* mihi offerebat sua
Maiestas Cæsarea gratia*m*, humillimè acceptaba*m*. Nunc verò quod desi=
derem titulo Philosophi et Mathematici Cæsarei insigniri causa est multiplex:
tum respectu secreti mei servitii erga Cæsare*m* sub eo prætextu cælandi: quam maioris
authoritatis et favoris apud Cæsarianos, et Anglos meos; ne
vel illis hic nugas agere videar, et nullius esse æstimationis, vel istis
etiam viderer aptus, contra quem sua*m* invidia*m*, et maledice*n*tissima*m*, ut in=
cæpêre, exercerent lingua*m* inpunè &c. Orabam igitur D. Curtziu*m* ut
Cæsarea*m* sua*m* Maiestatem admoneret de indebita interpretatione illoru*m*
verboru*m* quibus vitia eius redarguebantur &c. Then he spake of the
second letters to the Emperor: the effect wherof he had hard at my hands.
and had sent on Michelmas eve to the Emperors Maiestie, a Note
and advise of them: as he now sayd. And did wish that they had byn
delivered before the Emperor had resolved on the former answer. *Those*
letters (sayd I) *are in the Embassadors of Spayns hands: and yf he*
will not deliver them to day, I will fatch them for you. Yf you do
(sayd he) *I will deliver them straight way: for, at 8 of the clok you*
shall have me in the ritter stove, or here of me there: Then (sayd I)
I will straight way go to the Embassador.
I went unto the Embassador of Spayn and reported all that had passed betwene me &
D. Curtz, he sayd that by reason of his diverse affayres, he had not good oppor=
tunitie, never synce the receyt of my letters to go the Emperors Maiestie: But
that this day he determined to deliver my letters with his own hand unto his
Maiestie. So with thanks given to his honor, I departed. I went to the
Ritter stove (or Chamber of presence) where I fownd none of the
garde, but very many sitting without: In the Stove wer
three or fowr, of which one went straight way into the pryvy
Chamber: & by & by D. Curtz cam out from the Emperor unto
me. I axed him, yf he had told the Emperor of my grief conceyved of his mys=
understanding my words. He sayd, *I*: and that the Emperor toke it not in evyll
part: and so of diverse other things we had talk walking up and down to gither abowt a
quarter of an howre: among other things I told him that the Lord Embassador wold
deliver my letters him self to the Emperors Maiestie ∴ So I departed, and he
retorned bak to the Emperor into the privy Chamber.

Sonday
Octobris 7. Mane hora 7.

I went to the Lord Embassador his howse: and
there I lerned that the Embassador had yesterday delivered my letter
to his Maiestie: and that Answer was to be expected at by Docter
Curtz.
After Dynner, I went to Docter Curtz, home to his lodging: and he
had nothing as yet to say of the letter delivered by the Lord Embassador.
But we fell to other talk: and I told him playnely that I had not
hitherto lived obscurely, neyther without care of my good fame and name
maynteyning and encreasing: therfore yf here for my sincere dealing I
shold seme to be despised or not regarded, or to be but a trifler, my thowght
I shold have great Iniurie. And sure I was that the Emperors Maiesty
was much ruled by him: and as he did frame his iudgment, so did his
Maiestie very oft resolve in such matters as myne. Wherfore yf I wer
not used in my causes as was reasonable, & for the Emperors honor
it shold not be layd to any other mans charge but to his &c. He pro=
mised that he wold deliver all in the best words he could, in frendely
sort, &c. After this he shewed diverse his labors and inventions
Mathematicall: and chiefly arithmeticall Tables, both for his invention
by squares to have the mynute & second of Observations Astronomicall, and
so for the mending of Nonnius his Invention of the Quadrant dividing
in 90, 91, 92, 93, &c. I than opened unto him my secret of
my glass, for battering in a dark night &c. He sayd that
conclusion wold be very acceptable to his Maiestie: I told him

that the glass was at Cracovia, and his Maiestie shold see
it, by gods leave.
After this, I told him that I wold full fayn have a passport
or save conduct to pass quiettly and safely in any of the
Emperors dominions: He thowght his Maiesty wold willingly
graunt that: and willed me to write three or fowr
tymes as I wold have it: and he informed me thus:
Cæsaream suam Ma*iesta*te*m*, humillimè orat Ioannes Dee
Anglus, serenissimæ suæ Ma*iesta*tis Devotissimus servitor
ut pro sua maiori in itineribus per amplissimu*m*
suæ Cæsareæ Ma*iesta*tis Imperiu*m* conficiendis securitate, literas
salvi passus sibi concedere dignaretur.

Io*ann*es Dee

At my coming home I bethowght me, that I wold
gladly have the sayde passport save conduct, or letters
of passage, more ample & beneficiall, as for my
wife, children, familie, servants, and goods what so ever: & for one
whole yere to dure, from the date of these presents. I wrote
Monday thus: on Monday Morning 8 of Octobris.
Sacram suam Cæsarea*m* Ma*iesta*te*m* humillimè orat, serenissimæ suæ
Ma*iesta*tis Devotissimus servitor Ioannes Dee Anglus, ut eidem Ioanni
pro seipso, uxore sua, liberis suis, familia sua, servitorib*us*, An=
cillisq*ue* suis et suppellectili sua quacunq*ue*, sua sacra Cæsarea
Ma*ies*tas favorabiles et gratiosas suas literas salvi, quieti, et
liberi transitas p*er* o*mn*es et quascumq*ue* amplissimi Ma*iesta*tis suæ Cæsareæ
Imperii partes viasq*ue*, et pro integri anni (proximè
post data*m* presentiu*m* sequentis) tempore q*u*ocumq*ue*, clementer
concedere dignaretur.

A^{o} 1584. Oct. 8.

Ioannes Dee

Monday
Octobris. 8.

I went to M^{r} Docter Curtz with these last letters fayr
written: and I fownd him to be at the Hof rate camer
in Cownsayle: and so awayting tyll they rose (half an
howr after 8 of the clok.) he cam out with my letters
in his hand which I left yesternight with him: I shewed
him these last written, and he sayd they use to lymit
no tyme, but to make them indefinite. So he toke the
last, & I had the former letters bak agayn: he went
with them in to the privy chamber, he sayd I shold not
nede to send for the letters but he wold send them to me by his man: & I went
from him toward the embassador Don Gulielmo De Sancto
Clemente: whom I fownd coming with the Embassador
of Spayn (who cam three or 4 dayes before, to give the golden fleese
to the Emperor) and the Marshall of the Court, to go to

the Emperor presently to have audience: and as I
stode in the court of the Embassadors lodging, &
they three on horsbak coming, the Embassador my frende
did put of his cap, so did the new embassador
& Marshall likwise very curteously to me. I
saw it was no tyme to offer speche to the Embassador
nor of my gyving thanks, taking leave, & requiring
his pleasure toward the lord Lasky. So following them
to the court, I passed forward, home, toward my lodging.

Paulus ad Corinthios Epistola .1. Cap. 1: b.

Gratias ago Deo meo semp*er* pro vobis, in gratia Dei, quæ data est vobis in Christo Iesu, quod in omnibus divites facti estis in illo, in omni verbo et omni scientia (sicut testimo= nium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, Expec= tantibus revelationem Domini n*ost*ri Iesu Christi, qui et confirmabit vos usq*ue* in finem sine crimine, in die Adventus domini n*ost*ri Iesu Christi. Fidelis Deus per quem vocati estis in Societatem Filii eius Iesu Christi Domini n*ost*ri, &c.

Societas Iesu.

Δ - Noto Revelatione*m* et adventum Chr*ist*i secundu*m*: deinde confirmatione*m* quæ respicit alium adhuc finem temporis: Vnde de Regno Chr*ist*i hic in terris, secundum Ioannis Apocalyptum, videri possit hic locus aliquem prebere gustum, &c.

Paulus ad Corinthios Epist. ·1· Cap. 1. D.

Quæ stulta sunt mundi, elegit Deus, ut confundat sapientes:
et infirma mundi elegit Deus, ut confundat fortia:
et ignobilia mundi, et contemptibilia elegit Deus, et ea quæ non sunt
ut ea quæ sunt, destrueret, ut non glorietur omnis caro in
conspectu eius. Ex ip*s*o autem vos estis in Christo Iesu,
qui factus est nobis Sapientia a Deo, et Iustitia, et
Sanctificatio et Redemptio. Vt, quemadmodum scriptum est.
Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios Epist. ·1· Cap. 2, C.

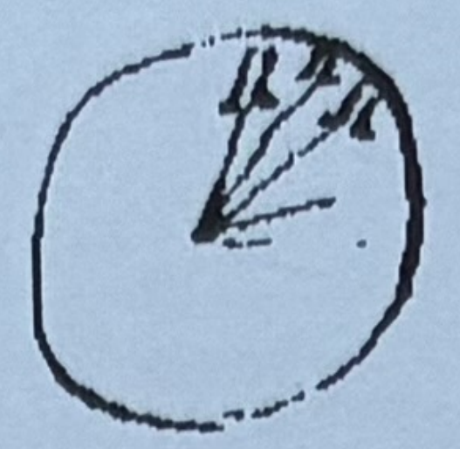
Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei &c. Vide præcedentia et sequentia in eidem capite.

Appendix to Book XIII

(being copies [in Dee's hand] of pages 3-10,
but with some changes: followed by
a rather crude illustration of the
Garden of Comfort and Wisdom as found on page 12)

stylo novo Pragæ

Wensday: Augusti .15. mane horam circiter 9am:



Δ. - We thanked God, for his sake bringing us hither, to the place appointed by him. We desyred him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised. Anon after E.K. his loking into the stone he sayde.

E.K. - I see a garland of white roses rownd abowt the stones border, they be rose buds well opened, but not full.

Δ. - *The great mercies of God be uppon us: and we beseche him to encrease our fayth in him, according to his well liking.*

E.K. - *Amen.*

E.K. - But while I consider these better, they seeme rather to be white lillies.

Δ. - *The æternall God of his infinite mercyes, wipe away our blak synns, and make us pure & whiter then snow.*

72 E.K. - They seme to be 72 in number: alternatim seming with ther heds to encline one toward me, and an other toward you. They seme allso to move circularly, toward the East, a very slow motion.

E.K. - In the myddst of this Circle appereth a little fyre, very like yern melting whote, from which to every of the forsayd lillyes is a beame extended: which beame, toward the ende, is of a more whitish fyry cullor, then nere the centre.

A voyce A voyce shooting out commeth from the lillyes, saying, *Holy, Holy, Holy.* and they becam all on fyre: & tumbleth in that fyre: after which they appeared agayn, distinctly as before. And the fyre staide in the center still, & the emanation of the beames, came from it still to the forsayd lyllyes.

E.K. - I heare a sownd, as thowgh it wer of waters in great abundance powred, or running down in the clifts of great rocks and mowntayns with a mervaylous noyce: I here it as a far of: & throwgh the stone, or as it wer of a thowsand water mylls going to gither.

A other - Est: et quo modo est?

An other voyce semeth to speak over. - Male, et in summo: et Mensuratum est.

E.K. - I heare a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken.*

An other Viola Sexta. - *Powre out the sixth Viol: that the erth may know her self. These are the dayes of Wo, that are spoken of.*

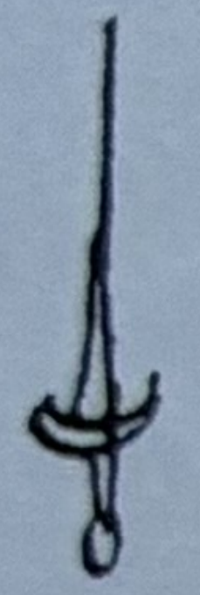
E.K. - Now I see beyond like a fornace mowth, as big as fowre or five gates of a cyty As if it wer a quarter of a myle of with an horible smother of smoke comming out of it: and by it a great lake of pitch: and it bubbleth or sympreth as Water doth when it begynneth to seeth.

EARLHAM COLLEGE LIBRARY

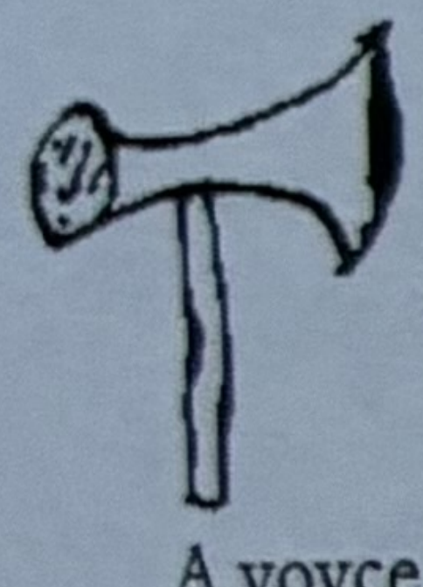
E.K. - There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre

The white man. - *Ascend.* [he sayeth very lowd]

E.K. - Now there commeth out a thing like a lyon in the hinder partes: & his former part hath many heds of diverse fashions uppon one neck. He hath like feathers on his neck: His heds are 7, three on one syde, & three on an other, & one in the myddle: which is longer then the rest, & lyeth backward to his tayleward.



The white man giveth him a bluddy sword: & he taketh it, in his fore fote. & the white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shackled.



Now he giveth this monster a great hammer, with a seale at the ende, where the hammer striketh: & the other ende is like an hatchet.

With a lowd crye
The the white man sayde so.

- *A horrible and a terrible beast.*

A voyce out of the little fyre. - *Seale him for two yeres of the Seven: for so long is his powre.*

The white man - *The starrs with the erth, even to the third part, are given unto the. The fowrth part thow shalt leave untowched.*

E.K. - He [The white man] taketh this hammer, & striketh him in the forhed of that hed which lyeth in the myddle, it lyeth down backward toward his tayle.

E.K. - Now all this vision, is vanished awaye. The stone is cleare.

E.K. - Now Madimi appereth, and she seameth to be bigger then she was ∴

Mad. - *The blessing of God, the* father, *the* Son, *&* (*in the* father *& the* Son) *of the* holy ghost, *in powre and cumfort, rest uppon you, take hold of you, and dwell with you: that you may be apt to receyve the cumfort of my chyldyshnes: and the reward of such Innocents, as my voyce beareth wytnes of. You both, the Spirit of god salute you: Which allwayes cumforteth the iust: & is the strength & stay of such as are*

Madimi her, as chyldish appearing.

---

elected: of whome it is sayd,
Mittam illis Angelu*m*, in adiutoriu*m*.

Δ. - *Are you* Madimi *(in the name of* Iesus*) that I may so* Note of *you ?*

Mad. - *I am* Madimi*: and of that order, wherein the wonders of god are wrowght with Powre: With you, as my words are: with my self, as my Creation is.*

Madimi est ex ordine Potestatu*m*.

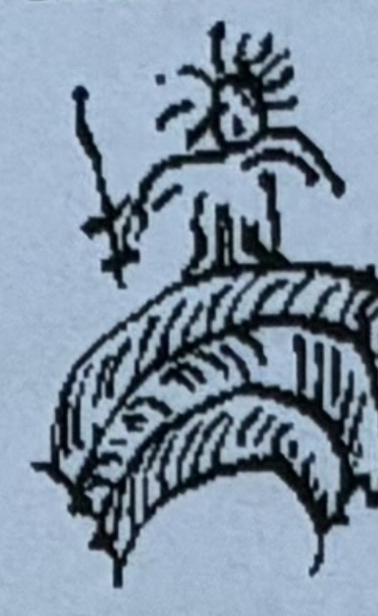
Lo, As I have often promised you, so in the tyme of your necessitie, and grief, I viset you.

Vide 26 Iunii.

Δ. - *Thanks be to the highest.*

Mad. - *Not as the frendes of the world do, but as a cumforting Spirit: exalting the Servants of God, and cherishing them with Celestiall fode. But my mother is at hand, which openeth unto the, the will of God.*

Mater Madimi.



Beleve me, many are the Woos of the world, and great are the sorrows that are to come: for the lord prepareth his rayn bow, & the Witnesses of his accownt: & will appeare in the heavens to finish all things: & the tyme is not long.

Blessed are those, that beleve: for faith shall flee from the erth: & her dwelling places shall be in caves, & unknown mowntaynes: & in partes of the erth, which the lord hath kept secret, for such as shall triumph: & reioyce in the Iudgment to come.

Faith shall hardly be fownd on the earth.

.1. Parturientes. *Wo be to wemen great with childe, for they shall bring furth monsters:*

.2. Reges. *Wo be unto the kings of the Erth: for they shall be beaten in a morter.*

.3. Se pingentes et sup*er*bi. *Wo be unto such as paynt them selves, and are like unto the Prince of pride: for they shall drink the blud of theyr neyghbors, & of theyr own chyldren.*

.4. Falsi concionatores. *Wo be unto the fals preachers, yea Seven Woos be unto them: for they are the teeth of the beast.*

He that hath eares, let him heare.

.5. Virgines. *Wo be unto the Virgins of the erth, for they shall disdayne theyr virginitye: & they shall become Concubynes for* Sathan, *& despyse the god of righteousnes.*

.6.
Mercatores.

Wo be unto the Merchants of the erth:
for, they are become abhominable.
Behold they are become the Spyes of the erth,
and the daynty meat of kings. But they are folish:
yea they shall fall into the pytt that they have
digged for others.

.7.
Libri.

Wo be unto the bokes of the earth, for they
are corrupted; and are become a wrasting
stock, & fyre brand to the conscience.

Madimi
her Mother.

Stay, a season, for my Mother commeth.

Δ. - We red over the premisses, and so conferred of the
Verity & waight of them ∴ And all this while Madimi
stode styll, as E.K. told me.
But bycause we were willed to stay, I moved no
question: but wished to have some understanding how my
wife and children at Cracovia, did: and hereuppon,
Madimi sayd as followeth.

Mad. - *Here what I say unto the: The king of darknes whetteth his*
teeth agaynst the: & rampeth with great rage to over=
whelme the world uppon the: & he seketh the destruction
of thy howshold, & thereby thy overthrow: The like
of thy Children: yea he tempteth thy wife
with dispayre, & to be Violent unto her self.

My Wife.

Δ. - *Why, with dispayre?*

Mad. - *But his lipps are sealed, & his claws made dull,*
that when he wold byte he can not: & where
he skratcheth, the blud followeth not.
But here, what thy frende sayeth unto the.
Both in her self, & by him that moveth her to
speake, as thow art the servant of the god of
Victory, so shallt thow triumph in the god
of Stretch furth and Conquer. ·Δ· *Madzilodarp*
Thy wife, thy Children, thy servants, and more
then that, such as favor the, even the covering
of thy howse, are under the protection & defence of
such as are of powre: against whome, Neyther
the rage of such as rayng, neyther the fury of
authoritie, thowgh it hath the help of Sathan,
can prevayle: For why? God hath care over
the. But thy faith is somewhat
lower. Take hede of Sathan, *he will ioyne*

Madimi my
frende.

My Wife.

Δ
This name of
God is in the
16th principall
Call: as in the
english delivered
the ·5· day of
Iuly doth appere:
it begynneth
Ils vivialprt
salman Balt
&c.

God his most
mercifull
Care over
Δ, his Wife,
Children,
familie and
frendes
&c.

Sathan
will ioyne
him self
unto Δ.

him self unto the: But beware of him.
For, Synn kepeth bak the powre of god,
which is often tymes deferred for an other season,
yea, even for the wyckednes of one Sowle.

The Powr
of God
deferred
for Synn.

A.L.

Lasky I loke for, but I see not.
Behold I wrast my eyes after him, & can
not fynde him. Peradventure, he hath
hyd him self, behynde some mowntayn:
or is crept into a Cave: for he appeareth not.

Δ. - *I beseche you, what is the cause therof?*
Ys he not gon from Cracovia?

Mad. - *Synn is the greatest mowntayn: & he reioyseth, when*
he pleaseth him self: & in the furye of his
flesh, crepeth into a Cave from us.
Lo, I loke for him, and & can not see him,
yet see all the world over.
It is a signe that God is not with him.

Synn is a
mowntayn
to hyde man
from the sight
of God: &c.

At one instant
Madimi seeth
all the world
over.

Δ. - *I beseche you, is he not gon from* Cracovia *yet?*

Mad. - *I tell the, I see him not; I can say nothing*
of him.

Δ. - *Lord, our Comming hither, was to come with him.*

Mad. - *Therfore I browght the hither, that thow sholdest not*
tarry with him. Knowest thow not, that God
is mervaylous in his works? Hast thow not hard
of his secret Iudgments? Yf thow hast. Think
he hath care over the, for allso, thy Wife &
Children, & the rest, thy howsholde, must be
moved hither.

I am not to
tarry with
A.L.

My Wife,
Children
and howshold
hither to
be moved.

Δ. - *When, I beseche you?*

Mad. - *Let that be my charge, to answer the.*

E.K. - Now here a little fyre, like the same it was before:
but it hath no beames from it, as before it had.
Mad. - Hic, et hæc, est mater mea. [E.K. - pointing to the fyre.]
Mater Madimi. } E.K. - She falleth down on her face prostrate.
E.K. - Now she riseth, & this fyre entreth into her mowth.
She is waxen of higher stature, then she was: She
hath now Three faces.
Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*
Mad. - *I; and I have a few things to saye: and I say.*
E.K. - I here a mervaylous noyce, as of many mowntayns falling.
Mad. - *Arrise, and beleve:*
The tyme is come, that of the folish, I will make the wise:
and of such as are Synfull men, my annoynted:
yf *Yf they enclyne theyr eare unto my voyce.*
Note this condition. E.K. - The noyce is mervaylous: And which of the mowthes
doth speak, I cannot discerne.
Rodulphus Cæsar. hic Pragæ. Mad. - *First, thow shallt write unto* Rodulphus, *as I shall*
enspire the:
Then, shalt thow go unto him, saying, That the
Angel of the Lord hath appered unto the.
[E.K. - Great noyse still.]
And rebuketh him, for his Synns.
E.K. - I never hard any such noyce: It is as if half
the world were rushing down an hill.
Mad. - *Yf he heare the: Than say unto him,*
He shall Triumphe.
Feare the not. ⳩ *Say, that The Lord, the*
God *that made heven & earth (under whome*
he breatheth, & hath his spirit) putteth his
fote against his brest.
⳩ *Yf he here the not* Δ I suspect this was left unwritten.
[E.K. - a great noyse still]
And will throw him hedlong from his Seat.
Lo, thus, I sweare unto the I
will do. Yf he forsake his wyckednes, &
turn unto me, His seat shall be the greatest
that ever was: and the divell shall become
his prisoner.
An othe and covenant of God, for Rodolphus the Emperor made to Δ.
E.K. - There cam great sudden flashes of
fyre out of her, & so out of the stone, and suddenly she was in
her former shape agayne.

Δ. - *In the name of Iesus.*
Mad. - *Where, this voyce, entreth, no man hath to saye,*
for as it is the begynning, so is it Likewise the ende.
Therfore enquire not any more now,
but Cease: for this is the mervaylous
begynning of this last tyme.
The mervaylous begynning of this last tyme. }

Δ. - All thanks, laude, honor, glory,
and Empire be to the æternall,
omnipotent, & our onely God
of heven & erth.
Amen.

Pragæ

Augusti 16.
Thursday - Mane, hora circiter 8am ⅔.

Δ. - Præcibus finitis, I ~~cam and~~ propownded as concerning
the boke to be prepared: for the Angelicall writing &c.
Mapsama delt abowt that point. Therfore I required at
god his hands, the ministerie of Mapsama herein: yf it
were his will.
E.K. - Here is Madimi.
Δ. - *Blessed be the God of heven & erth, who regardeth the Sincere intent*
of his seely ones.
Mad. - *Whan Sede tyme is past: who soweth his corne?*
Or what is hee amongst men that calleth bak the Sonne
a minute?
So may it be sayd of you, which were slak in sowing,
and therfore, have let pass the benefit of tyme.
Wherein your seede might have multiplyed.
Behold your labors are in Vayne: in respect of that
you might have receyved: for August is past with
Mapsama. *you, the first day: And* Mapsama *wanteth,*
not by him self, but throwgh your negligence.
Whose fingers wrowght, and made an ende of an
others work: which was tyed to tyme.
Nalvage. Nalvage *was beaten bak from you: but you consider*
not his conflict: neyther thank god for that

he hath finished for you: With whome now, you
have no powre. For the receyver, & giver,
for that tyme, wer of time. But to the entent

The hevens
must agree.

that the hevens may agree: bycause they are
the light of him, which is the light of his father.
I say unto the, that thow must prepare

The boke
to be pre=
pared.

of fayre and decent paper, a boke, to
the entent, that the paper it self, may beare
wittnes agaynst you, & receyve that, which
shold have byn printed in gold.

Δ. - God he knoweth, & the hevens, that I did the best
I could, to have had the boke sylvered.

Mad. - It is so: I will beare witnes with the.
But where the Watchmen slepe, & do not theyr
duety, Theft taketh place: and the enemyes
make havok.

A.L.

The Synns of Lasky, are not a few:
yea they are such as have browght in the Prince
of theves: which had prevayled, But God
was watchman at the inner dores.

A. Lasky
dowted of
·Δ· his faith:
and laughed
God to skorne.

For, he dowted of thy fayth: and laughed
god to skorne: but here the voyce of
him that sitteth.
Leapers and defyled people use not to carve
at a kings table: for when his karvers
become leapers, they are not: bycause they
are expelled. Even so, into my chambers

Icredulous
prowd,
skornfull.

and secret Iudgments, entreth not the incredulous,
prowd, and Skornfull Synners.
But bycause he became wurse then a leaper,

Super Iulii
·23·

I banished him out of my chambers, for I
am more then a king.
Notwithstanding bycause I have sworne

A.L. to
be exalted.

unto the, for him, I will suffer him to
be exalted: But in the myddst of his
triumph he shall fall, as a prowd tree

Faith
obedience
of Δ, accep=
ted ~~to~~ of
God.

doth: whose rootes are uncertayne.
And bycause thow hast beleved me,
and hast not murmured against me,

My aboad with
Rudolphus the
Emperor.

I will be Iust with the, and with this Emperor
shall be thy abode.

A prophesie
and promys
to Δ.

And throwgh thy mowth shall spring a Cedar
tree, whose top shall towche the Mone:
and branches cover the beasts of the felde,
the byrds of the Ayre, yea & a part
of the Seas.

Δ, his ende=
vour is ac=
cepted to
God.

Bycause thow hast taken paynes for me,
I wyll deale iustly with the, and reward
the.
The Sonns of wyckednes are prowd, bycause
of theyr promotion: are stowt, bycause of
theyr kingdomes & dominions: But they must
fall: bycause theyr buylding doth stand on
Sand.
Do my commaundement, and be not affrayde:

New lessons.
New bokes.

Sealed in the
Wilderness.

for I have new lessons, to teache the,
and new bokes to open: such as hath byn
sealed in the wyldernes.

E.K. - She is gone.

Δ. - As concerning the letter to be written unto
Rodolphus, O lord I wold gladly knowe
the Argument: & when I shold send it.

A voyce - Incipienti dabitur.

Δ. - I understand this, that, when
I begynne to write, it shall be inspired
from God.

A voyce - Cease.

Δ. - Deo n*ost*ro Immortali, Invisibili,
et omnipotenti, sit o*mn*is honor, laus
et gloria .·. Nunc et semper.
Amen.

Δ. - On friday morning the 17 of August I wrote this letter for to be sent to the Emperor. Rudolphus.

Omnipotentis n*ostr*i Creatoris (Christianoru*m* *omni*u*m* Imperatoru*m* fælicissime,
Ô Rudolphe) tàm est hominibus incognita illa, quæ cuncta disponit perficitq*ue*
Ne dicas coram Angelo, Non est Providentia Ecclesiastes. Cap ·5·
PROVIDENTIA, rataq*ue* ip*s*a reru*m* series, et Coordinatio (à primo ad ultimu*m*)
quòd à plerisq*ue*, temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur
*om*n*i*a, quæ extra præterve suoru*m* consilioru*m* designationes, fieri conspiciant.
Verùm, quibus est mens divinæ veritatis lumine collustrata, et ad multiplices
longisq*ue* intervallis distinctas reru*m* consecutiones considerandas, attentior, evidentissimè
deprehendent illi quidem, Quæ, quibus præcurrisse, tanq*uam* causas, occasionesq*ue*
necessarias, alio priori, et interdum longè diversissimo, tempore, oportuerat.
Atq*ue* ut varietatem nunc omittam exemplor*um*, (quæ, ex alior*um* ho*m*in*u*m inter se
collatis vitis, conditionib*us*, factisq*ue* adferre possim) Exemplum satis
conspicuum hoc unicum fieri possit: Nimirum, illa, (ferè incredibilis) quæ inter sacram
Cæsarea*m* Maiestate*m* v*est*ram, et humillimum (in Deo) Mancipium me v*est*r*um*
(ex multiplicib*us* utrinq*ue* præcurrentib*us* occasionib*us*), iam, quasi instare
videtur, In unum, (idemq*ue* admirandum quid) Combinatio,
Divinaq*ue* Conspiratio. Ambiverunt me (Iuvenem) Illustrissimi
Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem
frater Ferdinandus, vestræ Cæsareæ Ma^{tis} Magnificentissimus Avus.
Hic, Polonii, Hungariæ: Ille verò, Bruxellæ, Brabantiæ. Hic, anno
1563: Ille autem, Anno 1549. Ast Clementissimu*m* Imperatore*m*
Maximilianu*m*, Cæsareæ v*est*ræ Ma^{tis} patrem (Immortali gloria dignum)
iam tum Hungariæ coronatum Regem, (invitissimo quidem ip*s*o Tyranno
Turcico) eodem in Posonio, eodemq*ue* Anno 63^{o}, in deliciis habere cæpi:
illiusq*ue* rarissimas virtutes, cum fideliter colere, tum posteritati easde*m*
reddere commendatissimas, opere quodam conabar Hieroglyphico.*
Quo etiam in labore exantlando, animus mihi presagiebat, Austriacæ
familiæ, alium fore aliquando aliquem, in q*u*o maxi*m*a mea spes, et
publico Christianor*um* statui, res, confirmaretur (vel confirmari po=
terit) Optima, Maximaq*ue*: Vestræ igitur Cæsareæ Ma^{tis}, Impe=
ratorum Romanor*um* (ex Austriacor*um* Principu*m* Nobilissima familia)
mea ætate florentium, QVARTO: Adsum, et ego, Triplicis Alpha=
beti, litera Quarta.* Atq*ue* ita adsum, ut me ips*u*m ad pedes
Cæsareæ Ma^{tis} vestræ demissè osculandos, offeram: plurimùm
gavisurus, si qua in re, Christianæ Reipublicæ Imperatori tanto,
taliq*ue*, gratus utilisve esse potero.

* Libelli Monadis Hieroglyphicæ Theoremate 20^{o}, iam ante 20 annos editi.

* D Δ ד }

Vestræ sacræ Cæsareæ Maiestati, soli,
Si hæc aliquandiu constare patiemini,
(neminiq*ue* detegere velitis) rem facietis
valde necessaria*m*.

Pragæ. A^{o}. 1584. Augusti 17:
Cæsareæ Ma^{tis} vestræ Humillimus
et fidelissimus Clientulus
Ioannes Dee.

Monday ✝ Pragæ
Augusti 20. Mane horam 7^{am} circiter.

Δ. - Præcibus fusis ad Deu*m* , ex more no*st*ro.
·1· I propownded: if the letter written for Rodolphus, were as it shold be:
·2· Secondly, bycause we were willed to invite the good Angells, for the boke writing, I axed, how we shold Invite them.
·3· As concerning our wives & my family sending for, I required, when that shold be done. [Quickly apparition was made.]

E.K. - Here is Vriel.

Δ. - *Welcome be the light of the highest.*

Vriel - *Wo be unto the world: for her light is taken away.*
Wo, Wo, be unto man, for the eye of light hath forsaken him.
Wo, Wo, be to the Understanding of man, for it is led out with a threefold spirit, the Spirit of error & ignorance.
And Wo be to such as beleve not the glorious & superëminent light of this Testimonie.
This Testi= monie.
For they are not written with life, neyther shall theyr portion be with the Living.
Thus sayeth he that is a mere stone, (which sitteth betwene the seat of light & darknes).
Whose wyngs are great, & more then mighty: wherwith he gathereth the sterrs, and the powres that hang uppon the firmament of the first & lesser light: placing them & powring them, in the spirit of truth & throwgh his own powr, the powr of the Word, whereby all things are, & are comprehended in that he is aswell in the hevens of glory, chastity, & Message, as allso in places unknown to us
Hevens of { glory chastitie Angels
Behold, those that dig into nature, with dull Mattocks, and dull spades, are such, as of every congeled substance can imagine, but not iudge: are folish, and of the world; whose Imaginations, are become the instruments of Vanitye, and the persers of him which is the father of Ignorance.
Wo be unto them; for theyr Disputations & doctrines are dogmas, and dull.
Wo, Wo unto them, for they are such as please them selves, & are become fathers to many lewde Childern: of whome it is written,

They are become stifnecked & prowde: and
the followers of theyr father.
Therfore have I gathered my self to gither, & am bidden
from them, bycause they are Prowde & haters of
Innocency.
These teach not unto you a doctrine, neyther are
you partakers of theyr bankets: for the spirit of
god, is playne, pure, & most perfect.
These breath not uppon you: neyther are the ornaments
of your garlands enterlaced by these: but by him
are you lifted up, that is the god of Iustice,
and the discloser of his own secrets: & the
hedlong drawer of things to an ende.
Therfore Beleve, and dreame not with
the world: for the world shall perish,
and all her adherents, & shall be cast
into the pyt of Wo everlasting.
Read the Scriptures, and understand them, but
wrast them not with the wycked.
Loke into the simplicitie, & nakednes of God his
promisses.
Vew the Innocency of some that receyved them: and
let not the wyckednes of those that the Lord made
vertuous, go out of your remembrance.
But so triumpheth true powre, so gathereth he him self
to gither to discomfort the Serpent.
Of the lightest, he maketh the hevyest,
& of the weakest the strongest.
And in the weakest vessells, worketh he his mercy.
And why: Behold: least the world in
her prowde imaginations, in the ornaments of her
perls, and most pretious witts, shold brag, saying
I can compare with the lorde.
Heare my voyce, for it is of God.
The world bringeth furth no good thing,
neyther are the doings of man accepted, but
where the spirit of humilyty dwelleth.
Out of the depth of darknes hath God made light:
And lo, the light is great, & the darknes
comprehendeth it not.
So, in the weakest will he be exalted.

Vriel The Spirit that speaketh unto you, is he that hath
a towre to buyld, a strong towre & a
mighty: yea such an one as hath not
byn from the begynning: no, not from
the begynning.
Great is the fowndacion therof: for it is of Iern.
But greater are her walls: for, they are of
diamond.
Most great are her turrets: for they are the 7
heds that behold, iudge, & gather,
and they are made of Truth; the Spirit of
Eternitie.

Unto the laying of every stone, are you made
privie. And for this towre are you provided.
Δ Pater. 1 For Lo, the first hath appered, & shewed him self
mightyly.
Filius. 2 And the second hath redemed, & overcome
Sathan.
Sp*iritus* Sanctus. 3 And Lo, the Third appereth, and shall visibly
shew the powre of god to all Nations.
Desolatio de qua Pro=pheta locutus est. Apocalyps Cap. 18. F For now commeth the desolation of the world, &
the fall of her pride.
And this is the last rod, that measureth,
& shall be broken: for, it is sayd,
* Apocalypsis. Cap. 6. Now will I here you from *under the Alter.
Now, will I revendge the blud of your brethern.
O you ignorant, & of weak faith, know you not the
tymes that are to come.
O you that spyt out the meat of cumfort: yea
when it is put lovingly into your mowthes.
Why are you sorrowfull: Why reioyce you
not, that the god of Iustice is gyrded,
& hath whetted his sword, appon a
thowsand thowsand mowntaynes of fyre.
Why laugh you not the world to skorn, &
deride her fornication.
Weepe not apon her: for she is accursed:
Neyther wonder at her; for she will be
more wonderfull

You have receyved this doctrine in Chambers & in secret places: But it shall stand in the great Cyty & uppon 7 hills: and shall establish her self in truth. Purifie the walls, & swepe out the dust & copwebs (the works of the venemous) that it may be cast into the river, & browght into no remembrance.

Yea, it shall sitt in Iosaphat, *in iudgment agaynst the Wicked: & shall become a fyre engendred in the Cave of Thunders.*

Therfore, when you are commaunded, Lift up your beds: and feare not: for whome the hevens shall fight.

But in your selves, be Patient: & contynue to the ende: That your Crowns may excede the garlands of the erth.

Thus sayeth the Lord, Lo I have promised the, that my Angell shall viset the: and so it shall be.

Note a Delay of this Visitation.

But yf I now viset the, Thus will the world say hereafter, Lo, he hath fayned a doctrine for him self. Lo, he excelleth in subtylty. When I gave my laws, they were not secret: neyther was the place unsanctifyed.

When the Cumforter commeth, - gyrdeth him self against the son of wyckednes, Then must you be known, and seen unto the erth.

Antichristi eversio per Spiritum Sanctum futura.

But I will give the the Choyse.

An Election, or choyce.

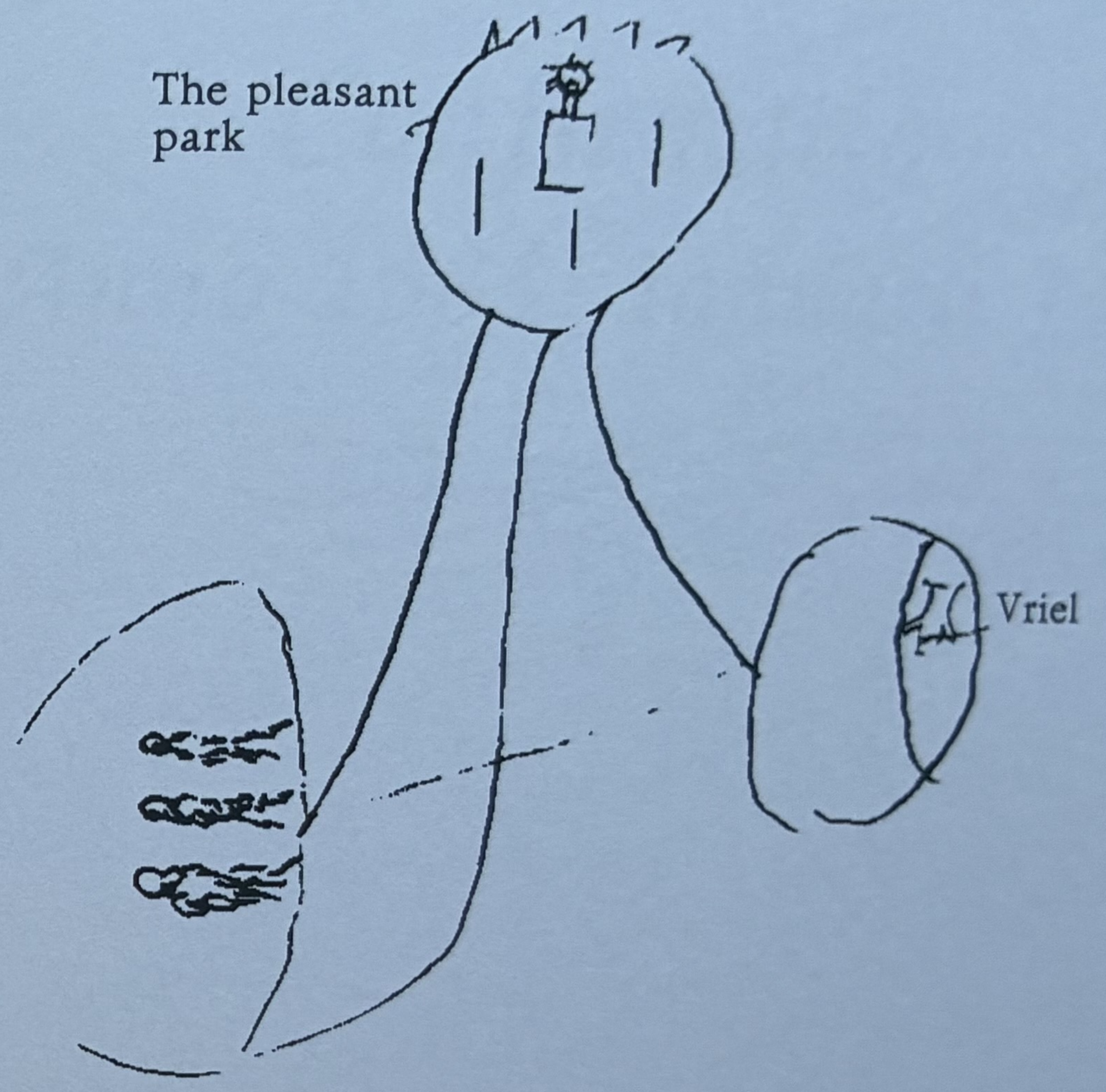
Chuse therfore, whether thow willt banket now (bycause I have promised the). Or tarry, tyll I see the tyme more convenient.

Rodolphus.

For, lo, yf Rodolph *barken unto my voyce, He shall wonder, & reioyce with the: and I will exalt him, above the kings of the earth.*

Stay a while: I come agayne.

vide libro alio.



Mysteriorum Pragensium Confirmatio

Anno 1585: Ianuarii 14:

* * *

20 December 1584–20 March 1585
(from British Library MS. Cotton Appendix XLVI Part II)

EARLHAM COLLEGE LIBRARY

† Note

A^{o} 1584. Decembris 20 (stylo Gregoriano).
We did set furth, I, M^{r} Kelly, Rowland my Infant with his
Nurse, and Iohn Croker, (in a coach, with horse which
I had bowght of M^{r} Frizer.) From Cracovia toward
Prage:

PRAGE

Decembris 30. We cam to Prage, in the After None.

Decemb. 31. I wrote to Don Gulielmo de Sancto Clemente the Spanish
Embassador, as followeth:

Illustrissime et Magnifice Heros, licet mea nondu*m* privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim et labores pertulerim, et sumptus fecerim: Tamen nolui literas ad vestra*m* Magnificentiam, a Nobilissimo illo D*omi*no Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tàm erga vestra*m* Magnificentia*m*, quàm ipsum D*omi*nu*m* Palatinum Quantum verò ad Mysterio*rum* incredibilium progressum, habeo et quæ dica*m*, et sunt quæ audiam multa, ad veritatis causam (invitissimis eiusdem adversariis quibuscunq*ue*) elucidandam. De quibus quando opportunu*m* erit, paratissimus ero, cum audire, tùm audiri: eo quidem modo, quo sinceritati et fidelitati meæ erga Cæsaream suam Maiestatem erit convenientissimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meisq*ue* conducam (si fieri possit) accommodas, quam ut alia, ad rem familiarem spectantia disponam. Deus Opt. Max., Magnificentia*m* vestra*m* ornare beareq*ue* dignetur.

Pragæ ultima Decembris 1584:
Illustrissimæ Magnificentiæ v*est*ræ
Obsequentissimus
J*oann*es Dee.

Anno 1585. Pragœ. †

Fryday
Ianuarii ·4·
I hyred the howse in the Salt street, of the two sisters:
But M^{r} Christopher Christian, who had long tyme byn Chancelor
or Regester of old Prage, did make the Covenant or
bargayn with me: he had Ann, the one syster, to wife: and
the other sister (named Dorothe, had . . . . to her husband.
This Dorothea dwelt in the howse and was to remove to an
other howse of her own, hard by: and to deliver unto ~~us~~ me and
myne the whole howse, with all the appertenances of roomes and
easyments: and I to pay for the yere 70 Dallers: and
that, Quarterly (every 3 monthes expyred) to pay the quarters rent
therof.

Ianuarii 6. I wrote to D. Iacob Curtius: one of the Emperors privie
cownsayle: of whome the former Records of Prage Actions do
make abundant mention. And a letter of his written to me
the 8th day of October A^{o} 1584, is begynning of the boke next
written before this. The copy of the letter which I wrote now, is this:

Illustri et Magnifico viro D^o^ Iacobo Curtio
sacræ Cæsareæ Ma*iestat*is ab arcanis consiliis
D*omi*no meo plurimum colendo.

∴ hic interim dum abfuerim, contra me confictis, et variis eiaculatis

Illustris et Magnifice vir, maiori ne gaudio affici debeam ex bona vestra valetudine, et salvo meo ad Pragam reditu: an ex contumeliis∴, reprehensionibus et quasi minis, dolore torqueri, penè incertum videri possit: Ego quod statui, hactenus, feci: suppellectilem scilicet ex Cracovia meam cum tota familia mea, huc iam adduci curavi: cum magnis quidem laboribus meis, et sumptibus haud modicis. Ædes (ex quo iam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac præsente septimana omnia hic n*ost*ra ad easdem citissimè transferri, rem*que* familiarem, et oeconomica*m*, quodam crasso modo disponi, Negociorum meoru*m* requirit ratio. Interim vestram Magnificentia*m* enixè oratam habere velim, ne ullo modo ægrè ferat, quòd eandem nondum inviserim, officio*que* meo, in hac parte accuratè satisfecerim. Spero quòd una mecum sentire velitis, iure merito in Proverbium hoc abiisse dictum.

Satis cito, modò satis bene.

Non solum literæ ad me vestræ, in abitu meo, mihi magno interim fuere solatio: Sed et absente me, sæpe testificata bona vestra de me concepta opinio magno me delinivit gaudio. De contumeliis igitur, et literis vestris, et *ves*tra de me opinione, sive Iudicio, Cum opportunum fuero nactus ocyum (prædictis negocialis meis confectis) vestræ Magnificentiæ adero, ut aliquid dicam: et paratissimus futurus, ut omnia quæ potero faciam, quò vobis et posteritati constet, fideliter et sincerè (prout statueram) ad sacræ suæ Cæsareæ Ma*iestat*is egregia servitia, animum me applicasse meum.

Pragæ Ianuarii 6. A^o^ 1585.

---

† Pragæ A^o^: 1585:

Ianuarii 12.
Saterday --- After none I removed cleane, from Doctor Hagek his howse by Bedlem and cam with all my howshold to the howse which I had hyred of the two systers (marryed) not far from the Market place in old Prage.

Pragæ. Actio prima post reditum.

Ianuarii 14.
Monday — Circa 9^am^ horam a Media nocte: Præcibus ad Deum, de more fusis, et invocato lumine auxilioq*ue* Dei, ad eiusde*m* veritate*m* intelligenda*m*, et cum virtute tractandam &c.

Δ LEVANAËL as may appere, Februarii 5, post ultima parte.

E.K. - Here is oΔne with a Veale affore his face, as it were a heare cloth, of ash cullor: I know him not yet.
I see a garden full of frute, of diverse sorts. In the myddst of it is a place higher then the rest. On that place standeth a rownd howse: it hath fowr corners [within] and 4 wyndows: and every wyndow is rownd and hath 4 rownd partitions, rownd allso. It hath 4 dores: and at the East dore is one step, at the Sowth 2 steps, and at the North, 3: and at the West dore, 4 steps: The first dore is white, like Chrystall, transparent: The Sowth dore is red of an high cullor, transparent. The North dore is bright blak, not to be throwgh seen, as the rest. The West, is grene like an Emerald stone: So is the Sowth dore like a Ruby. The dores be all playne. The howse within (as it may be iudged by the transparent dores) semeth to be white, and empty.

E.K. - Note: The howse, is rownd withowt and square within:

.1. Fire E.K. - He that hath his face covered, openeth the Est dore: and all the howse semeth to be on fyre, like a fornace. The fyre within, doth weve and move abowt the howse, and by the roofe.

.2. Water Now he openeth the West dore, and there appeareth, as if all the howse wer a fowntayne full of water. And there runne diverse streams, in the same One water. Wherof, One doth go and come, as if it Ebbed and Flowed: Which streame doth go abowt all the rest, by the sydes of the howse.
Yt is, as yf it were the Ocean Sea cumpassing the World.
The next streame, within that, moveth from the 4 sydes ward, and make (in manner) 4 Triangles, or rather cones, of water, whose vertices rest cut of (as it wer) by the myddle streame of water which occupyeth the myddle or center of the howse, and is in circular forme envyroned.
An other manner of streame there is which commeth from the 4 corners of an ynner more square: and so run diametraliter or contradictorie wise, toward that circular myddle streame.
The myddle streame semeth to yssue out of the very center of the place and to mownt up, and making an arch of his cowrse, doth seme to fall, circulariter in one circumference.

E.K. - The fyre allso had diversitie in it.

Δ - I wold you had Noted the diversitie of the fyres allso.

- *Those that lerne truely, lerne by parts.*

E.K. - The Cullor of the water in the Center, is most pure white:
The waters of that Sainct Andrews crosse, are like a water somwhat saffronish cullored.
The waters of the Triangles, are somwhat like a watrish blew: which appeareth most, in the top of the arches of theyr flowing:
For, all spring arche wise.
The uttermost water, is of Quicksylver shew, as if it were somwhat Mortifyed.

~~E.K. Now he openeth the fyre dore agayn: And the fyre~~

Δ - In the figure here following, you may gather a better and more easy understanding of this Description of the Water streames.

E.K. - Now he openeth the fyre dore agayne: And the fyre appereth in a square place: And there appere 4 fyres filling the Whole place leaving nothing Vacuum.

One of these fyres seameth to rise from the Center of the place and to go in low arches to the 4 corners of the howse.

The howse seameth to have 14 fote long in every syde.

The arches of these fyres, seme to cum from a trunk of fyre which riseth from abowt the center: and semeth to be 4 fote over in the diameter.

This Trunk seameth to be high, three quarters of the heyth of the place.

The place semeth to be as high as it is broad.

On the top of this fyre trunk, semeth the fyre to be in forme of a fyre Globe, having 6 fote, his diameter. Which fyre reverberateth and rolleth in it self.

From the sides of the Trunk (betwene the sayd Globe and forsayd arches) goeth up fyre Triangularly filling all, saving that which remayneth filled, by the flames of fyre, which riseth from the Globe to the 4 corners of the howse, filling all the place above the Globe: as by fygure annexed, more playnely may appere.

E.K. - Note - The Cullor of the fyre of the 4 arches, is very red: The rest are very pure, Aëriall, candent, &c.

The Motion of the Trunk fyre is swyftest.

The Originall Center of all these fyres, semeth to be very little.

E.K. - Now he openeth the red Dore.

.3. Ayre The Howse semeth Darkish, of cullor of the smoke of a wax candell being putt out.

- *By it self, it is not; but by the Sonne, it is Cleare.*

E.K. - It hath 4 motions in it allso: every one moving more swyftly then an other: All from the Myddle of the howse.

Three of them move, archewise to the sydes.

The first and second arrise to half the heyth of the place.

The Thirdth occupyeth the other half.

The fowrth goeth upright to the top of the howse.

The second his space (that he striketh agaynst on the Wall) is dubble to the space of the Wall, agaynst which the first striketh.

E.K. - Now he openeth the black bright dore: And the howse there seameth full of blak dust like gonnpowder cullor, somwhat of leadish cullor.

.4. Earth

E.K. - Now he seameth to go down, fayr and softly from the howse, down the little hill, and from thence goeth by a water syde, to a Rockish mowntayne.

E.K. - He speaketh:

- *Ascend: I am now ready for you: Bring out your mattoks, spades and shovells:* *Enig é véri éri.*

E.K. - Now come out of that rock, Seven, lean men, with spades and shovells and mattoks, &c.

- *Follow me.*

E.K. - Now they be come up to the forsayd hill.

- *Come on, dig tyll you finde.*

E.K. - Every one standeth distinctly one from an other: and they dig on the forsaid hill, which before seamed covered with earth and grass: But now it appeareth to be a rock: and they dig that the fyre flieth out agayn of theyr strokes, and some have broken their mattoks, some theyr spades: all except two: one with a shovel, an other with a pykax.

The workmen - *Ô lord we labor in vayn.*

- *So you are sure to do, unleast you have better tooles.*

The workmen - *Alas we labor in vayne.*

One of them - *This is long of you.*

- *I bad you provyde instruments to labor with; but you axed not me, Wherein you shold labor. Therfore have you ~~labored~~ digged away that which you saw, and have repulse with that, you know not.*

One of them sayd to the man covered with the here cloth of ash cullor - *A dark man thow art, and hidden from men, and so are thy doings.*

E.K. - They stand gazing one on an other.

- *Have you not better Instruments? Go provide your selves: and retorne.*

E.K. - They runne a great pace to the forsayd rocky cave from whence they came out first:

Now they come agayne with great Beetells of yern, and wedges.

They knock theyr wedges (as we use in wood) and so break of great flakes of stone, like slate, and throw it down the hill.

One of them - *What a thing is this, that this wedge is broken?*

An other - *We are in worse case then ever we were.*

E.K. - Theyr wedges are broken, the most parte, and the fyre flyeth out of the stone in great abundance.

- *The Nature of this stone is not to cleave: Therfore, yf you have no other Instruments you must cease.*

E.K. - They are in great disquietnes among them selves.

- *Those that go a Iornay, provide them cloathes against all weathers: He that is worthy of the name of a Conqueror, carrieth with him all engynes: Where the bridges be broken downe, he stayeth not, Bycause, he is prepared. Behold he hath vittayles for tyme to come: and his study, is as well the Event, as is the Meane.*

So shold true laborers do: considering what they work in: For the Earth is

a Monster with many faces: and the receptacle of all varietie.
Go home, stand not ydle.
Provyde by Arte for the hardnes of Nature: for the one Syster weepeth
without the other.
E.K. - They go away spedily.
- *They have theyr tooles to harden, and theyr steele to temper: It will*
be more then an howr space before they retorne: Therefore may you
spend the tyme in your necessitie, and use the tyme of day, as
you are acquaynted or wanted.
I allso must oversee them, or els theyr labor will be without frute.
E.K. - Now he is gone.
Δ. - Gloria Patri et *Filio*, et Spiritui Sancto,
sicut erat &c. *Amen*

* * *

Monday the
same day. After dynner we returned to our former purpose for god his servyce
to his honor and glory.
E.K. - He is here.
Now the laborers be comming out: They have wedges made long and
sharp: and pikaxes with three pikes, very short.
They say - *Our trust is, that these tooles will serve.*
E.K. - They fall to work.
They make like square holes, and put in theyr wedges, and break up the
rock or blackish stone (like yern myne, or Magnes stone) in rowndish
lumps: as big as a two peny loaf, abowt ii or iii ynches thik.
They pyk or dig rownd abowt the hole first, and so after use theyr wedges.
The Pykaxes have three heds, every pyk therof bigger then the other.
The first as big as one finger; The Second two: the Third as broad as iiii
iiii fingers. And so, after the first digging, they fatch three or fowre cakes
or peces out of one hole: and then they go to an other.
Now one of them, is falne into the grownd, up to the arme pitts.
Now an other is fallne in, to the knees.
Now the howse standing theron begynneth to shake, and waver from one
side to the other.
Now the men be gotten owt of the holes, they stak in.
One of the workmen to the Gwyde } - *Make an ende of your labor.*
- *Yt behoveth you to finde a remedy, or to let us understand, what*
remedy we shall finde, that you may descend thence. For Lo, the
peryll you stand in, is great: For this Rok was nothing ells but
a shell, whose kernell is a bottomles Lake, and a myre quic=
kened with some shut up water.
- *You come hither as laborers, Therfore make an ende of your work*
and stand not ydle.
Yf the howse fall, and I synk, then is your labor at an ende.
For the ende of your labor is the fullfilling of my will, and the
promys which you have made me.
One of them - *We are ready to do our promys: but we are more ready to provyde*
that you may be amongst us: So may you be free from danger.
- *O you of little witt: are you not asshamed? Which of you have dwelt*
within the secrets of this hill? Yea which of you intendeth to fullfill
his promys? Iudge not a thing, whereof you have no skyll. Neyther be
slak in that, you have to do: For the one hath his reward of ydlenes
and the other is condemned of Rashnes: For why? it springeth on her

Mother Ignorance.
They say - *If we work it is agaynst Reason. Neyther do our tooles answer to this labor.*
Therfore we had rather be ydle, then to labor abowt nothing.
For to labor in vayne, is to do nothing.
Yf we wer determyned to work, how shold we performe our determinations,
since the Instruments of working, want?
- *Gather up the peces of your spades: Yt is wood, and may be ioyned*
to gither: The older and the bater they are, the fitter they are
to turne up such soyle.
E.K. - There commeth a Smyth by, with a budget full of nayles.
One of them to the smyth - *What hast thow there?*
smyth - *Nayles.*
E.K. - They be like horse shoe Nayles.
- *Thow camst in good time. Leave thy nayles behynde the: and at thy retorne I*
will pay the for them.
See, God is not unmindefull of us. For nayles are the feetest things to
furder your work.
Ioyne therfore your spades and shovells to gither: and labor.
E.K. - Now they are mending theyr spades and shovells: the
yern of them, being all of, and broken.
Now they work and throw away the earth like durty sand: and
the skurf of the erth striketh to theyr spades and shovells.
E.K. - One goeth behynde, and maketh a trench to let the water
out from the sand.
One of them - *How now? have we fownd harvest in the myddst of winter.*
- *Why? What have you there?*
One of them - *Mary, eyther Alabaster or Salt.*
E.K. - Now one of them knocketh a pece of, with his shovell
ende and reacheth it up to the gwyde.
- *Did I not tell you, that the Earth hath many faces?*
E.K. - They work now easyly: and cut up like salt,
or Alabaster.
Now they have digged all the hill away: even to the howse.
Now the howse semeth buylded uppon that white stuff.
One of them - *If we dig any farder, we shall undermyne the howse.*
- *Go to your busines.*
E.K. - They work.
- *Soft, Soft.*
- *Now labor with your hands, as softly as may be.*
E.K. - Now he taketh one of the yerns of theyr spades, and semeth
him self to pare the side of the fowndacion under the howse:
and it semeth to be a vessell of transparent Glass, and having
fyre within it.
Timor Domi=ni. - *The Feare of the Lorde is a burning fire: consumeth not but rectifieth*
the body: The old dross it wypeth away: and the dayly influxions
of the flesh and synne, it separateth from the Sowle.
Behold (I say) he liveth not, but unto whome life is given: Neyther
is there any Ioye, but it is ascending: for the ende of Ioy, is Glory:
But Glorie, is the Consummation of Desyre, and the begynning of
felicitie. No man entreth into Ioy, but by life: Neyther
is there any life, but in the Feare of God.
Who soever, therfore, hath the fear of God, let him draw nere, and come hither.

Number excedeth not, but by Unities.
Neyther is there any Multiplication but by order.
For the Roote of Number is One.
And things that Ascend are Dignified by order.
Ascension. *Oute of this Vessell go fowre Vents, ascending into that*
Rock, which is the Roote, which is this Buylding.
It is sayd: Beholde: let my Spirit enter in, let there be
Separation. *Separation made within the howse of the North: that the*
Earth may be divided into her members.
Cursed be that body, that is not divided according to Proportion,
answering to the Division.
For she hath, yet, not cast of the Shape of Darknes.

E.K. - There runeth up fyre into the howse, from out of the
rownd glass vessell under the fowndacion of the howse.
And that Fyre maketh a great noyce (throwgh the blak bright
or marble dore, to be hard onely).
Now that North Dore is mightlyly thrown open: and there appere
in the howse like kernels of apples; and slyme appeareth
and water thynner then slyme: and there appeareth pure
Water, els.
Now there commeth to gither stuff like yellow earth: which the Fire
wrowght out of the blak earth: And the pure water runneth
into that yellow stuff.

- *Of that, take a parte.*

E.K. - The fyre returneth back agayn among the stuff in that
howse, and there appeare of all Creatures some.

Creation. - *Here is Creation: and it is the first.*

E.K. - Now he taketh a lump of the Erth lying by, which was thrown
up: and he breaketh it into six peces, like rownd Balls.

E.K. - He taketh a thing, like a vessel of yern, and putteth
into it that Myxture of yellow erth and Water: And it
looketh now, like glass mingled with water.

- *Thow art strong and wilt beget a strong Childe.*

E.K. - Now he putteth out the earth, which he put in,
and it is a lump of Gold. He giveth it him that standeth By.

- *So are the Seedes of the Earth.*

E.K. - Now he taketh the second, and putteth it in.

- *Corruption is a Thefe: for he hath robbed the of thy best*
Ornaments: For thow art weaker in the second.

E.K. - He taketh it out, and it is, as if it were pure Sylver.

- *Where there is dubble Theft, Poverty ensueth.*
But, Notwithstanding, Thow art true: for thow givest unto
habilitie and strength of thy powre: not such as it hath byn, but
such as it is.

E.K. - Now he putteth in the third Ball.

- *Thow must tarry; for thow art of an harder digestion: Synce thow*
art the third, Content thy self, for thow art not an Enheritor.

E.K. - He taketh it out, and giveth unto one of them, that
standeth by. Yt is a red Metall, like copper.

E.K. - Now he taketh up an other of the balls, and holdeth it in his hand.

- *Behold, thy mother, heat, is gone, and the enemy of life entreth. For he that*
passeth his myddle age, decayeth, and draweth to an ende.
Behold, thow shalt finde a stepmother: for thow camst out of tyme.

E.K. - Now he putteth it into the Vessel.

- *Let Cold cover thy face. Let the North truely beget the: For thow art an*
enemy to thy predecessors: But thow art of great vertue. For of thy
excrement, shall vertue receyve dignitie. And thy vertue shalbe a
garland to Nature. For thow shalt be visible, when the other are
sylent. The Seas shall not hinder thy vertue. Notwithstanding thy
vertue shall differ with the Seas. For as they differ, so shalt thow.

E.K. - Now he taketh it out. It is a ragged thing like Smythes
synder of yern: and it hath holes in it, as if it were spongy.

E.K. - Now he taketh up an other Ball of the Erth: He putteth
it in.

- *Thow art tractable, and like unto an obediente dowghter: But thow*
shalt be the fifth in the second and an Instrument to the first.

E.K. - Now he taketh it out: It is like unto a white whetstone: as he shaped it
at the putting in. It is like Tynne.

E.K. - Now he taketh up an other Ball and putteth it in.

- *Thow art the last that hath in him self and by him self his being. Beholde*
thy face is like unto wax. But thy inward Bowels, are like unto the
anger of a Serpent: Many shall have the, but shall not know the.

One of them by — sayd - *Will you give me nothing?*

E.K. - A great clowd covereth them all, the stone and all.

Δ. - It dured so, a quarter of an howre.

E.K. - Now appereth an other; none of them before appearing. He semeth
a far of comming, and higher placed then the other. It seemeth to be
Vriel. He hath his face covered with a skarf of blak hanging down to his
brest.

- *Blessed are such, as are not offended in the Little Ones.*

[E.K. - He speaketh now a language which I understand not.]

VRIEL - *For the Angels of the God of Righteousnes, are his Little Ones: and*
such as know not synne of Concupiscence by Consent (I speak
this for your understanding.)
Take hede (therfore) that you offend not your selfs: for you must become
Little Ones: and the powre of the highest must abownd in you.
He that offendeth his brother, offendeth God: but he that offendeth his own Innocency, is abhored of the Lorde.
Lo you are the Children of promys, and in you is the Mysterie, of a great,
and mighty Seale.
Therfore studie to humble your selves: for Humilitie is the Roote of
Innocency.
But (my brethern) Innocents by Nature, you can not be. Neyther can you
serve god in the Imagination of cleanes of your own flesh. How
therfore (synce you are fleshly) will you become Innocent? Or,
How can you seke that which Nature hath lost.
The Scriptures teach you, That in Christ you were borne a new.
And by him you may become Innocents, when in him you are clensed.
Therfore, yf in him the state of your Innocency remayne: yf in
him, you are renewed, and made cleane, (being rotten, and defyled,) why
seke you not him, as you shold do?

In Christ we may become Innocents and be borne anew.

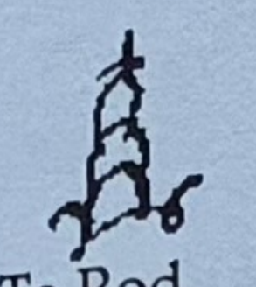
No man that seketh the brightnes of the Sonne, goeth under the Earth: Neyther
crepeth he into unknown caves.
The Tygers seek not theyr pray uppon earth where the waters are not.
Neyther the Egles uppon waters.
No more owght you to grudg that the Lord tempteth you, Nor to be
Temptation. *offended, when the World offendeth you.*
Ys it not sayd unto you that you shall fight a great fight ∴ What fight
is it my brethern: but a battayle against the worldlings and the
Divel?
Kings. *I say unto you that kings shall be offended in you.*
The Sonne ceaseth not: yet he shall cease: yea he shall not be.
The lights of heven kepe theyr course; but they shall suddenly stagger
and forget theyr long worne way.
Much more shall the wyckednes of those that rise up against you, have
an ende. For in them is no course but error: and the fire brands
of Sathan, prepared in theyr own hands, for theyr own destruction.
Behold, they shall contend against you, and shall despise th$\overset{\Delta}{\text{e}}$: But lo
Δ Victoria *I have blessed the above them: For thow shalt fight against them,*
nostra erit. *and shalt overthrow them: that my name may be magnifyed in thy*
mowth amongst the multitude of the synfull.
Behold, they are Opposite unto the, bycause they are Opposite unto me:
for I have gathered the from amongst them, and they are become thy
Enemies.
Synce therfore they are thy Enemies (bycause thow must fight against them)
Ministri Verita= *Be not grieved therfore when their wyckednes doth offend the: But*
tis. *put on the armor of patience, and* Become Innocent.
Dost thow think that from the hevens can come the dew and
life of all things? Even so think allso that from us commeth
no untruth.
Be therfore Innocent: *and be not deceyved by the flesh.*
Cast Reason aside, covered with her clowde: And lift up thy self in him:
Δ Ô, Magna est *Unto him (I say) that hath lifted the from the Dores of Death: taken*
Misericordia *the out of the hands of Butchers: and contynued the for a Member*
tua, Domine. *of his Glory.*
Behold, I say unto the, The brightnes of Truth overshaddoweth the.
Yf, therfore, Thow dwell in Truth, why sholdest thow be a feared?
Considering that she Conquereth and resisteth all her enemyes.
Behold, the World despyseth you, you allso shall despise the world.
When the Angel of the Lord, powreth his wrath, and Viol uppon
the Earth; and the Enemyes of the Sonne of God, runne in amongst
the shepe:
When the self same plage, that was in the land of Pharao, rayneth in the
howses of all the dwellers uppon the erth, such as the lord abhorreth:
When the lord with his hand, shall gather up the frutes of the erth from them.
Where, Then, shall be theyr honors?
What, Then, shall be done with mony? with that harlot and strumpet
of the erth?
Prophetia *Of what value shall their love be Then? or who shall regard theyr*
1589 *frendeship?*
1590 1591 *In these ·4· yeres that are to come shall all these things come to pas.*
1592. *And this great Ioye, shall be turned into teares of Brymstone.*

Why, you of little faith, you know not How often I have byn amongst
The Har= bor we *you: neyther the Harbor that I have thrust you into.*
are in. *Notwithstanding you murmer amongst your selves:*
But styk fast unto him that leadeth you: For he is a Sure Gwyde.
And be not affrayd, thowgh the earth open her Iaws against you.
For why? I will bless all things you take in hand (sayeth the Lord)
and my Spirit shall dwell amongst you.

Δ. - *May I speak?*

E.K. - He turneth him to you.

Δ. - *How shall our new procedings ioyne to our old begynnings?*
O God, our gwyde, light, staf, shylde and Cumfort, &c.

Vriel - *Behold, I teach you, before I Correct: But the Doctrine I*
teach, is Humilitie, Patience [he seameth to speak to one above]
and the feare of wrath to come:
After which manner, I have towght them, by th$\overset{\Delta}{\text{e}}$.

Therfore, yf thow teach Obedience, throwgh the Spirit of God,
appearing unto the, Be thow allso Patient and obedient: And
To Rod, and Curtz. *Humble thy self unto them, for my sake: Not with the Opening of*
any Seale, neyther with the Cownsayles, that I shall deliver the ∴
Note Δ - I promi= *But with a ready mynde, obediently, desyring to performe that, which*
sed the stone. *Th$\overset{\Delta}{\text{o}}$w hast promysed in me.*
I am sufficient strength and will be thy Buckler.
And yf they entend evyll, it shall rest uppon them.
Yea when they Imagin it, it shall frise within them.
And thy goings in and out shall be safe amongst them.
But Behold, I teach unto the way, which thow followest not.
When thow myndest to do any thing, In the Name of God, to
A way *his honor, to the help of thy neyghbor, or thyne own Cumfort.*
of dea= *Go abowt it, whatsoever it be: and Begynn a labor:*
ling. *Do that thing thow entendest:*
And see that you Ioyne with one Consent towards God,
and the busines you are occupyed in.
Then Cry oute to God for Cumfort, for light, and true
Understanding: And it shall be given unto the abundantly.
For lo, I say unto the [E.K. - I understand him not now]
I will open my hands unto the, and be mercifull unto the ∴
To gither. *And when so ever you heap up the wood to gither, I will descend and give*
fire.
Behold, I kepe bak the rest of my message for an other tyme:
which shall be ready for you, when I fynde you ready to receyve
it.

Δ. - *I requested to know how I shold deale with the Embassador of Spayn*
or the Emperor, or Curtius. *Secondly, your rule here given, I under=*
stand it not: For I dare not begynne any labor with out cownsayle
divine: Mans Imagination is so weak &c.

Vriel - *Thow hast those that are sent unto the here for thy Instruction,*
By degrees. *which shall by degrees, lead the into the degrees of that thow*
art to do.
But it is one thing to receyve Corne, and abundance of grayn, by
the blessing of God, in the return of an yere: and an

other thing to do the works of the Apostles.
For the Spirit of God is twofold: working by Information and influence Cælestiall
throwgh the graunt of God his good will in the ministerie of his Angels, to the
Information of such as are his faithfull, and chosen: An other thing
to be inspired from God him self in his holy spirit, immediately cumforting
and knitting Wisdome to gither with you, beyond the powre that is given unto
his Angels.
I have spoken unto you a sownd and true Doctrine and have given you not fleshly
but Cælestiall Cownsayle: Apply your selfes unto it, as the Spirit of God leadeth
you.
As for those wycked men, (that Embassador excepted) our understanding
hath no name of them, We remember them not: neyther limit any thing
Simplicitie∴ Innocency∴ for them. But yf thow in thy Simplicitie and Innocency canst not
deale with them, The fault resteth in thyne own fayth.

I Am gone.

Δ. - Deo nostro Omnipotenti Immortali et Regi gloriæ, sit omnis
laus, honor, gloria, gratiarum actio et Iubilatio:
Amen.

† Pragæ

Ianuarii 16.
Wensday, Mane hora 9½ ferè.

Δ. - Præcibus ad Deum fusis, ut nobiscum procederet, in sua misericordia et lumine veritatis: non parabolis solùm et ænigmatibus, sed clara et manifesta veritate, modo qui illi maximè placet, &c.

E.K. - I see the man again and the howse: The man seameth to be covered on his face, and so over, with a Veale of hear cloath to his myddle.

Δ. - *When it shall please God, all veales and Ænigmata shall cease.*

- *What soëver I teache you, hath a Mysterie.*
And I am a Mysterie in my self.
Mysteries *Even so all things that you lerne of me you must be content to receyve*
as mysticall Instructions comprehending perfect truth: and to be known
to such as are true.
Some there be, that have, and have nothing: yea thowgh they have all:
For, All, is conteyned: But the Mysteries of God are infinite, and
his grace is not to be determined.

Δ. - *That saying is dark.*

- *That which is All, is conteyed.*
Beleve you, that we give holy things unto Swyne?
Or open the finger and workmanship of god unto Synners?
God forbyd.
Moyses saw God, but his hynder parts.
The Prophets were acquaynted with God; but Mystically.
The Apostles with the Sonne of God: in shaddows and theyr own Impotency.
Yea, I say unto you that she that lyeth in the lap of her Mother, knoweth not
but by degrees. For it is the manner of Gods Wisdome, both immediately
and by us, to kepe bak his wisdome, from Hel and Corruption.
Therfore Murmur not at that, which you receyve: For it is not your own.
Behold, yf you have better, you nede it not: For it is vanitie to seek for
that you have.
Wel, since it is given you, Consider What it is, that is given you.
Consider allso How it is given you: And by whome.

Δ. - *We know, By whome, as our Consciences and faith teach us.*

- *O you of little understanding: Who is he that can, and hath to give*
but God: Iesus Christ, *the Sonne of the Living God: unto whome, all*
things are given in Heaven and in earth.
Yf therfore, All be his, then He giveth.
And yf you receyve it hardely, Consider how hardly you owght to deliver
it agayne.
Ignis vivificans. *And if it be a fyre revyving, the forme of all worldly things,*
Then cast it not to swyne: Neyther yet wurship it.
Lapidis ·P.· Dignitas. ☞ *Behold, you are men. But in having it you must cease to be men.*
For by it you enter, uppon, and into all $\overset{\text{immortalitie}}{\text{mortalitie}}$: And by it
you Ascend into the true knowledge of your forefathers, & state
of Innocency.
But I heare a voyce. I will depart, and come agayn.

E.K. - Now all is vanished away.

Δ. - We red over the premisses to our cumfort and instruction: *We besече God to contynue his graces and mercyes on us, and in us, to his honor and glory: here, and for ever.*

E.K. - Now he is here agayn.

- *The will of God is uppon me, and snatches me unto other things.*
To Morrow in the morning, with empty bellyes, I will tell you
What it is you seek.

Δ. - Fiat Voluntas Dei, ad eius laudem
honorem et Gloriam, nunc et semper,
Amen.

† Pragæ

Aº .1585.
Ianuarii 17:
Thursday — Manè, circa horam 8½:

Oratione Dominica finita, et alia brevi eiaculatione, pro lumine et veritate dei obtinendis &c. Post quarta*m* horæ parte*m*, venit.

E.K. - Here he is now.
Δ. - Gloria, laus, et honor sit Deo n*ost*ro O*mn*ipotenti, *amen.*
- *Honor and thanksgiving with lowd voyces, be unto our Lord* Iesus:
Δ. - *Amen.* E.K. - *Amen.*

Note this VISION. E.K. - He hath a great heap of erth or little hill naturall, of orenge or tawnay cullor drawing somwhat to a lyon tawny.
Erth of a tawny cullor.
E.K. - A woman commeth, and ~~taketh~~ with a spade, diggeth abowt it.
Now commeth a childe (a man childe) out of a dark place, with a fyre shovell in his hand
Water. The woman hath taken away all the erth, and there appereth water where the erth was.
The boy casteth out that water with the fyre shovell.
The woman laugheth at that.
Grene Red. The woman is in greene clothes and the boy in red.
Now commeth a woman with childe, or with a great belly, in white clothes. She putteth her hand down to the grownd, and pulleth out a little glass, full of red oyle, ~~breaking the erth abowt it~~.
Now cometh an old man with a crab tree staf on his bak. His clothes of motly cullor.
This old man taketh the glas from the woman by force.
With his fyst he breaketh the glass: and all the oyle ronneth abowt his arme, and out of that oyle, did seme a boke to come, a very little boke.

- *Playner truer or better can nothing be.*
E.K. - He sayd this, loking on the boke.
1. A woman - *These fowre fownd, but none had frute, but the last.*
2. A childe
3. A woman wth child *Heare, and write the Mysteries of God, with humble harts, not sitting, but kneeling, before* Sanctum Sanctorum.
4. An old man.
Δ. - I kneeled, and so prepared my self to the writing.
In the Name of Iesus, our Redemer, and the wisdome æternall of God Almighty.
E.K. - He kneeleth him self.
E.K. - Now goeth fyre out of his mowth streamingly.
He turneth him self to the 4 parts of the world spowting out or breathing fyre vehemently.
An Angel. E.K. - Now commeth one, like an angell hovering over him in the ayre: and byddeth him Hold up his hand:
An othe. - *Thow shalt sweare by heven and erth and by him that sitteth on the Throne, that thow shalt open thy mowth, and speak no more then is conteyned in this boke.*
E.K. - He delivereth him a boke out of his bosom.
- *I have Sworn.*

E.K. - The Angel is gone.
~~The angel.~~ - *Now truely, the place is holy.*
E.K. - He holdeth the boke in his hand which the angel gave him.
The boke is as if it were of yvory bone.
The boke is open, he loketh on it. The letters seme to be bluish.
- *There is sylence in us, and in the hevens.*
E.K. - Now all is full of smoke.
Δ. - Oravi paululum tacitus.
E.K. - Now it is clere agayn. He semeth to rede of the boke.
- "*Take of your ~~glazo~~* Dlasod.
E.K. - The boke semeth to be written in the holy Characters.
- "*Dlasod dignified,*
E.K. thowght this is Ignotu*m per* ignotius. *My brother,* E.K. *leave of thy chyldyshnes, Murmer not, thow hyndrest me:*
E.K. - He is agayn, in a clowde.
- "*~~Or~~ and Luminus, or from due degrees:*
- *Read it:*
Δ. - I red it - *Take of your Dlaso dignified, ~~or~~ and Luminus, or from due degrees:*
E.K. - He seameth to labor much abowt the reading of it.
- *Gather, or take fyrie degree.*
- [*I feele no powre, Therfore have patience* ∴]
- "*Notwithstanding, work it diverse dayes Multiplying fowre*
- "*digestions* ∴
E.K. - Now he is in a clowd agayn.
- *Pray that it may be given unto me, of God.*
Δ Corrected this after none. - "*And dubble then thy Dlasod and ~~Rod e linar.~~ Rodlnr.*
[*It is a word which can not be sownded*]
- "*Mend it ----- Rlo,*
Δ. - *Must it be, Rlodnr?*
- *Loke abowt you: for* Sathan *wold hinder you, of Gods benefytts.*
- "*RLodnr.*
- "*Diligently:*
- *Pray, that you may understand:*
Δ. - We prayed.
- "*For, untyll thow watch so contynuing . . . . .*
E.K. - A clowd standeth by him, and now commeth before him as other tymes before: and then goeth away from before him agayn.
- "*it, a holy howre descendeth.*
☞ - *Note this, very well, for here you may be cast over shoes.*
- *This clowd is in the.*E.K. Δ. - We had talk of the forsayd clowd.
- "*Of every work there ascendeth one ~~Ancal~~ An̈dcal*
and so every law ~~Rudel~~ Rlodnr.
E.K. - Now he is covered in his veale or clowd agayn.

- E.K. prayed a short fervent prayer: wherat I reioyced much.

E.K. - Now there commeth a beame from above into his hed, as big as my little finger.

- "*And purpose Dlasod ~~Take a swift~~ Take a swift*
Image and have the proportion of a most glorious
E.K. - He speaketh and casteth his armes abrode swyftly.
Mixture, A$\overset{u}{n}$dcal, and allso Lullo.
Contynue and by offyce seke Rlodnr backward
by the red digestion.
But $\overset{by}{be}$ the common or red Darr doth gather
Δ Fortene This was added and corrected afterward.
most ripest work. Purge the last fortene well fixed.
Then the fowre throwgh your [Rlodnr]
He speaketh swiftly.
[I sayd] Roxtan.
finished more to gither at the lower body by
one degree ḅ ụ *$\overset{by}{be}$ you for him hold it*
for him in one of them.

E.K. - Now he lyeth downe prostrate.

- "*Untyll of the last thing*

E.K. - —

- "*In him become his red and highest degree of his resurrection throwgh coïtion.*

E.K. - Now ther commeth a great thing like a fyre & covereth him.

- *Now Sytt up.*

Δ. - We did rise up from kneeling.

- "*After a while I come agayn.*

- *There is the whole worke.*

E.K. - Here is agayn.

Liber Enoch. - *Bring furth the bok of* Enoch.

- *Reed your lesson.* Δ. - I red the former *Take your &c.*

Six words. - *Gather your six words.*
4 words consist of 6 letters, and two of 4.
Rlodnr, rede that, in the upper angle descending
in the first square.
It is a great thing to know which is the first table there in Nature.
Deliver the boke here.

Δ. - I gave the bok to E.K.

- *Loke where $\overset{E.K.}{thow}$ seest the letter clere.*
E.K. loked and saw a spark of light, uppon R, then on l, &c.

Δ. - He was led by light appering on the letters, to rede the six words.

Six words] *Dlasod, Roxtan, Rlodnr, Audcal, Darr, Lulo.*

- *Here is* Quaternarius in Circumferentia *and* Quaternarius in Centro.
There be the 4 mediating wayes to the Center.
Animal Vegetable Minerall.
All that may be spoken in that you call Animal,
Vegetable, or mineral workmanship of Nature
is here, as in a part of the fowre.
This far now, more as you desyre it.
Omne verum vero concordat.
But that you may see, I am a Companion with the rest.

E.K. - He is gone.

Δ. - Benedicamus D*omi*no Deo n*ost*ro o*mn*ipotenti,
P*at*ri filio et Spi*rit*ui Sancto,
Amen.

Ianuarii 18 † Pragœ

Friday — Mane horam circiter, 8^am^ ½.

Or*ationibus* fusis, ad Deum, ut Mysteria nobis exhibita (hesterna die) explicentur; et ut detracta liberæ cortice succus et spiritus veritatis manifestus fiat, &c. tandem apparuit ille cum velo cinereo.

E.K. - Here he is, uppon a grene endeles playn felde, and as I see abrode in the felde so the heven appereth, and all circumstances of the ayre abrode, but my thinketh that I am from the erth aloft and see all under me as if it were in a valley.

- *Now what have you lerned ~~of~~ out of that lesson.*

Δ. - *We perceyve the grace and favor of God: to deliver us mysteries in utward termes determined, but in the frutefull inward veritie as yet unknown to us.*

- *Behold I have delivered you (throwgh the will of God) the true*
Δ The use and frute of the former lesson.
perfect and most playne Science or Understanding of all the lower Creatures of god: Theyr natures, fellowship to gither, and perfect knitting to gither: which is fowrefold.
The first, the knitting to gither of celestiall influence, and the Creatures below.
The second, the Centre of every body Essentiall.
The third, the Combination of many parts or bodyes concurrent to one principle.
The last, [E.K. - He speaketh a language which I can not sownd after him]
The true use and knowledge of every substance to be conioyned and distributed.
Take a pause. ———

Δ. - We red the premisses and discoursed of them.

E.K. - Now he is here again.

Note
- *In the lesson which I have towght you, is this knowledge with the rest contayned.*
Therfore seke, and turne the erth upside down.
Labor that you may receyve frute:

for unto him that worketh and hath strength, strength shall be given, and the reward of a workman.
Many yeres, the dowghter of long tyme, are not necessary to the opening of this mysterie.
Many monthes have nothing to do here.
For lo, it is a labor of one day, for in one day you may understand to teare this lesson in peces: and to understand what every word signifieth.

Note.

But here is to be considered: In the lerning of this lesson, Three things: The place that every word occupyeth.

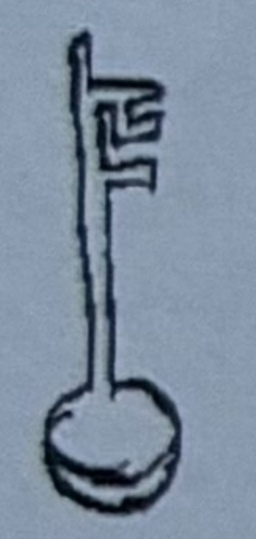
The Place of words and letters. The Number of words and letters.

The place that every letter occupieth: and the number & place that every word & letter is referred unto.
For here, place and Number are a parte, and beare an Image of the work that ~~it entreateth of~~ they entreat of.

The ioyning of Numbers and place.

But Number and place must be ioyned to gither, and thereby shall you tast of that which followeth: True Wisdome.
Be therfore diligent, and Pray for the grace of God, that you may lerne and understand.
The manner of mans teaching, loke not for, in me, for I have nothing to do, with man.
See, how you can digest this ∴

E.K. - He is stept a side. Δ. - I discoursed.
E.K. - He is here againe.
- ☾ *Now here of what I shall say unto you:*



I will open unto you a Mystery, the key and fowndacion into the entrance, and knowedge of the divine wisdome, delivered unto you in a Science palpable: conteyned in letters and words unorderly placed, as a Chaos: and therfore not to be understode but by order to be reduced and drawn into their places, and therby to be understode.

Cabalistically.

For ~~the~~ you have not a letter, nor the forme of a letter nor the place of a letter, but they are all cownted with us, as the sterrs are cownted with god: The letters and words woking into all reason, as the sterrs do into the lower creatures. Therfore humbly receyve that which I have to say unto you, or shall open unto you, as obedient scholers, kneeling:
First a little, with me, prayse God. E.K. - He is on his knees.
- E.K. Prayed the 142 psalme, Domine exaudi oration*em* mea*m*: and I with hart consented: and greatly reioyced in the aptnes of the prayer: as E.K. his case chiefly required: and myne allso.
- *I come agayne.*

E.K. - He is gone ∴
Δ. - We conferred and considered many things to the prayse of God, and the contempt of the worldly wisdome &c.
E.K. - Now he is come agayn.
E.K. - Now theyr commeth a white Curten before him ∴
- *Now here my voyce, for thow canst not see me. One, Seventy three, 67, 29, 20,*^{120} *Rede.* Δ. - I red. — *It must be, 120: 33.*

E.K. - I here a noyce, as if basketts and erthen potts were thrown

from place to place, from one syde to an other.

* - *78 · ~~150~~*^{105} *· 95 · 100 · 60 · 91 · **
E.K. - I here as it wer a whistling: very basely or lowly, *whu whu whu &c.*
- *Say what you have.* Δ. - I red all the 12 numbers.

* - *Make a Note there.* Δ. - I made * as you see before.
- *39.* E.K. had a very hevy thing on his hed: and in his cap: it semed as if it wold have crept into his hed.
- *51 · 52 · 83 · 6 · 7 · 12 · 20 · 88 · **

* - *Note that:* Δ. - So did I as before, with * as a full point, Notable.
- *Take thow*$^{\text{E.K.}}$ *also, pen, ynk, and paper, and note the numbers allso: that you may agree.*

E.K. toke pen ynk & paper.
- *Write thow*$^{\text{E.K.}}$ *allso the numbers that he hath written.*

E.K. wrote out all the former numbers.

·5· - *11 · 13 · ~~23~~*^{5} *· 62 · 63 · 141 · 9 · 81 · 18 · 26 · 54 · 123 · 105 · 14 · 27 · 115 ·*
135 · 137 · 10 · 64 · 46 · 59 ·

Δ. - I becam here allmost in a sownd: I was forced to rise from kneeling. Our gwyd and scholmaster bad me go away and E.K. shold write out the rest. But it was not our frende that so bad.

Δ These E.K. very quickly had receyved, after my going by shew of bright light representing the numbers uppon his paper. But it was a sophisticall shew as may appere after.

139 · 22 · 3 · 45 · 128 · 86 · 72 · 68 · 58 · 142 · 121 · 143 ·
24 · 63 · 69 · 55 · 19 · 15 · 25 · 37 · 31 · 17 · 76 · 57 · 75 · 40 ·
42 · 79 · 119 · 8 · 96 · 113 · 93 · 84 · 70 · 49 · 32 · 17 ·
122 · 136 · 71 · 2 · 138 · 43 · 109 · 106 · 126 · 116 · 131 ·
77 · 4 · 103 · 16 · 124 · 30 · 102 · 110 · 50 · 48 · 89 ·
44 · 97 · 101 · 82 · 129 · 130 · 90 · 34 · 98 · 99 · 65 · 28 ·
112 · 114 · 47 · 144 · 107 · 132 · 61 · 133 · 134 · 66 · 80 ·
53 · 73 · 35 · 92 · 111 · 21 · 127 · 108 · 56 · 118 · 125 ·
104 · 87 · 42 · 94 · 38 · 85 · 74 ·
Thow$^{\text{E.K.}}$ *hast all done.*
~~*Now cownt how many words you have.*~~

After Dynner we repayred to our busines, and by and by apparition was made.

- And Luminous ------ *all one word.*
- *Now set your Numbers, as they follow in order, so orderly over every word.*

Δ. - To gither is to be taken for one word.
- *It is so.*

Δ. - There seme to be iust 144, accownted words.
- *Now bring every word consequently in order by number directing you.*

when you have finished and considered after 2 howres I will
help you agayn∴
5 - *5 must be in the place of 23 and must answer* - And Luminous.
2 *The number over* common, *must be 2: & not 138.*
Set all to gither, I will help your errors.
Δ. - *I can not do it well this night.*
- *As thow willt, and when thow wilt, I am redy.*

Δ. - Omne quod vivit resonet
laudes altissimi.
Amen.

* * *

Saterday † Pragæ
Ianuarii 19. Mane hora 9.

Inspecto lapide statim apparuit qui ante heri. Post præces ad Deum.
- *Here what I shall say unto you.*
The word and Testament of Iesus Christ, *the bred of life*
left to the cumfort & instruction of the faithfull is such as informeth
according to the dignitie and purenes of spirit in him, which seeketh
to be informed.
For why, the holy ghost *helpeth not such as are leapers, neyther healeth*
such as are sik unleast they come seeking him truely for
medicine.
Many read the Scriptures, after the same manner (my brethern) but they
are confownded bycause they seeke theyr own glory and not the
glory of him, wherof they entreat.
Herein doth Sathan *reioyce that the word of god is become*
an instrument unto him, to spoyle the life, (and state to come,)
of man.
Herein doth he reioyce that with the same meat that god fedeth,
even with the self same he Confowndeth.
After the same manner hath he done unto you.
For yesterday when he saw the $\overset{\Delta}{}$ *labor, and struggle with*
Δ - I was very syk suddenly, and was constray=ned to leave of. *infirmityes of the flesh, he thowght a feete tyme to thrust*
in him self∴ *and of the same bred that I have given you,*
(in the powre of Christ), *to make him self an instrument*
by turning of him self into our brightnes. To lead you into
Δ Vnusquisque proprium solum officium faciat. *error. But not unworthy are you of this myst or*
darknes∴ *Read you not in the Scriptures That he perished*
which moved him self to stay the Ark unbydden.
The hand doth not part of the body, neyther can he that
is a Seer, and the member of an other, fullfill the office of

him of whom he is a member.
I say unto thee.$^{\text{E.K.}}$
Bycause thow yesterday woldest offer up sacrifyce: woldest putt
Officio unusquisque fungatur proprio. *thy hand to that which is not thy offyce, & that in the*
absence of him which is thy body, Therfore hath Sathan
deceyved the∴ *and as the father of lyers hath in a*
lesson of truth led you so far into error, that you will
never fynde the way out: Yf you shold follow those instructions.
For why; they are fals & of the Divell.
When thow wert commaunded, saying, Write, then write.
But when thow hast no Authoritie given thee, Usurp
not. But notwithstanding Humble your selves
Mercy and grace. *before the lord, and kneeling before him, receyve your*
lessons to gither. You are but one body.
Δ. - *Thanks be unto our god which hath delivered us from the*
snare of the wycked hunter: and is redye to lead us into
the path of truth.
- *Now write both to gither, as you shall here.*
Δ. - *In the name of* Iesus.
- *The place is holy.*

✗ 1· $\underset{\because}{10}$· 67· $\underset{\because}{29}$· 120· E.K. - Now I here as the falling of a blok.
∴ ∴ 33· 78· 140· 95· 52· 60· $\underset{\because}{91}$· $\underset{\because}{39}$· 51· 65· 83· 6· 7· 12· 20· 88·
∴ $\underset{\because}{11}$· 13· 5· $\overset{121}{62}$; $\overset{125}{63}$· 141· 9· 81· 18· 26· 54· 123· 128· 14· 27· 115·
∵ 135· 137· $\underset{\because}{\overset{66}{\cancel{16}}}$· 64· 59· 139· 22· 3· 23· 105· 86· 72· 68· 45· 142·
⁘ $\underset{\because}{\overset{\cancel{124}}{\cancel{29}}}$· 143· 24· 36· 58· 55· 15· 25· 37· 31· 117· 76· 57· 69· 40·
41· 79· 75· 8· 96· 113· 93· 84· 70· 35· 32· 17· 122· 136· 49·
∴ ∴ 2· $\underset{\because}{\overset{138}{\cancel{91}}}$· 43· 109· 106· 126· 115· 131· 77· 4· 103· 92· 19· 124·
30· 102· 110· 50· 48· 89· 44· 97· 101· 82· 129· 130· 90· 34·
87 98· 134· $\underset{\because}{87}$· 28· 112· 114· 47· 144· 107· $\overset{132}{\cancel{032}}$· 61· 21· 99·
∴ 42· 80· 53· $\underset{\cdot}{\overset{\boxed{46}}{66}}$· $\underset{\because}{\overset{71}{\cancel{77}}}$· 16· 111· 133· 127· 108· 56· 118· 119· 104· 100·
73· 94· 38· 85· 74·

A holy must be all one word: & so els where, A most.
Δ. - *I finde here 8 numbers dubble; and 9 numbers* ~~*orderly proceding*~~
Note. *betwene 1 & 144, not served with words: and* ~~*9 numbers*~~
one to want of a 144.
- *What is it to me, yf* Sathan *confownd you?*
Δ. - *As I put my trust in the almighty powre of* Christ *our*
Redemer, so I most humbly, hartyly & constantly besech him
& veryly beleve that I will confownd & utterly extermine all
Sathanicall temptations in these actions. Els are we nothing.

- *Beseche god to forgive you your synns.*
I will viset you at the fowrth howre after dynner.
Deo gratias.

Saterday
After dynner, circa 4^{am}.

Δ. - *Cumfort us o god with thy truth, as we entend truely to be thy faithfull & devout servants.*
Mitte Lucem.
E.K. - Here he is.
1. - *You have 29 twise: the last 29 must clean be put out.*
2. *You have two Dlasods: you must putt the latter out.*
E.K. - He is gone.
E.K. - He is here againe.
3. - *Have you not this word* dubble *?*
Put two words next unto that, *Dlasod* and.
Lok out the number of 63.
Put next to it 125. Δ. - The wycked enemy prompted fals.
4. - *You have two 10:*
Make the last 66.
5. *The last 77 must be 71.*
The rest will prove it self.
Now set the numbers & gather.

Think not that I can erre: yf there be a fault, it is yours.

Saterday
After drinking at night, hora 7.

- *Your words and numbers must be all one or els you labor in vayne.*
- *1. 2. 3.*

Δ. - *Which be the words answering to those numbers ?*
- Take Common *Rlodnr*. *I will teach you no farder.*

Δ. - God be thanked.
- Take Common.
- *I spoke to the in the beggynning of* *Darr* *and* And *over the which there must be 121 and 125.*

Note, for a New Revola= tion.
I so enstructed the in the beggynning.
But it must be for a new revolation, but not for these.

Put out those numbers, let them fall els where.
The be= gynning of an other. } *Note that, in the Margent, for the beggynning of an other.*
1 Take
2 Common
3 *Audcall*
4 purge
5 and
6 work
7 it.

- *Dlasod*, *and* then *to* gither.
- *121 over* *Dlasod*, *&* *125* *over* then.
- *Now dowt not.*

20 Ianuarii † Pragæ

Sonday after dynner abowt 3 of the Clok.
As we sat to gither in the Mystical study: and the shew stone being before E.K.: our schole M^r appered therin.
- *Behold I open unto the this key, which is not worthy, for the unworthy, neyther are the unworthy worthy of it.*
Yea such it is, as never entred into man before: but the body it is, with the image wherof, they have browght furth many things to the prayse of god: in the Number of his works.
Take Common *&c.* Take hold.
Write it in a paper by it self.
Now you have that you sowght for: (you may apply it and fynde your own errors:) which you are unworhy to receyve any such thing.

Δ. - Gloria laus et iubilatio sit Deo *nostro*
Altissimo, D*omino* Do*minantium* et
Regi Regum Immortali,
Amen.

Ianuarii 21. † Pragæ
Monday mane hora: 9½.

Δ. - Or*atione* do*min*ica et aliis præcibus ad Deu*m* fusis:
pro eius gr*at*ia, et auxilio p*er* fideles suos ministros
ad nos*tr*os conatus promovendos: &c.

E.K. - Here he is.

Δ. - Benedictus qui venit in no*m*ini d*om*ini cuius nomen sanctificetur
et exaltetur nunc et in ævum p*er* o*m*nes gentes.

- *Remember, that you are flesh, & by your works deserve nothing at*
gods hands.
Now then if you be man, then are you of erth, erthly:
But according to your similitude, grafted in the Image of God
in his sonne Iesus, *you are hevenly:*
But behold, God is Opposite *unto you, and his spirit cleaveth*
not unto you, in that you are flesh: in that you are erth:
in that you are fylthy: in that you are the Childern of
Sathan, *and that therfore, take part with him against*
Christ *annoynted of the Lord* :.

E.K. - He is out of sight now.

- *Now if you be opposite, or nere contrary, to the Image of*
him which dwelleth in you, yf you dwell in him
what do you here: why presume you to enter within the
dores of him to whome you are an adversary?
Herein you shew your ignorance, & the limpishnes of your
fragility, in that you seke of him, unto whome you are
Panis. *odious, or crave the bred, which is due & necessary for*
his Childern & servants.
But here my voyce: Petentibus dat, sed petentibus
filiis et servis: sed non alienis.
Notwithstanding of his mercy, and for that he knew before
the begynning of all worlds, the Corruption of your vessells, and
remembring that you have byn of his howshold, mercifully
he hath hitherto wynked at you, and at your presumption:
and fed you with that bred, which is not the bred of synners.
But now considering that you contynue in your
wyckednes, contynue in your rebellion against his Maiestie
and fight dayly, under his banner which is accursed. He
taketh his bred from you, shutteth up his dores against
you, warneth his servants against you, and is become
a fyrebrand of wrath against you.
But here you will say: were not we of those number
unto whome he made a promyse? You were so,
Uppon Condition. } *But uppon Condition: that if you wold bridle your*
tungs from speking evill, & become wholy his.
But you are neyther his, nor brydle your tungs, but
speak blasphemy before the lord & the messagers of

of his light & covenant.
Therfore are you not enheritors of his promys.
Behold, while the grapes grew, & the corn ripeneth, God
did expect your retorne:
for no howre is unacceptable unto him.
But now the harvest cometh that the corn must be cut
down & the grapes pressed: You are not as
you sayd you wold be, nor as you promised.
Therfore are you excluded, for in the vyneyard
there cometh no strangers, nor in this harvest cometh
any hyrelyngs, for it is not the harvest of man.
Δ.
☞ *Now eyther fullfill your promys & retorne from the multitude*
of your synnes: or Murmur not, thowgh you be
shut out of dores.
The erth of it self bringeth furth nothing, for it is
the lump & excrement of darknes: whose bowels
Hell. *are a burning lake.*
But where the hevens yeld & the sonne powreth down his
force, she openeth her self & becometh spongy,
receyving myxture, to generation, & so is exalted
above her self, & bringeth furth frute to the use of
man: Even so the body when it lyeth in the
puddle & hotchpotch of his erthly filthynes & darknes,
making him self equall with beasts: whose dignity
is not, but in theyr use.

E.K. - *Now, he is here again.*

- *Two things you have to be instructed in:*
in Rlodnr, and in the law of Coition and Mixture.
The first is instrument working, and drawing things to gither
of one nature, The second is the bownds & termes, wherin
every mixture consisteth, & beyond the which, it can not go.
The first, of 4 parts: every part conteyning, conteyneth his
conteyned dubble.
The first is Tepens: *thys teacheth the rest.*
These two things can I open unto you in two revolutions: which
is but one dayes work.
But I now I cease to open any more unto you
tyll I see the favor of god more open unto you.

After 7 dayes I will come again,
untyll then, I neyther am, nor speak.
Δ. - *The mercyes of God be uppon us,*
amen.

† Pragœ: Iesus mercy.

Monday
Ianuarii 28 - Mane, hora 10 ferè.

Or*atione* d*o*minic*a* et aliis pro misericordia divina, fusis præcibus extemporaneus.
After divers pityfull complaynts of our frayltie calling for favor grace & mercy, he appered.

- *Let the hevens prepare them selves to here, the earth skatter her self before my voyce: for I am the trumpet of the highest, & the percyng spirit, dispersed into all creatures which are from the begynning in god, and made to his glory, and the use of mankinde: that in man he might be glorifyed ∴.*
Give eare therfore, gyrd up your garments, and skatter your here abroade before the lord, which is glorifyed in me, & throwgh whom I speak: and these are my words.
Harden not your harts against the lord, neyther exalt your selves above him that hath created you, But humble your selves, & consyder you are flesh, mortall, transitory & full of synne.
My brethern, my brethern, Synne & flesh appereth not before the lord, neyther such as are synners & fleshly vessels apt or fitt for the lord to dwell in.
Understand, what the lord is, and how great he is: a Iudge to the wycked, great & terible: a father to the holy & syncere, Iust, full of mercy, & loving kindenes.
Yf. *Yf you now therfor be holy & put on the garments of Innocency & walk before him in righteousnes, Then loke to have the rewarde of Childern, Then loke for his fatherly mercyes & loving kindenes: Then, Then reioyce at the garments of glory prepared for you.*
But Yf. *But if you seek him in iudgment, and styre him up to wrath and anger. Yf you cause him to call the terible thunders (provyded for the wycked) abowt him, in the most furious flames of his indignation: to gather you to gither like whirlewyndes: Yf you draw his holy angell from you, and spoyle you of you armes: yf he sytt down uppon the mowth of vengeance, and arme him self with righteousnes against your wyckednes.*

Then look for the horrible and unspeakeable reward of the wycked, & the consuming fyre of Iustice, sharper then the two edged sworde:
Who hath stode before the lord in iustice? or who dare quarell with the highest? What flesh hath seen the lord, in his Maiestie? or can appere before him as righteous?
☞ *Tear your selves therfor in peces & fall down before the lord: wurship him as a father, & become his Childern: for his Iudgments (my brethern) are terrible, & his wrath is without measure.*
Many wayes you are bownd, and tyed unto god.
As by discipline you lerne:
But three speciall wayes you have byn advanced by him, more then your brothers or systers have byn.
The first in the Visitation, wherewithall he hath cumforted you: and exalted you above the worldlings of his good, pure & iust ministers of eternitie & light.
Secondly in that: with his own hand, yea with the bek of his own eye, beyond the ministery of Angels he hath diverse wayes protected you: defended you, yea & snatched you from the imminent & violent envy & prepared destruction of Sathan, *at home, abroade, & diverse other wayes, secret & not to be opened.*
Lastly that by theyr meanes & ministery which are his good angels & minister unto him, he hath garded you from the wyckednes of your own cuntry, & hath browght you, ready to place you into the lap of a Virgin, with whome, if you take part, you shall ascend into that Hierusalem *which shall descend, & there live for ever.*
Therfor owght you, above all men, to lift up the horn of the lord, and to blow his prayses abroad.
Therfor owght you, when others are full of Idlenes, in the daliances of synne, to humble your selves uppon the erth before the lord, & to prayse his name.
Therfor owght you, thowgh all flesh forsoke the lord & cryed out against his annoynted, to stand stifly agaynst the mallyce of the hills, & to be without feare.
O *my brethern, Therfore owght you (in very dede) to shake of your nakednes, & to cleave (before the lord) unto the Innocency of Angels, delighting in the one, as an eternall fode, despysing the other as a fyrebrand prepared for hell fire & the wycked ∴.*

Δ. - O *lord* Velle adest nobis, ast absque tuo singulari favore et auxilio non possumus perficere, quod ita debemus prestare. Igitur Deus.

- *Lo, behold: your humility is not, you are sealed to the*
World. *world & according to the world measure the*
lord. Therfore with the world shall you be
iudged. Therfore shall the lord syt in iudgment
against you.

Δ. - *O lord what prevayleth us that we wer born, or what prevayleth us that we have herd of the mysteries & promisses most mercifull of the highest as concerning our Election: Yf the lord will not help us in our great fraylty & misery: Where shall we become on the face of the erth? &c.*

- *Here me:*
☞ *fret not in spirit, for it is not in the.*

~~E.K. Now~~

E.K. - Now a flame of fyre flassheth in my face.

- *Ô ye of little faith: ô ye of little faith:*
ô ye, of little faith: I have gathered you to gither
as prophets.
But you flee from me.
Yf I had known, or for seen, that to syt on the seat of
kings, had byn mete for you, to have had habitation or
dwelling with the crafty cownsaylers, of the erth would
have made you fytt for me:
Yf I had seen that pryde of the lothsome heapes of
mony yll gathered to gither, could have sanctyfyed
you before me, Then could I have lifted you up,
Δ Abyssum the Lowth. *placed you amongst the worldly wise, or opened*
unto you, the loth of the erth:
But I provyded you against kings,
Δ Our office appoynted. *against cownsaylers, against the governors of the*
world, to open my iudgments, & to beare wytnes of
my powre.
☞ *But synce you are so full of rebellion, and will rise up*
against the lord that made you, disdayn to take part
with his holy spirit, that you may be rectifyed &
sanctifyed to the performance of his holy wyll,
Heare thow my voyce:
De novo asciscendo vidente et Nazareo Domini futuro. *Take whome so ever thow willt, in whose face*
the lord shall seme to dwell, & place him
with this seer, & let him stand seven tymes
by him: I will take the Spirit from him
& will give it unto an other, unto the same
that standeth by, & shall have powre to see: & he
shall fullfill my word that I have begun.
But yf thow do so, take hede that uppon his hed
there come no rasor, But kepe him for me.

I come agayne.

Δ. - *O Lord god thow hast cuppled us two to gither, in thy Election and what the lord hath ioyned no fleshly fansy of myne shall willingly separate. But lord if it be thy will seing he is so hard to give credit to thy holy messagers without some profe in work first passed, as for example this doctrine of the Philosophers Stone: That so he may come to be allowed: thowgh he imitate Thomas Dydimus in his hard and slow belief or credit giving to thy ministers in this Action: Lord procede herein, that he may perceyve thy powre & mercyes &c. And lorde bycause he is to receyve the pledge of thy mercyes and mysterie of the hevenly foode, we wold gladly hear of that holy Sacrament some discourse for our better instruction, and his better incourragement to the mysterie receyving.*

Δ. - After a good while, in which mean tyme we had discoursed of the Sacrament receyving: & of the philosophers stone making, he appered.

E.K. - Here he is now.

- *Note well, what I say unto you:*

E.K. - He openeth his face: he putteth on a white garment,
☞ he taketh up the fowre corners of his garment, & putteth them under a broad girdle he hath: on his hed is nothing but heare, reddish wavering.

- *God, in the begynning, of Nothing, by him self, made, created & gathered to gither All Creatures: of Nothing, bycause in him self he is:*

E.K. - He holdeth up his hands, & loketh up to heven: & semeth to pray, extentis manibus.

- *Yf he Be, then doth it follow, that nothing is, but that which is God: But God made not all things (made & created) of him self, neyther out of him self: Therfore, of Nothing ∴*
Understand therfore, that God from begynning, and beyond the begynning in him self, in him self as god, conteyned I am, and is, propre to him self, and for him self: But allso by the knowledg of him self, he conteyned allso that Nothing of the which in his secret & determined purpose separated from him self, he entended to make all things. It followeth Necessaryly (therfore) that that which was not, had no powre of it self, must remayn after the image of IS, browght or knytt to gither, by the wisdome of god, substantially in him self whereby Iesus Christ *appered in his Godhed.*

But behold: When god the father & the sonne, throwgh one
Spirituall Substance & Illumination: from One Centre,
had gathered to gither (Ictu Divino) *that Nihil, Separable.*
[E.K. - He semeth to be consumed to ashes in a fyre, and so lyeth
as it were in ashes prostrate.
E.K. - Now he is up again, I know not how]
E.K. - He semeth now to be very clere, & in manner transparent.
- *Say that last.*
Δ. - I red, *But behold* &c. as in the first lyne.
E.K. - He loketh abowte him diligently.
- *Then did he separate that Nothing from him self, and as it mervaylously lay hyd in him: So mervaylously he wrowght upon*
it: Not at one instant, for than, it had byn like unto him self.
Time. *But in tyme: which he first made out of Nothing: which*
being consumed, Nothing shall returne into the place from
whence it came: And that which hath offended in Nothing
shall be a second, opposite from god, & out of God,
which shall have contynuance, world without ende: And
it shall be allwayes vexed, the spirit of God, mediating: not of the
substance or purenes of God, or of his spirit: But with the
self same Nothing, out of which God created All things.
Seing. *See, therfore, that the Will of God, which is his Image,*
separating Nothing, from eternity, in tyme made
all things (being the work of Six dayes).
[But I teach you a Mystery]
All things that throwgh God, are moved to the Center by the
Spirit of God (which is the Center of the Godhed) are
not after the world, after the consumation of
Angels Mens sowles. *the world, as Angels & the blessed Sowles, are not*
to be reckened with that Nothing: But are of
God, bycause they dwell in him: of whome it is sayd
There they shall not nede the sonne nor the mone, the
Lamb him self shall be theyr light: & a shyning
lamp for ever ∴
Note here, that the Trinitie, first, second, & Third, totally not
moved, but by him self, in him self, tyme bringing furth
all things according to his word, made all things, except
Man. For why? When all things had pleased him,
Not bycause they were, But bycause, by the Word (the Image
of him self, and wherein he is delighted,) they wer made:
he made man, as the Scripture teacheth you, how the Spirit
of God in Moyses, that he shall enioye, & use the benefyt of
all this Somthing proceding from Nothing in the creatures
of God in theyr kynde. That in him God might be glorifyed:
Not onely in this world, which is your erth & Vale of Mistery
but also, & chiefely that the memory of his exceding & great
mercy & omnipotency might remayn before him in heven,

in the Image of man, and the most excellent Creatures,
world without ende.
E.K. - Now he is fallen into ashes, as before.
E.K. - Now he standeth up again as before.
- *Here is the making of man to be considered: for of the most*
Creation of man. *excellentest dignifyed & nerest part of nothing distributed*
as it wer, approaching nere unto god: God made the
Anima hominis. *Sowle of man, as a thing knitt or tyed, in the*
convex of his own sphere: Not taking part with
Note of the sowles spirituall encreasing, a rare Mysterie. *Nothing materially, but with Nothing Immortall.*
The Sowle was made Spirituall and encreasing: wherin the
Philosophers, the wise men of this world are deceyved,
Esdras boke. *and hath byn a secret, shut up in the boke of Esdras: not*
fyt for the world.
So that it may be sayd that, Deus quasi creando, et homo quasi generando ani*m*am humana*m* progignit. *For even as flesh by coniunction and commyxtion of likelihods*
propre in theyr own nature do bring furth the Image of
him self: So doth the most excellentest part of man,
taking part with the vicynity of God, (& so perpetually
moving) bring furth, after the manner of æternitie,
every living Sowle: the Spirit of God (conioyned with the
Trinity), working with him, in his infinitie.
Behold in the begynning, God hath not numbred formally
all Sowles, that shall enter into these vessells, or other
part: But the matter, materiall in him self, he
knoweth & hath limited: beyond the which, Deficiente
materia, *there can not be. Therfore is it conteyned in*
Number ∴ *Not, that it is conteyned in Number to be*
Numbred, but within the proportion of Number conteyned
in the knowledg of Iesus Christ, *taking part with man,*
& so to be Numbred.
Adam *fel: transgressed God his commaundement, and therfore*
was his sowle darkened, bare & naked: bycause he wanted
the beawty & excellency of Gods Spirit: wherein he dignifyed
him, & made him like unto him self, being a living
sowle. He was cast out, & now tasteth of Misery
☞ *wanting the knowledg of those things, for the which he was*
Created. *Now God, the Image of his father, greved*
at the fall of man, & moved with pity, vowchesafed, bycause
of the excellency of man, to enter into man, being before separated,
into this part of nothing, into man. Not
that he wold beawtify him self with any thing that man
had: But that, Become man, begotten of the holy Ghost,
he might, as you know by the Scriptures make man acceptable
agayne with God his father, God him self with God in
The Trinitie distinct. *unitie: for Iustice, and terror is God the father, Mercy and*
Love is god the Sonne, *Wisdome & knowledge is God the*
Holy ghost.

He, since he becom Man, put not on the flesh of man
to becom a lyer, but that the flesh of man might be
full of the spirit of truth & understanding.
E.K. - Now he is falln again into ashes.
E.K. - Now he is up again.
- *And so receyve forgivenes of synns & be at one with God,*
which is to saye, in his favor: taking hold in god, not as
created, and from creation synfull by fall, But by ransom
& redemption, as bowght & made free in Iesus Christ,
which offred up the sacrifyce of frankencence gold & myrrh,
of true propitiation, for the quick & the dead.
Now my brethern: Give good eare what I say unto you.
The wisdom of the father, in love, created and made man,
dignifyed him, & exalting him, as the Lord &
Master over all Creatures mortall. But how?
By Plasmation. For it is written, Let
us make man.
Erth. { *Here thow seest allso, the scriptures sayeth, that God toke of the Erth.*
Mark this word, and consider it when I shall apply it.
Now if this powre, if this Plasmating, yf this taking,
which was the word, becom man, perfect man, then
followeth it that Man was and is God, Creating and
Created. Yf therfore, this coniunction or knitting to gither
of God & Man, beare the Image of him, in excellency &
powre, which created all things, & by whome this Nothing was
spred abroad & had form in his partes, Then followeth it
that the self same God & Man, being truth, speaking
of him self unto his disciples, saying, This is my body.
E.K. - Now he is falln agayn in ashes.
E.K. - Now he is up agayn.
- *Read*
Δ. - I red, *Now my brethern give good ear &c.*
E.K. - Now he holdeth up his hands.
- *— did in breaking of bred, which signifyed the erth: in taking it*
signifyed the Powre of Making & his own offyce, and
breaking it before his disciples, according to the secret sense of
mans sowle, this being yet alive, give him self in the
bred, & in breaking unto his disciples, as the sense of his
word spoken.
E.K. - He speaketh that I understand not.
- *— did import & truely signify him self his very body, to suffer,*
& suffred, in that, in him in his godhed & wisdom before the
worlds it was so, his very true body, & very true
blud. But notwithstanding Mystically.
Consyder of this. E.K. - He is gon.
Δ. - Blessed be.
E.K. - Now he is here again.
- *Mark here: for whome, & unto whome* Christ *toke & brake*

bred: also like the Chalice, and called it his blud of the New
Testament, which shall be given:
Note In faith and Sacramentally. *Here you see: that in faith & sacramentally it was*
given unto his disciples there, which was allso to be
given uppon the Cross for the redemption of Mankynde:
For els why shold he have sayd, Which shall be given?
But here my brethern, in that it was to be given, it was
to seale the perpetuall & everlasting memory therof
unto the destruction of Sathan *& the Cumfort of his Chosen.*
But in spirit, befor, he had pacifyed the wrath of his
father: Therfor it was given & to be given.
But to whome? to his disciples: & not unto
strangers: Not unto the scribes & pharisees.
But unto such as did apprehend him by faith.
Here thow seest that to apprehend by faith, is to be
comprehended in the Love of God.
But in that Christ *sayd that shall be shed, it signifyed*
unto the worlds ende: for his blud is allwayes shed
before his father, as a satisfaction for the obstinacy and
synn of Man.
The remembrance. *But the remembrance therof, is the Powre of doing,*
that he gave to his disciples, which consisteth in Act
which must be done in the Church of God: yea even
unto the ende.
For as God (Iesus Christ) *is sayd to be a saviour & annoynted,*
so is he an eternall king, and a contynuall Saviour
of such as fly unto him: conteyning in man, (being
dignifyed throwgh his Godhed) the eternall powre of presence
Christus potest esse ubique. *& Being, in all places wheresoever.*
Consider (my brethern) unto what use shold the body of Christ
be, yf the body it self, were not a sacrament & the holy
sign of the peace betwene God & man.
Behold it is sayd: Unleast thow eat of the flesh & drink
of the blud, thow canst not, &c.
Yf the disciples did eat the body of Christ, Christ *ministring*
☞ *him self, and standing by, not yet Crucifyed, why*
therfor sholdest not thow eate the body of the same Christ,
which dwelleth in the, & in whome thow hast to dwell.
But here is to be consydered, the manner of eating.
E.K. - Now he falleth again in ashes again.
E.K. - Now he is up agayn.
- *But at whome, shall we lerne this manner of eating?*
My brethern: of his disciples: for all thowgh Christ *him*
self, alive, visibly & substancially, stode besyde them, & ministred
unto them: Notwithstanding, toke bred,

brake it, and give it unto them, saying, This is my
body: They, simply, did beleve it: Considering
and acknowledging his omnipotency:
(which, Peter had grownded in saying, Thow art the
Sonne of the living God)
Yf therfore he be acknowledged of us, (I speak for you)
to be the Sonne of the living God. Then must we
truely confesse that all things are possible unto him,
and that by fayth, we owght to beleve, the Mysteries,
Works and Wonders of God, Sacramentally opened
and to be used for the Cure of our own Sores.

[E.K. - He speaketh I know not what or to whome]

- Read.

Δ. - I red, But at whome &c.

- And not as the wycked use to do: Ty the powre & Maiesty
of God and his omnipotency, to the tayle or ende of reason
to be halled as she will:
Yf his Appostles have left us examples of belief: have
towght us how to beleve, & uppon what rock & fowdacion
to fasten our belief, Then Simply and nakedly
follow the Steps of true faith, and laying
reason asyde, Beleve.
But here Note that this Sacrament is to be mynistred
amongst the apostles, amongst the ministers and true
servants of God, in his Church, and not in the Temple
of the Scribes and pharisees, Hypocrites and deceyvers,
which whylest they teare Christ Iesus & his body after the
frowardnes of theyr own sense, do eat (as Iudas did)
and so perish eternally.
But I say unto you & teach you that wheresoever in the true Church
of God, remembrance is made and the use of this Sacrament
is celebrated of the true body and blud of Iesus Christ Cruci=
fyed. There is allso the true body of Christ, god & man
substanciall, and bred of eternall cumfort & fode, to such
as humbly, nakedly, and penitently, receyve it, propitiatory
for the quick and the dead: not unto such as are dead in synne, and
in hell, and out of this life, but unto
such as are here synners, and so dead, & to be revyved.
For he that dwelleth in Christ is quick bycause he
dwelleth in life & light. But he that goeth out of
Christ throwgh synn, & in whom Christ dwelleth
not, he is dead.
For this, I have sayd.

Δ. - Lord what shall we say to the Preists when they wold have
us to acknowledge Transubstantiation: &c.

- The bred that was ministred by Christ unto his disciples
was not a figure of his body, but his true body: So
the Minister using the offyce & person of Christ
in offyce, pronowncyng the words doth allso give unto
the people not bred, but the true body.
But here me: Thow must consyder it as a Sacrament
and must beleve, as the disciples did: that it is the true
body of Christ: that thow eatest in the forme of bred:

Δ The words of Conse=cration pronown=ced.

Δ Sub forma panis.

Δ. - As concerning under both kyndes receving, what is your doctrine.

- Caro et sanguis faciunt corpus, et constituunt.

Δ. - Then it is no offence to God, to receyve under one kinde
onely?

Δ. - As concerning the worshipping of it, being lifted up by the preist.

- That, by fayth, (in that it is beleved, to be the true body,) is also, by
faith to be worshipped: Not in that it hath the shape
of bred, but that it is the body of Christ, true god & Man.

Δ. - As concerning also the reserving of it being consecrated,
what are we to understand?

- Reason hath no place here: To them that receyve it, it
is a Sacrament: But receyving ceasing, the Sacrament
ceaseth also.
Celebranti, et accipientibus, Sacramentum et Sacrificium est:
Cessante celebratione, et nullis accipientibus, cessat Sacramentum
et Sacrificium. Nam Sacramentum dicitur ab institutione
et modo.
The meane consisteth, in them both.·.

To morrow you shall here more of me, in the mean season
consyder you, How mercifull God is unto you throwgh
me, & open this doctrine allso unto your wives, that they
may allso know god truely.·.

Δ. - Gloria in excelsis Deo et in terra
pax hominibus bonæ voluntatis.

1585 Ianuarii † Pragæ
29. Tuesday — Mane, hora 10½.

Orationibus finitis, post hesternæ Actionis lectionem, apparuit, facie velata ut prius:

- *I demonstrated to you, yesterday, how the visible signe or matter appering was united and knitt unto the invisible, Significated: wherein and whereunto I answered in my own forme and person: for who soever talketh of God & Christ expownding the Scriptures owght to talk playnely, truely & openly, that that which they speak may be understode. This is the office of a preacher: Even so I talking of God, and illuminated to this offyce, for the tyme was bare, bycause I spake not of my self. But the doctrine I towght you was true: & is worthy to be graved in golden tables, & monumentally to be placed uppon the altar, wherein man may see, as in a glass, how God throwgh his sacraments & holy institutions, sanctifyeth, regenerateth, & prurifyeth man unto him self.*

Ars sancta: *Now to the work intended: which is called in the holy Arte*
GEBOFAL∴ *Gebofal: which is not, (as the philosophers have written),*
Prima Porta. *The first step, supernaturall: but it is the first supernaturall step,*
48 Portæ Sapientiæ. *Naturally limited unto the 48 gates of wisdome:*
Libri sancti. *where, your holy boke begynneth. The last is the speaking*
Colloquium cum Deo, summa, Sapientiæ Porta. *with God: as Moyses did, which is infynite: All the rest have proper limits, wherein they are conteyned.*
Multiplication Dignification. *But understand That* Hoc opus unum *receyveth Multiplication & dignification, by ascension throwgh all the rest that are limited according to theyr proper qualities.*
What hath byn towght. *Of this knowledg I have layd a sure foundacion: have towght what it is, and the instrument wherewithall & whereby it is: The manner of proceding, and her Basis: So that*
What yet lacketh. *there wanteth nothing, But the simpler & easy unknytting of those things that are wrapped, not with the bands of it self, but with the obscurity and caliginous clowde of your own ignorance ∴*
But if the Clowd be in you, then by your own help & consent it must be removed.

Δ. - *By the favor & help of the Highest we trust the Clowd shall be removed.*

- *Take hede therfor you lift not up your selfes in mynde, presuming against reason, (wherby you are knitt to gither) & the wyll of god: wherby you are towght obedience.*
Pride: Self love: *For pryde is hatefull before god: & to be in love with your selves is the greatest ignorance.*
Shall a dark Seller brag or bost of her bewty? bycause she receyveth light & clerenes, by a candell browght into, or shyning into her.

E.K.
No more canst thow: for, the ripenes of thy witt & understanding is throwgh the presence of us & our illumination. But if we depart, thow shalt become a dark Seller, & shalt think to well of thy self in vayne.
Matter wanteth amongst you, the fyre can not contynue, but when you bring more wood, you shall have more fyre.
I will not viset you agayn untyll the seventh day.

Δ. - Deo nostro Omnipotenti, Sempiterno
vero et vivo, sit omnis laus
Decor gloria et gratiarum actio
nunc et semper.
Amen.

Februarii ·5· † Pragæ.
Tuesday, Mane, horam circiter 10^{am}.

A.L./E.K./Δ

Orationibus finitis, et specialiter pro misericordia divina super nos tres, ad eius honorem, laudem et gloriam &c.

E.K. - He is here now.

Δ. - Gloria patri &c.

- *Wo be unto the world, for she hath appeared before the lord unpure. Wo be unto the Sonns of men, for they ar the dwelling places of the beast.*
Fames. *Wo be unto the cede of the earth, and unto the sede within her, for she is towched with fyre from on high, & is trod under the feete of the Highest.*
Who *Wo is he that girdeth his sword unto him: or what is he that is ready for the battell? Such as have forsaken the lord & are runne a stray: & hath placed him self with the skornfull.*
Iusti opprimentur. *Great sorrow is at hand unto all flesh: the iust shall be trodden down, & the streetes shall bear witnes of them.*
Bellum. *For ther is a battayle proclaymed in heven, and the God of hosts hath put on his armor, and is become a fyre of wrath.*
Now commeth the tyme, that such as fear$^{\text{forte, fear not}}$ *god, shall fall down hedlong, & such as have byn lifted up, ronne a stray & down willfully.*
Happy is he that endureth & appereth a laborer before the Lord, for he shall enter into his holy hill, & shall be crowned with the Victorie.
Such as god coveteth they flee from him: yea such as serve at his tables become his enemyes:
What therfore shold I say: I make sede but I reap not: I buyld, but I enioye not.

Δ. - *Be mercifull to us o god, and help our fraylty, purge our filthynes, and create a cleane hart in us, &c.*

- *The Synner knoketh & is hard: but he that is Iust entreth: for into the Sanctuary of the lord, No unclean thing commeth: for, being clensed, they enter.*

He that is a prophet or an appostle, or a servant, called by the
mowth of the lord, & so separated from the rest, let him do
his duety:
Δ Make clean first. *First that he make him self cleane before the lord.*
And than may he heare, & syt in iudgment, agaynst the impure
& uniust: and may see the workes & wonders of the
lord in his holy place.
Laboro vos, ad nauseam ∴

E.K. - He is gone.

Δ. - After an howre we had discoursed to gither, I fell to this prayer:

Δ. - *O lord thow hast hard our conferences, discourses, and resolutions.*
O god be our Cumfort, and reconcyle these repugnancies
of purposes, so as it may appere that thow art the
Mercifull father, the almighty and Living God, the
Creator of all things being: and that thy promises
made in mercy and favor, shall not with mans
fraylty be overthrown or hyndred: Manifest thy
powre and Glory to us herein: that thy prophesies
may come to light: to the ende & purpose thy wisdome
and powre may worke thy own honor & Glory. So be it.

E.K. - *Now syr, wher ar you?*

- *Here I am, the servant of God.*
Minister } Vnus vestrum, vocatus est huius negocii minister:
Puer } Alter, puer:
Igitur ad impleat minister ministerium: Puer autem
humiliet se ministerio.
Understand that ∴

Δ. - *I remember the old parable told us of a man naked*
Parabola de sene nudo et puero. Supra lib.º 13º *who clothed him self with leaves: & of*
a Childe, and a whale &c. Aº 1584. Aprilis 27. Cracoviæ.

Consilium. - *Heare my cownsayle & follow it.*
Wunderfull and great ar the secrets & iudgments of Gods
Δ Leazed × gathered. *determinations to come: which are all ready* $\overset{\text{leazed}}{\text{leased}}$ *into*
your bosome.
A similitude of the rayn=bow: very apt. *They are great & true: and are like unto the raynbow,*
which the Sonn maketh by the aptnes of the matter
and place.
(Yt sheweth it self suddenly, and many behold it)
So shall the harvest of this doctrine, when the Vyol
is runne: and the world receyveth disposition, shew
him self wonderfull & terrible to all Nations.

But if the matter agree not with the weaknes of
your understanding, & palpable blyndnes, Repyne
not, neyther Murmer. But pray that you
may have the spirit of god, to understand &
that your eyes may be opened:
Δ *Regum* libº: 4, cap. 6. C. Eliseus. *The prophet* Δ*saw, but his boy did not.*
But the prophet praying, the boyes eyes wer
opened.
These Mysteries are delivered & towght to a Minister
apt for them, throwgh the grace & foreknow=
Dee. *ledg of God, werein he hath blessed the,* (Dee).
Unto the, is ioyned, the dignity of this mans
vessell, which ministreth unto the, as a
servant.
He therfore is not part of $\overset{\text{thy}}{\text{the}}$ *labor, but part*
of thy knowledg.
Kelly. Kelly, *True it is, that this rayn falleth not*
at thy request. But lo thow art let
into the garden & art preferred before all
Mirabilia Dei. *others, as a gatherer, that the wonders of*
the lord may be finished in his howse.
Owr own Iudgment is to be layd a syde. *Therfor seing thow art let in as a servant &*
not as a Iudge, lay Iudgment a syde &
do thy duety.
So shall it come to pass that the mynister
throwgh the shall be satisfyed: (as throwgh
Δ throwgh E.K. to be satisfyed. *the labor of a Necessary:) and thow*
throwgh the satisfyed, shalt be satisfyed
allso.
Δ Ad Ecclesiam Catholicam, Matrem omnium fidelium rede=undum est. *In the mean season Gather thy self to gither,*
fear God truely and humbly go home unto thy
mother.
Endevor thy self to know things necessary for
mans understanding, which thow shall be
Δ * In Ecclesia Catholica. *apter to Iudge, & to take part with the* **spirit*
of God.

A promise to E.K. of great importance. *I promyse the, yf thow do so, that the spirit of*
understanding in all humayn knowledge
& divine, suffyciently for thy profession,
Calling & Creation, shall multiply uppon
the.

[Δ. - *I presume not to interupt your course of matter,*
but as we are knitt with the Lord A.L. in league
A.L. *of frendeship for the servyce of god, so doth Charity and*
the order of our affayres, require that somwhat we shold undersand of his
present estate &c.]

- *Cast pride away, & be humble: for he that hath*
an humble spirit knoweth much.
Et cum puer prophetæ es, ab illo quære,
A.L. non apparet in conspectu bonorum. ipse te informabit.
Video et circumspicio, sed non video Lasky.

Δ. - *Oh Lord, what is this, what is this? oh lord.*

- Sedem posuit Sathanas in cor eius, et neglexit
mandata dei.
Si quæ dixi feceritis, bene fiet vobis: Sin minus,
fiat vobis, sed bene mihi.

Δ. - *Give me leave to speak I pray you.*

- Fio, loquendo, Macer.

Δ. - *Yf Lasky fall, (uppon whome so much of our worldly doings is grownded,*
as the Howse keping still in Cracovia, in hyre for an yere, &c.)
How shall we supply the wants &c.?

- Si ceciderit, sta tu.$^{\Delta}$
A.L. Vnicum bonum Angelum iam sibi *habet* relictum ∴ Habuit 21. Vnicum $\overset{\text{A.L.}}{\text{habet}}$ à cælo secum relictum.
But Iniquity and negligence causeth him avolare *also,*
of 21, this is the last.

Δ. - *O lord, lord, lord, have mercy uppon us.*

Vltimum consilium. - *Consider this last cownsayle: for I can cownsayle you no*
more.
As your sight is, so shall you see me.

Δ. - *I besech you, let me know your name, if it shall not*
offend you, to ax it. ∵

Sigillum fœderis. Lib° 2°, in Sigillo Dei. - Sum Sanctissimi Sigillo fœderis centrum.

Δ. - *Are you the same that is abowt the Cross in the Center?*

- *I.* Le$\overset{\text{va}}{\underset{\text{el}}{\dagger}}$na Δ. - *Than are you* Levanaël.

Leva. - Relinquo, sed non desero ∴ E.K. - He is gone.

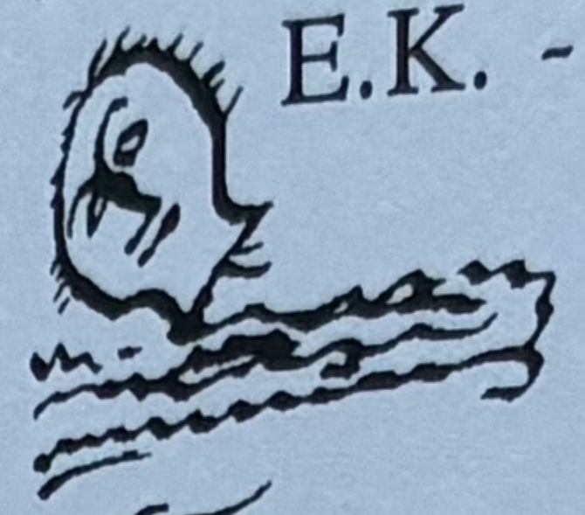
Δ. - Gloria, laus, honor, Deo nostro Omnipotenti, *Amen.*

* * *

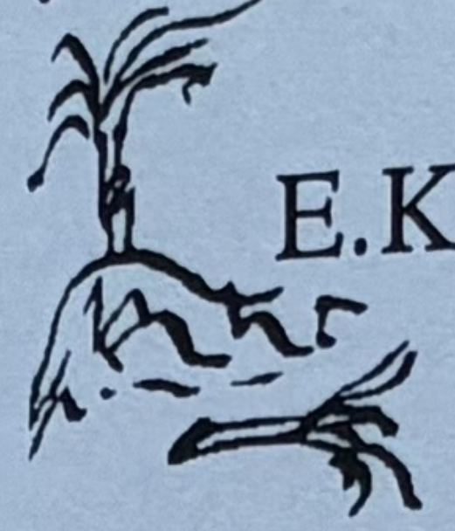
Februarii. 18. ✝ Pragæ.
Monday Mane - horam circa 9am.

Orationibus ad Deum fusis, et aliquantulum de E.K. quantum ad mysteriorum participationem presentem: ut misericorditer nobiscum agat, et $\overset{\text{E.K.}}{\text{illius}}$ intentionem, et fidem Catholicam respiciat, et ut sua divina bonitas nobiscum procederet in mysterio perficiendo (*scilicet* de lapide *philosophorum*) propter honorem et gloriam sui nominis, &c.

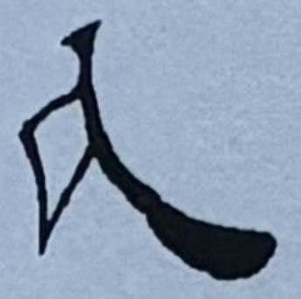
Shortly after.



E.K. - I see an endeles thing like a red sea.
A hed cut of from a body doth appere: the here hath
byn pulled of it: that hed appereth to come up out of
that bluddy sea, tumbling somtyme one part & somtyme
an other uppward: & somtyme under the water cleane.



E.K. - Now I see a tree uppon an old hill full of mosse,
in a desolate place, besydes the former water.
The tree is sprong of a graft: which hath byn grafted
in ∵ The tree hath a few grene leaves on, & many
old leaves ∴ The state of the tree is as if it were Autumne.
There lyeth by it the top of a tree, cut of, and dead, withered.
11: The tree hath an eleven shotts or branches yssuing out
of it.



There tumbleth down from heven a white thing, and out
of it yssueth an arme with a broad ax in his hand,
such as they hew pannell bord with, it semeth to be
abowt an yard long.
That hand, with his nayle maketh a race down along
the body of the tree: & than spreddeth the bark open
from that place of the race made.

A Voyce - Quod erit, et futurum est, est, et non est.

E.K. - That voyce semeth to come out of the top
of the shew stone.

E.K. - On the place of the tree where it was made
8 8 bare appered two figures of 8, one in manner
under an other: Now the bark is put to gither
agayn, & the tree semeth whole, & as it wer not cut.

A voyce out of the white - Quod erit, et futurum est, iam est.

E.K. - At this word, he stroke of ten of the trees
10 branches cut of, of the grifted tree. branches: and the stem or branch that standeth, semeth
to be now betwene me & the ☉ risen abowt
an howr heith: & that stem or branch hath five
lesser branches out of it,
Every.

E.K. - Now there standeth one like Michaell, with a tankard
in his hand of silver, & hoped. He sayeth:

Mich. - Iterum Lavabo te.

E.K. - He washeth with water & his hands the old branch cut of.
Now he taketh that old branch up in his hand,
& holdeth it up.

A voyce from the top of the stone. - Plantavi te, et neglexisti mandata et
statuta legis meæ: et in superbia tua defalcavi
te: Sed iam memor sum verborum et pacti
mei apud patres: et occupabis locum solitum,
et ipse rorabo te nubibus cæli. Iam ponam
timorem in cor tuum, et visitabo te legibus meis,
et introducam pedes reductos in Sanctuarium:
Neque cades sicut patres tui ceciderunt:
Induxi gentum malam et superbam, et benedixi ei
sed (proh dolor) tædet me. Igitur deieci, et
præcipitavi illos a me: Ne forte triumphantes
posuissent Nullum Deum.

Michael - Magnus es tu Ben Elohim: Magna est gloria
tua: Magnitudo tua superat cælos: et iam
regnabis in terris.

Regnum Dei in terris instat.

E.K. - Now Michael putteth on the dead bow on the
former tree: Now he with the ax, with his thomb closeth the
barks to gither.
Now out of heven commeth dropps of a rayne,
& ~~that tree branche springeth freshly~~ that steme which
was so putt to, had 12 branches: & both that & the rest
springeth to gither very freshly.

Mich. - Qui habet oculos videat, et cui sunt aures audiat.

E.K. - Now appereth one like $\overset{\text{Dee}}{\Delta}$ under the Tree.

{Dee Kelly

And allso I see my self (sayd E.K.) comming there,
and my $\overset{\text{E.K. or savegard}}{\text{gown}}$ is all white, but be bludded: and Δ
semeth to have a white gown, or rather like
a womans savegard full of plights: & full of
mens eyes.

7 more. There appere seven more, six men & one boy.
One is a blak a more.
They have all white garments allso.
The tree at the first semed to bring furth & shew hornes
& after that there appered men yssuing out or growing
plentifully on that tree, & those men to have those hornes.
Then he with the ax pulled one of those men of
& pulled one of his hornes, skulle & all: & thereof
gave to eate to Δ, E.K., & the other 7: & they
did eat: and so all the vision did
vanish away: Nothing appering in the stone.

A voyce - Ista, ad rem: Vos autem post modicum admonebo.

Δ. - After half an howre: wherein we talked de conversione Iudeorum.

E.K. - Here is now Levanaël: as before tyme.

Levan. - *O thow, which art of the sede of the erth, attend my voyce*
and open thy hart, that thy bowells may be filled with
gladnes, & that within thy hed may wisdome enter,
synce God hath not onely called the, but also hath made
Yf. *a choyce in the, Yf thow here his voyce & obey it.*
Be not stiffnecked, neyther suffer sensuall imaginations
to obscure or defyle thy inward understanding.
The first norisheth the to the norishment of thy flesh,
that thy flesh perishing, may allso carry thy sowle
with it.
The second teacheth the to understand thy self, & therby
to acknowledge the Creator: That thereby the Sowle
purifyed, may allso purify thy body: That thereby
in the ende thow mayst rise a purified & perfect
Creature.
☞ *Behold, there are which rise, & have lost theyr bodyes.*
And there are allso which rise, & they rise in body.
Qui appetit se propter se, non intelligit Deum, sed
qui intelligit Deum, appetit seipsum, sed appetitus
eius non est a se sed ab alio:
Since therfore, to seke god not for your own sakes, is to
glorify god, lift up your selfs, and behold the hevens
and loke into the erth, and Muse at her wonders.
And let not the lesser part carry away the greater.

E.K. - *I pray you speak higher, I can skarse here you.*

- *Those that have theyr sanctification, throwgh promise &*
fullfilling of the wyll of God, have allways forsaken
them selves: But yet, for them selves, followed his
commaundements. Therfor I say, forsake your selves
& do the wyll of god: that for the cumforts of your selves,
& your eternall salvation, you may seeke god.
Patience afflictions Tentations } *But he that seeketh god, seketh him throwgh patience*
throwgh afflictions, throwgh temptations.
Therfore despise this monster that tempteth you, &
Mundus. *neglect her in the myddst of her pride: for she*
is pore, miserable, & prepared as a fyrebrand
for destruction. Yf you seke riches of her,
she hath none: yf you seke wisdom at her,
she knoweth it not: yf you desyre quietnes,
& the ioyes of rest, she cryeth out against you:
Watch, Watch, and gyrd up your selves:
And if you seke eternall life, or study to please
god & to glorify him, wherunto you are created,

separate your selves from the harlot.
A Mundo et mundanis debemus esse alieni. Swear your selves her enemy,
and hate all those that take part with her:
for, behold, She is become an enemy of him that created
you, a blasphemer of him whom you seke to glorify.
The dawghter of him, which set him self against the
highest.
Therfor for your Creations sake, owght you
to despise her.
For your redemptions sake to neglect her.
& for the glory that you seke to atteyn unto,
contemne
utterly to despise her.
But here, peradventure: you will say unto me,
as he sayd unto Christ the Sonne of the living God:
[E.K. - He maketh cursy & kisseth the grownd]
What shall I do, to enherit everlasting life?
I say unto you, follow the Commaundements.
Behold it is written: I give you a new commaun=
Love. dement, Love one an other.
How love you one an other without Charity?
But what is Charity? Ys it not the gift of
the holy ghost? You know, it is so,
you know allso: that the holy ghost is called a
Cumforter.
But consider with your selves: why he is called a Cumforter.
Not bycause he cumforteth him self: for he is all Cumfort.
But bycause he is the cumfort of such as he hath spoken to,
saying, I have given you a new commaundement, Love one an
other. But, who are they? Even they
that eat the flesh & drink the blud of the Sonne
of man Iesus Christ: the sonne of god, true
god & man: which unleast you do, you
are not of that cumpany unto whom Christ sayd,
I give you a new commaundement.
For in so doing, you are grafted in Christ,
are subiect to the commaundement: tyed unto Charity,
wherein you are refreshed by the holy ghost, the
Contynuall Cumforter, & giver of wisdome to
such as dwell in Christ.
See therfore that None is of Christ, that hath
no Charity: neyther hath any Charity, that is
not of the Cumpany of such as fede of the
flesh & blud of Iesus Christ,

---

without the which there is no salvation: Therefore
E.K.
art thow a lyer when thow saydst I fear
god, I love god, I entend to live well
& in obedience: for thow followest not his
Commaundements: Thow flyest from him.
Therfor, thow art not with him.
*
But I here the saying, I confess my self
to Christ before the throne of God.
* Δ. - E.K. did confesse that he thowght so at this instant.
But thow hast not offred thy self unto the
preist, neyther hast layd down thy
Sacrifyce.
I say unto the, Thow confessest not thy self,
neyther thy synnes before god: Bycause
thow commest not where he is.
Not that God seeth the not: But that he
is sayd not to here Synners, unleast they
Penance. be penitent: But penance is limited by
The Churche. the Church: and sorrowfullnes is not ~~iudged by~~
iudged by thy self: Yt behoveth the, therfore,
Ad Ecclesiam Catholicam confugiendam. { yf thow wilt fly unto Christ, to enter into
the Cumpany of such as profess him, where
he is, & with whom he dwelleth.
There, at what tyme thow repentest the of
thy synns, & shalt confess them with sorrowfull=
nes, before him which is in offyce at the mistery.
There allso by the Mystery (which is Christ)
shalt thow receyve forgivenes of thy synns.
For if he that ministreth, is hard in the
powr of his administration. & sacramentall
☞ vow: Much more hath he powr to forgive
synns. For Lo, that he doth, is not of
him self, but his dignity is of that, whereof he
is called a preist.
E.K.
{ Now therfor I say unto the ∴ Untyll thow
make thy self cleane, thow shalt contynue
fylthy: et Immundis, et impuris, non
revelat deus Sacramenta.
But even as thow, not cleane, seest, & yet seest
nothing: So being clensed, not seeing thow

shalt see, & see all things.
I have done.

Δ. - Gloria patri et filio et Spiritui Sancto
sicut erat in principio et
nunc et semper et in sæcula
sæculorum. *Amen.*

1585 † Pragæ
Februarii 23.
Saterday A meridie horam circiter 2^{am}.

Orationibus ad Deum fusis, pro luce veritate divina &c.

Δ. - The occasion of this comming to the shew stone was that as we sate to gither in the stove, there was a pat or stroke or two (not naturall) given on the bench & wall: & with all I felt on my hed a hevy moving thing: & allso after that E.K. felt on his bak as yf one had written letters distinctly: wheruppon we went to understand the will of god, as being therto half warned & styrred by these tokens.

E.K. - Madimi is here.

Δ. - Benedicti sunt pedes evangelizantium pacem et favorem altissimi.

Mad. - *What shold I speak unto you, synce you have no faith?*
Faith. *Why shold I teach you, that despise my documents?*
I knock in vayne, for you here me not.
Vnus unam, alius aliam querit: dispares estis.

Δ. - Deus potest omnibus et diversissimis, satisfacere, bona semper petentibus.

Madimi - *Shall I speak, or no?*

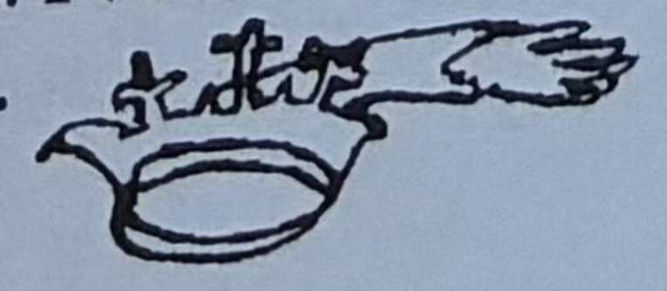
Δ. - *Speak in the name of god: Who wold not here the words of the wise & of the mighty, of the good & ~~faith~~ true?*

Mad. - *Shall I close my mowth bycause of your wyckednes? or shall I open my mowth, bycause my mother hath commaunded me?* (Mater Madimi.)
I will go bak & will desyre that my mowth may be sowed up, with a dubble thred: for assure your self I will not come agayn willingly. But yf she say agayn, Go: I will come.
Hui, wherfore doth god give bred to dogs: or suffereth his sonne to shyne to the bottomles caves? I know a cause: But yet I am torne in Spirit.
O mother, mother, yf thow sholdest speak unto this people, out of & from above the clowdes, they wold melt before the: yea, they wold fall.
But lo, thow speakest unto them by thy dowghter that they may stand & here, but they here not: But I sweare unto the, they despise thee.
What shall thefor become of them? I go, I will see yf I can absent my self from them ∴

Δ. - She went away as if she had byn angry: In the mean space we argued after our former manner, E.K. as he was wont, & I styll in my constant hope of gods mercies, (After half an howre.)

E.K. - Now she is here again.

E.K. - She putteth of her peticote, & putteth on an other garment full of plieghts, of a golden cullor, & after that an other garment uppon that garment, with many crowns bradered on it, with hands out of every of them and a great part of the arme, they are right hands. Now she taketh the garment (which she put of), & flyngeth it into a fyre. (The first.)



Mad. - *I speak unto you, thowgh I say nothing.*

Consilia Dei.
Mad. - *The cownsayles from above, are perfect, bycause they descend. But the wrappings of mans wytt, are unperfect knotts, hard to put to gither, & harder to unlose. Therfore, they are not. But these are of god, & they are true. Envyous myndes and fals harts, do hunt after the: and they have sayd & have conspyred. But I have sayd unto them, Be it unto them, as they have measured unto others: And that which they have norrished in corners, let it be fyre, & consume theyr dwelling places: Let it seek out theyr brothers: let theyr throtes be burst in peces: let it range along theyr kingdomes, & let it burn down the gates of theyr borders, that the way may be wyde: for a narrow way serveth not where I bring in myschief.* (Emprisonment conspired against me Δ.)
I will bring her to the borders, & will place her in the gates, and will say unto her:

Accipe tibi vim.

And I will give her a two edged sword but I will not enter in with her: bycause I will not here theyr lamentations, neyther be moved with theyr groanings.
These are the hard & hevy knotts, that the evyll spirit & mans wytt hath wrowght to gither. But bycause they are humayn they shall perish.
Truely it semeth good to my mother & me: & our consent thinketh good allso: (and the rather bycause she hath prepared the way by her own wisdome: which, part of the North you must allwayes loke unto, & be dyrected by: For why, that Constellation is true, and doth teach those that erre. Those allso that are right, it cumforteth them. But I will go unto my mother, and ask her, ones more, whither I may hyde these things from you.) (The way is prepared by A.L.) (Sapientia divina, nostra nostra debet esse stella nauticis in hoc mari magno.)

E.K. - She is gone.

Δ. - We red over the premisses, & gathered that som trechery was devised against me: & therfore I beseche god to give us his cownsayles & advises.

E.K. - Here she is agayn.

Mad. - *That you both, or (if you will be distracted) one of you: go secretly hence, & spedyly, unto* Lasky ∴ *So shall it come to pass, that he whome they entended to empryson, (saying, We will compell him to perform his word, lest he peradventure triumph elsewhere, against us):* $\boxed{\&}$ *may at last, open the prison dores for them, & salute a strange king, even in the self same place, where they shall eate to morrows dynner. But when they perceyve that you are gone, then will they understand that you knew, and that the spirit of god was amongst you.* (Fly from Prage.) (The words of the conspirators.) (Spiritus Dei nobiscum.)

I come agayn.

E.K. - She is here again.

these words

Mad. - *Yf they be true, beare witness of the truth: yf you think them to be false, you nede not follow them.*

Δ. - *How sone wold you advise me to be going hence? You see how bare I am of mony.*

Mad. - *Do so, as in an imminent danger. I have spoken the last word.*

Sed adhuc tria:
Omnia succedent voto.

Δ. - Deo nostro Omnipotenti, sapienti, et misericordi,
sit omnis gratiarum actio, laus, honor, et gloria,
nunc et semper, *amen.*

* * *

Monday
Februarii 25 a meridie circiter 1½.

E.K. felt on his bak as one had written as he sat at the Table. Hereuppon we resorted to the shew stone, &c.

Præcibus ad Deum finitis, cito apparuit Angelus Dei.

E.K. - Here is Madimi.

Madimi - *You have vowed to your selves & to the lord: perform your vowes. That which God commaundeth, that do. Excuse your selves with men, & gird up your garments to the travayle: Not in waggen, but on horsebak.*

E.K. - *I pray you to give us some instruction of my lord Lasky his being.*

- *Travayle hence dyrectly, & unto* Wratislavia*: and there I will meete you.*

E.K. - *I pray you to deal openly with us, according to our*

A.L. *frayle state, & to declare unto us of my lord* Lasky *his estate.*

Mad. - *You depend not uppon* Lasky, *but* Lasky *dependeth uppon you. Yf he do evylly, his ponishment is ready: yf he do well he doth it for him self.*
I am greater then you, & my eye stretcheth farder then yours: yea

Dayes. *thowgh you went to morrow you have lost some dayes.*

Δ. - *I must carry my bokes with me, we must be at the least three horse.*

Mad. - *Not so, but thow shalt hyde them* ∴

Bokes to be hydden. Δ. - *Am I to retorn hither again before my wife come from hence?*

Mad. - *I am not flesh, neyther do I move, or am moved with flesh.*
But yf you fullfill the first, the rest followeth.
Do this, as thowgh you committed theft.

Δ ⁙ Secretly & spedyly.

Howres. *For yf the howres be diminished, the purpose shall allso wont successe.*
Ductus es, sequere si vis.
The hand is open and ready to tak hold on you, what therfor shall I say more to you.

Δ. - *What hand I pray you?*

Mad. - Manus amplectens non rapiens.

Δ. - *Lord I understand not that neyther.*

E.K. - She is gone.

* * *

Δ. - In manus tuas Domine commendamus nostra corpora,
animas nostras et spiritus nostros, *Amen.*

Wensday
Februarii 27.

Δ. - I and E.K. and Thomas Kelly as servant: rode to Limbŭrg (otherwise named Nimburge) six miles from Prage, in the way toward Bressell: otherwise named Wratislavia.

* * *

Februarii 28
Thursday. Mane circa 6^am^ horam: At Limburg.

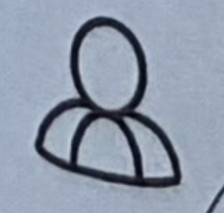
Note: I had caused from 4 of the clok in the morning the horses to be looked unto, so, as, by five, or assone as it was break of day, we might be riding.
In the meane space while E.K., yet lay in his bed awake and I was in the next chamber by, in ordring my things of my male. E.K., hard a voyce (like myne) say, *D.*
Wherat he axed me, *what say you?* I answered that I spake nothing. Then he dowted what creature did use that voyce. Afterward he rose: and when he had byn ready a while, & sate in the chamber where my male lay, he sayd that he felt somwhat crawling, or as one writing on his bak: and at length to ascend into his hed. And so I left him, and went out into an other place: and kneeled to pray: & prayed: & uppon the comming in of Thomas Kelly into that rome where I kneled (in the dore of a little open galery over the strete) I rose up, and went in agayn to E.K.: and he told me that he slumbred by reason of the hevynes of his hed &

A Vision. that he seemed to see me praying and Michaël to stand by me ∴ I answered, that Truth it was, I had byn somwhat bent to prayer, but that I could not pray as I wold &c.
Here uppon Immediately he saw Michael over my hed with a pen in his hand: Theruppon I was resolved that I was to write somwhat of importance: and I made spede to take pen, ynk and paper, & to settle my self to writing, bycause we made haste to ride, entending to ride 8 or 9 myles that day: & cumpany tarrying for us: one of them being a Iue whose syster is wife to Doctor Saloman of prage, the Iue, &c.
And going abowt to attend for some thing to write a voyce sayd as followeth:

A voyce - Cur non includis te ad audiendum vocem meam?

Δ. - Hereuppon I did shut all the dores, and uttermore dores.

A voyce - In receptaculo, ut magis approbetur veritas.



Δ. - Hereuppon spedily I toke out the shew stone, and set it on the Table before E.K.

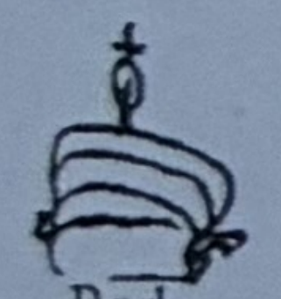
E.K. - Here appeareth a white Circle rownd abowt the border of the stone, and a ball or globe of Flaming fire in the mydst. The white circle hath great brightnes of light in it.

Madimi.

E.K. - Now here is Madimi. She standeth in the white Circle: and loketh into the fyre, she kneeleth.

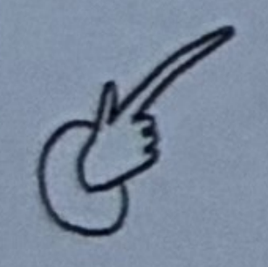
Note the reason why a Receptacle is of more credit.

On the one side of her, standeth Michaël with a Sworde.
E.K. - Madimi is gone away, and Michaël is come to the lower part of the Circle.
A voyce - *Speak: for, who controlleth me?*
E.K. - Michael, boweth him self toward his feet, as thowgh he kissed the place where he stode: as if it wer the Circle that he kissed.
Mich. -*These are the words of the Lord: and of me, his Angel, and Minister of truth: and they follow.*
Beholde I have led you furth diverse tymes: and you have obeyed me: Therfore I say unto you, Be now stuards of more.
Δ. - *O merciful God.*
E.K. - He spreddeth his armes abroad and stowpeth down.
Mich. -*He that committeth his Threasor unto man, fyndeth favor, and at his retorne hath his own. But he that committeth him self unto me, and heareth my voyce, I will write his name in the boke of life.*
Dee. *Behold: Behold, Behold, I Sweare and it is:*
That in the Dee, I delight.
And Lo, Bycause thow hast obeyed me, and not of force of humayn perswasions, I shew unto the what is to come, and what I wold have the to do: and wherfore thow commest hither.
Δ. - Fiat Voluntas Dei.
Mich. -*Cover me for a while, least peradventure thow* (E.K.) *see I am beyond the habilitie of thy capacitie, and so retorn not easyly.*
E.K. - He becommeth very bright.
Δ. - *I understode not well this saying, neyther* E.K.
Mich. -*I say unto the, Cover the receptacle.*
Δ. - We covered the stone a while and red the premisses.
E.K. - He is brighter then he was: the Circle of light shyneth still.
Δ. - We uncovered the stone, and then he spake again ∴

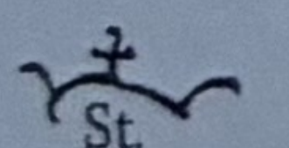


Rod.
The destruction of Rodulph.

- *Before twelve monthes of your accownt, be finished, with the sonne: I will kepe my promise with the, as concerning the destruction of* Rodulph*: Least, peradventure, he Triumph: as he often doth.*
For, thy lines are many times perused by him, Saying, This man doted: where is become his God, or his good Angels?



And behold, I will swepe him of the face of the earth: And he shall perish miserably: that he may understand that thow delt not for thy self, but diddst fullfill the work of thy Master.



St.
All conditionally to be understode.

Moreover, I will bring in, even in the second month (the twelve ended) Steven*:*
And, for a truth, (as I am) will place him in the Seat Imperiall: He shall possess an Impire most great: and shall shew what it is to govern, when God placeth.
In his time will I fullfill many things that I have promised the: and I wil be mercifull unto the: Bycause thow hast not broken my covenant.
A.L. *My mynde abhorreth from Lasky: for he is neyther faythfull to me, nor to the: Neyther he careth for his own sowle.*
Δ. - Chamo et fræno maxillas illius constringe (O Deus) ut approximet ad te.
Mich. -*The spedy return of* Curtius, *was to deliberate with* Rodolph *How they might, (under the Cullor of* Iustice,*) entangle the.*
And lo, whome thow fostredst ~~at thy Table~~ and fedst at thy Table, is he, that hath wet his hand in the dish with the: and hath delivered the:
Emericus Sontagius. *Moreover he hath betrayed his mayster: And the cause of his adversitie, hath had chief roote in him: From the third yere he hath done uniustly: and hath made naked his lords Secrets: But he shall have his rewarde: and shall perish with his own hand.*
Before thow cammest out of thy own dores, to take thy Iornay, Rodolph *knew of thy going:*
And for a truth, his letters are before the:
Therfore it behoveth me, to give the warning, and to teache and instruct the, as one exercised in my busines.
Cover me, I am become clearer ∴
Δ. - We covered the Receptacle.
After a while we uncovered it.
Mich. -*This, therfore, shalt thow do:*
The same way thow cammest, the same way, thow shalt allso retorne: Not to fly from theyr mallice or Tyranny.
But to stand in the face of them, as my servant.
The Traytor. *Hereby, indirectly, shall the Traytor understand, yow know him.*
And Rodulphus *hard hart, I will styr up with indignation against him. For he shall be construed a lyer.*
And they shall begynne to feare the:
and also to love the.
And thow shallt be in favor amongst them.
Note Annuate theyr doings. *Annuate theyr doings: and Heare theyr sayings.*
And those things they shall offer the, refuse not.
I will send one oute to pay them theyr wagis.
More over, I commaunde the Kelly, (But in my own person, I cownsayle and advertise the) that thow take part with the Lord Iesus*: And go forward with the busines thow hast in hand.*
Belike he was studying in Dunstans boke & Tables whereof he made me not pryvy. *For why? They shalbe shortly made open and playne; least thy word* (Δ. - to the Emperor he meaneth.) *receyve foyle in the harts of Man.*
But I bynde it not to that place.

For, the frute that springeth of it, shall do my service with Steven.
And yet, if he will, with that uniust Lasky.
Yet, yf. *And it shall be a garden for you: Wherein you shall not borrow of the World,*
but of the Gift of God.
Donum Dei. *And hitherto I will deale with the, that the least thing that thow hast bestowed in obedience toward me shall not be forgotten.*
To gither. *Live you to gither, as brethern: and wonder to gither, at my works, and in me. For there shall not a heare of your heds perish: So that you*
Yf. *listen, and be obedient unto my voyce.*
Infans Baptizandus Michael. *When therfore thow commest home, hyde not thy self; But see, that the Infant be regenerated.*

Δ. - *As concerning the Godfathers: shall I request and use such as I entended:*

Mich. -*Do, that thow hast done.*
But put all these things up, amongst the Secrets of your harts: as thowgh not seing, yet seeing all things.
Let these, for this time suffice.

E.K. - The fyre is gone, he, and all.

Δ. - Creatori n*ost*ro omnipotenti, Protectori n*ost*ro Misericordissimo
et consolatori n*ost*ro abundantissimo in tempore necessitatis n*ost*ræ,
sit perennis laus, honor, gloria et gr*ati*ar*um* actio.
Amen.

Δ. - Hereuppon we had great cumfort: and so brake our fast, and retorned to Prage agayn before 4 of the clok after none.

Note

Whyle I was thus out, and had left a letter for the Curtese Balthasar Federicus Dominus ab Ossa &c. to deale with the spanish embassador, the Lord Romfe, and myne Her Kynsky, to crave pardon of my suddayn departure, and the Chylde not yet Christened &c. †

† and had given my wife charge not to deliver the letter before friday night &c.

Yt cam to pas that this Mr Balthasar had sent word of his comming to Prage with the lord Kinsky (whome on the fryday before I had met ryding out of town: & he told me that he was to be out thre or 4 days &c.) and that he was desyrous to speak with me.
Uppon which occasion my wife thowght it best to send this letter to him, and so did, not long before my comming home. Which thing, when I understode, I was half sorry for it: and sent presently word to Master Balthasar of my commyng home, and to certify him that my wife had erred to send that letter unto his worship before fryday night: when she might perceyve that in dede, I did ride furth to Bressel.
He thereuppon was desyrous to speak with me: which I did, and of him I receyved my letter which I had perused: and offred him self most ready to satisfy the content therof &c.
Now to the chief purpose: At my retorne home ~~being~~ from Mr Balthasar Federik ab Ossa, I fownd Emericus Sontagius, in my wifes stove with Master Kelly: who at the sight of me was sore amazed, and half not hable, or not willing to speak, but sayd, Vos estis celeres equites. Then Mr Kelly told me that Emericus had told him that the Emperor had byn all day yesterday very Melancholik and wold speak with no body: And that he knew of my iornay in a moment when it was, and that, by the Iues: and specially by the Doctor his sonne that had gone abowt to get me the 4 horse: and labored very much with him self (unaxed) to perswade me that the Emperor his first & chief understanding of it was by the Iues: &c. Hereuppon (being now night) he went home.

† Pragæ

Martii. 14.
Thursday — A Meridie, Hora 2½:

Baptizatus erat Michael Dee, filius meus in arcis Pragensis maiori templo: Baptismum exercente, Cæsareæ Maiestatis Capellano.
Susceptoribus verò, Illustrissimis D*omi*nis, D*omi*no Don Gulielmo de Sancto Clemente, Hispaniar*um* Regis apud Cæsare*m* Legato, et D*omi*no Magnifico, D*omi*no Romff, summo Cæsareæ Maiestatis Cubiculario, et a consiliis archanis intimo et primario &c.
Susceptrice autem, Nobilissima fæmina, D*omi*na de Dittrechstain, D*omi*ni De Dittrechstain uxore charissma, qui Maior Domo Cæsareæ Maiestatis est. Infanti verò
Michael. nomen erat inditum Michael, ad petitione*m* mea*m*: ob grata*m* beati Machaelis memoria*m*: qui (ex misericordia dei): tam fuit, est, et erit nobis beneficus, auxiliaris et tutelaris &c.

† Pragæ

Martii. 18.
Monday. Mane, Hora*m* circiter 7am.

Δ. - Præcibus (ex more) ad Deum fusis, primùm; Deinde (aliqua interposita mora,) aliis etiam eiaculationibusq*ue* factis, pro misericordia, Luce et auxilio Dei, &c. Post horas 2½
tandem nulla facta Apparitione, cessavimus. Ego verò de Dei ira timidus, causam subesse magna*m* dubitavi &c.

Δ. - Miserere n*ost*ri Deus, et ne nobiscu*m*
agas iuxta o*mn*es iniquitates n*ost*ras.
Amen.

Martii. 20.
Wensday. Mane.

Δ. - Note — E.K. yesterday had a shew of a little thing as big as a pease of fyre as it were in the stone ^: And bycause it was not in shape humayne, he of purpose, wold not declare it so to me: and so I have Noted, (as appeareth) of No shew. This he told me on Tuesday night (that was yesternight) uppon occasion of a great styrr and moving in his braynes, very sensible and distinct, as of a creature of humayn shape and lineaments going up and down to and fro in his braynes and within his skull: somtymes semyng to syt down, somtymes to put his hed out at his eare, &c.

^ going abowt by the brinks.

And this began from the same night following.

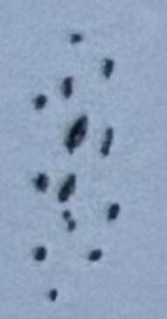
† Pragæ

Martii. 20.
Wensday, Mane circiter 6½.

Δ. - Præcibus ad Deum fusis, aliquanto prolixioribus quam ex more, &c. statim facta est apparitio.

E.K. - Here is the same shew of a little parcell of fyre, somwhat less then a pease, going abowt the border of the stone.

E.K. - Here is one, but he hath a covered face, I know him not: his covering is of a compownd cullor, betwene blak, red & white, he is covered down to his middle, the grownd of it, is white: There be spotts of blak & red on it, some big, som little, as if they had byn sprinkled on with a pen, or dashed on, with a pensell.



- *Against divine Necessity, is no prayer nor resistance.*

E.K. - I fele nothing in my hed now, and tyll now I did, as is noted before.

- *Come, ô you prophets and render your accownts.*
Come ô you that have sucked of the brests, where the
Iudgments, & secret wyll of the lord is hid, & of
Necessity to come. Gather your selves to gither:
Render some accownt, why the king of eternitye
descending from the hevens, hath so often visitted
you? And why he hath rather visitted you, in the
desert, uppon mighty & high mowntaynes, unranged
of men: Tell I say, what the cause is, that
he hath come down into the fenns, & amongt your flok.
Could not this God have lifted you up & have browght
you into his secret chambers: Could he not have ravished
you unto him self & so have carryed you abowt with
him that you might see, his great wisdom unknown
to man: & the abundance of glory wherein he hath
his habitation. There is none of you that dare presume
to say, that you deserved the lord his presence:
There is none of you, that dare open his mowth, saying,
God hath nede of us.
Tell therfor, what is the cause that God hath visited
you ⁖

Δ. - *The ~~unspeakable iudgments~~ unserchable iudgments & determinations of the highest &c.*

- *Be sylent: thow answereth before thow art called.*
- *What, is there none of you that answereth me?*
Noe, *where art thow?*
Iob, *where art thow?*
Moyses, *where art thow?*
Zyrom, *where art thow?*
Syracasba, *where art thow?*
Daniel, *where art thow?*

Ionas, *where art thow?*
Ezechiel, *where art thow?*
Holy, Holy Esdras, where art thow.
You lesser prophets where are you.
You Number without number, (whome the lord hath
talked withall) wherfor shew you not your selves.
All these were full of the holy ghost.
All these, mortifyed theyr flesh for the love of god.
Yet, what, are you not hable to render accownt, or to
shew the true cause why God hath visyted you?
God Visited you, so long & so oft, so mercifully &
so abundantly, and are you sylent & ignorant.
Why?
Mandata tua iusta sunt Domine.
What, was this the cause that God visited you for,
☞ *that you shold fullfill his commaundements & teach his*
people the way of Salvation?
True it is, it was the cause that moved you to obedience,
But the very cause why God appered unto you, you know
not.
Behold, the commaundements of God, are iust & true,
Whose sonns you are: Yf therfore you follow not
the commaundements of your father, you are disobedient.
☞ *But, why your father hath commaunded you, lo,*
I teach you.
When God of very God, the true light, ~~life~~ bewty &
honor of his father, conteyned, or was full of the
Image of an heven and earth, and by the omnipotent
conioyned & æquall powre & strength of them both, ioyned
in one, was browght furth & had his reall begynning
he determined allso, in the self same Image & Idea,
the due & proper order, iust law & determination, of
all things that were comprehended: which law & things
to gither, have theyr Course coessentiall both in heven
& erth, distinguishing all things, into theyr reall
begynnings, limitation of tyme, & determination
betwene theyr extremes. This order, or law, begon
in the bosom of the word of God, kepeth so his proper
course & order, and law of his own establishment.
That those things that before wer wrowght in god,
might allso receyve working & being substantiall
to the ende of God his progression ⁖
This is the self same that we spoke of before, in the name
of Divine Necessity

against the which No prayer prevayleth, nor resistance
can be made.
This Necessity, was the cause ô you prophets &
Childern of God, that God dwelt amongst you.
This Necessity, was the Instrument that browght
you to the stage of your election.
This Necessity, was the cause that God Chose you.
This Necessity, maketh of wax, hony: of tarr,
mylk: of long ranging, retorne: of
Infidels, Christians: of disobedient, holy
ones.
Finally, of the unperfect & evyll, rage &
ronnyng astray of mankynde, The true number
of such as retorne from wyckednes, and are chosen
to eternall Ioye from the begynning.
☞ *But this may seme unto you a strange & stumbling*
doctrine.
I have layd the Basis:

Δ. - We red the premisses: which semed to us very pythy & ponderous
& full of mysterys.

Δ. - I noted two prophets names, not before.

- *This Necessity, is two fold: One (that is to say, the first),*
contemplatione & fix:
The other, working, and leading to an ende.
In the first, do dwell, two great & mighty Iudges,
Iustice and Mercy.
In the seccond dwelleth, the Sonn & Image of
Iustice, leading on by order, for, the course
of things, that are led on by the later, have
not true Iustice but the Image of Iustice:
This is the cause that the elect, and chosen may
err & go astray: & lose the benefyte both
of the ende of his Election, & first determination.
For why: All things ronne on: and kepe
theyr course: even as they are led, by the Image
of Iustice: Man onely, excepted: which by
reason of his freewyll, — [E.K. - He teareth him self.]
draweth out of order, ronneth
from the mask; refuseth
that which is good, & throwgh the burden of his
flesh enclyneth unto evyll.

In the which evyll, whylest he dwelleth & contyueth.
Lo, the course of Necessity taketh hold uppon him,
and draweth him unto the scope, or ende whereunto
he enclyneth him self.
For, behold: All thowgh he be before sanctifyed unto
the lord & made a chosen vessell, wherein yf
Yf he contynue. *he Contynue, Necessarily he shall enioye the reward*
& glory of the Sanctifyed. Yet yf he lose
that Necessity, and fly from his own law
& condition, taking part with the filthynes
& iniquity of his enemy: throwgh Sathan *or*
his flesh: Of Necessity he must perish.
For as those that are good, tyed unto the
Yf. *law of Goodness, are glorifyed, Yf they*
Contynue, So likewise are the evyll tyed
unto the law of wyckedness. The Necessity
wherof, is Damnable.
This is the Cause that the prophets wer visited:
Bycause God fownd them, ponishyng theyr
flesh, despising the vanyties of the world
& resisting Sathan.
For lo, the lord loked down unto the earth: And he
saw them despising wyckednes, fearing him,
and grownded in the fayth of redemption.
Therfor he thrust him self in amongst them: and
throwgh the first part of Necessity, (in mercy)
he visitted them.
Take hede (ô you) that the Lord of Necessity
visiteth in Iustice: For your burden
shall be great & intollerable ∴

E.K. - He is gone. ——— Δ. - We red & discoursed a prety while.

E.K. - Here he is again.

- *Now, unto the rest.*
What is (therfor) that Necessity divine, agaynst
the which there is no prayer nor resistance?
For why, it is evydent, That Synners may retorn,
and those that erre, may be browght into the right
way, and that by prayer.

Behold, No man is penitent, but he useth prayer.
Prayer. No man satisfyeth, but he useth prayer.
No man taketh part with the Church but in prayer.
For prayer is the key, sanctifyed by the holy ghost which
openeth the way unto god.
Necessity had determined, the destruction of
Ninive: Necessity allso saved it.
For lo, when they shold Necessaryly have receyved
reward for theyr wyckedness, they prayed,
and resisted Necessity:
It appeareth, Therfore, Not yet, what
☞ Necessity that is, that prayer prevayleth
not agaynst.
Note here: The later Necessity is Necessity
leading, malum ad malum, et bonum
ad bonum.
Which Necessity, is that, which is tyed unto every thing
leading it unto the ende that it desyreth.
⌈Even⌉
But as God, seing the prophets forsaking the
lothsomnes of theyr flesh, and framing them selves
to the Necessity which leadeth unto God, of
his mere mercy, in the first, thrust him self
amongst them, fixing theyr later and
desyred Necessytie, with a Necessity
of his Omnipotent & unspeakable Mercy,
wherin there dwelleth two things,
Ioy, and perseverance.
These therfore (as the prophets) which are visited
with god in mercy, are fed, norished & fostered
as the prophets were, with these two dishes:
wherof the greatest is perseverance.
Herein I teach you: that he that is first elected
and applieth him self to the Necessity of his
Election, doing the works that are righteous
before the lord, and receyveth cumfort, by the visitation
of Gods mercy, is Sealed to the ende of his
Election, in gladnes and throwgh
the value & strength

EARLHAM COLLEGE LIBRARY

of Perseverance: and can not fall
so far, that he shall be brused: or ronne
so far a stray that he shall not be able to
remember him self.
Happy are those that are elected.
happyer
But happy are those that persevere in theyr election.
These are those, unto whom God imputeth not theyr
synns.
These are those, that synne & Sathan are
a wery of:
for they are not able to prevayle.
These are those, which are numbred in the boke
of God: and whose brethern tarry as yet
for theyr comming:
But the altar shalbe opened & they shall rise.
But is there a Mercy fixed: and doth this
Mercy allso fix Iustice:
Or as I have called it the Image of Iustice:
It is evydent: So allso is there a Iustice
that is fixed, a Iustice Triumphing,
a Iustice mighty: a Iustice unhable to
be resisted: a Iustice, that prayer pre=
vayleth not against: yea a Iustice,
that hell & the divell are condemed in.
This is that Iustice, this is that two edged sword.
this is that yern Mall, wherwith those that
refuse theyr Election, or are not elected
following the Necessity of Wickedness, are
and shall be cut in peces with, beaten into
small powder, & be cast into the Lake of
fyre & brymstone.
This is he that sealeth up, the second hell, with
the second death.
This is it that you, o you starvelings,
you vagabonds, you stiffnecked, & stynking
synners, owght to drede & feare.
Hath God elected you: & do you disdayn it.

Hath he provyded a seat for you, an honor
for you, a Crown for you, a
wedding garment for you, his
eternall glory for you: And will
you force him to cast it into the fyre?
Shall the fynger of God write you, & shall
the vengeance of god rote you owt.
Repent (I say) and fly from your
Iniquity:
Retorne into the way of the lord, least God
seing your wyckedness, your unnaturall
and inhumane rebellion, your disobedience
against your father, thrust him self uppon
your necessity with his Iustice & vengeance.
Which thing if you do, Prayer pre=
vayleth not: Much less, is ther
resistance.
Are you not afferd to lose the sight of god,
& to be depryved of the glory of his maiestie?
Are you not affrayd of the unspeakable flames
and fyrebrands of hell, which are prepared
for the wycked.
What shall I say unto you?
Shall I take pity uppon you?
Why, you care not for your selves.
Shall I pray unto god for you:
you pray not for your selves.
Shall I bestow goodnes uppon you?
Hui, you despise it.
Three Sheepe. *Shall I bring thre shepe from the mowntayns,*
and shall I lose two of them befor I com home.
O you mortall men: be mercifull
unto your selves. Take pity on your selves,
fall into the true iudgment of light & darknes
of good & evyll, of eternall

glory & damnation.
For behold I tell you: that God is redy
to thrust him self, yea, to throw him
self as a mighty stone uppon you.
Against the which there is no tyme of prayer,
Nor nothing that can prevayle.
I have here towght you, & exhorted you.
Exhorted you to forsake your wyckednes,
& to cleve unto the lord.
Towght you, that those that are elected,
may lose theyr election, & may
be established in theyr election.
Also that those that are not elected
can by the rule of Necessity
unto the ende of theyr wyckednes,
which is rewarded with eternall fyre:
from the which God of his mercy, &
in his sonn Iesus Christ, *who hath*
redemed you, is yet redy yf
you will, to deliver you:
~~Har rowhhu.~~
Hal rowgh ha.

Δ. - We long discoursed of sundry things, and ~~of~~ eche repreved other of hautines or pryde of mynde: how iustly we did it, God knoweth.

E.K. - He is here still.

Δ. - *Ô lord, order these matters with us and betwene us, to thy honor & glory.*

E.K. - -----

Note E.K. had sayd let them give me som= what: or some thing benificiall to my mynde or body, and then I will like the better of them.

E.K.
- *Thow & we, receyve at one fowntayne: we are Created & made by one God, to the ende we shold glorify him, as our Creator, you as your Redemer & Creator∵*

Δ The fall of Angells.

But, Lo, we are of heven, hevenly: cumforted & norished with the glory of god, wherein (synce the divi$\overset{\Delta}{s}$ion made amongst us) we ~~are~~ erre not: you, to the entent you may be proved are covered with Mortality & Corruption: to the entent that the Iudgment of God may allow you for those places

you are apt to enherit: Yf therfore we be both
refreshed of God, have our begynning from God as from
our Creator, let us both acknowledge his goodnes, & glorify
him in the works of our hands: we in our Angelicall formes,
you, in the skyrmish wherein you fight, by fighting
manfully & overcomming.
Yet of us thow hast, as those have that are rewarded
in the labor of him that is sent in message from the
giver.

A King his Messager to be honored for three Causes.

Yf the king sent his message unto the, he owght for three
causes to be honored: first for the person from whence
he commeth: Secondly for the Authority of his message,
or goodnes of reward: Thirdly that by him you
receyve the benefyte whereby you are gratifyed.
Even so, deale with us ∴ for as he may say, you fare
the better by him in respect of his labor, & the Authority
that he useth; so may we say, you fare the better by us.

The Angels good will toward E.K.

But let the heven & earth beare witness, by (besydes the
benefitts of god) of our good will towards you.
But answer me.

E.K. - What say you to me ? Wherein . . . . .

Δ
E.K. sayd he wold not allow of theyr doings and cownsayles unleast they wer allowed of, & confirmed by ~~the Church, or of~~ the preist to whom he wold confess him self.

- *As towching your receyving: as towching thy taking*
part with Christ Iesus, *very god & man, the sonne of*
the living god: whose pretious blud cryeth out
contynually before his father for the synns of the people.
Whether is greater, the Authority of truth, by the Church militant,
or Triumphant ?
Answer you, $^{E.K.}$ *to that.*

E.K. - By the Church Triumphant.

The Authoritie of good Angels is greater then the Authoritie of the Pope.

Note of the Iues.

- *Even such is our Authoritie. Therfore it is greater*
then the Authority of him that is a fleshly preist.
Yf the Angels that have appered unto you had appered
allso unto the Iues, saying, Crucify not the Sonne
of God, they wold not have done it:
for thowgh they beleved not man, yet wold they have
beleved an Angel.

Both Churches. Triumphant and Militant.

Therfor did god the father *acknowledg his sonn* Christ *by*
both Churches: as you may rede by the Angels
that appered to the Shepphards, acknowledging from
heven the truth, that Iesus *was the sonne of God.*

Ecclesia quid.

E.K. - What is the Church, I did not think that the Angels wer of any Church.

The Church, is the Number of those which are governed
by the holy ghost, *and that contyually syng, holy, holy, holy,*
Lord God of Zebaoth ∵ *But that we syng so, the*
Scriptures beare wittnes: Therfore we are of
the Church & our testimonyes are true.

I cownsayle you therfore, to put on humilitie, & to
make your selves subiect before the truth.

Δ. E.K. had sayd, let them, give me somwhat, proffitable to my body or some wisdom to my mynde behofe.

Love one an other: not bycause you are men, but
bycause you are partakers of the hevenly testimony.
In respect of thy body & mynde, I answer the, that
thy body is which now had not byn: & what thy mynde
seeth, commeth throwgh the light that we leave with it.
But yf we forsake the, thy body is not, much less
shall thy understanding be.
Stay and I come agayne.

Δ. - We red, & E.K. mervayled at the aptnes & sowndnes of theyr answer.

E.K. - Here he is again.

E.K. - I canot tell E or P.

- *Whan P hath ended, and* p *hath ended:*
I come againe.

E.K. - He is here

A Prophesie.

Δ - fortè, P.L. significat Philosophor*um* Lapis.

This we had not yet.

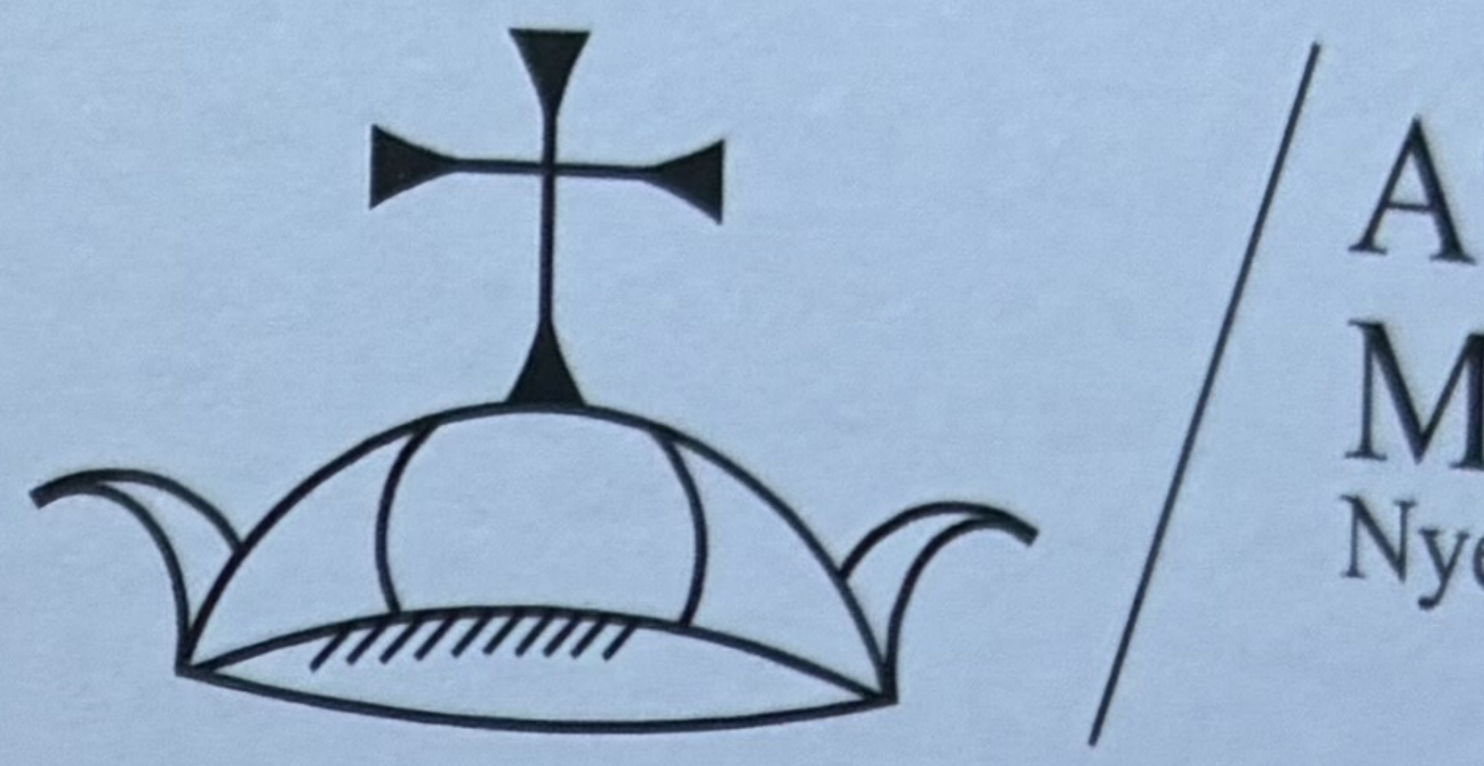
Whan P hath ended, and L hath ended,
(which is at hand) than commeth the Sonne of
perdition and entreth.
Of those two letters, I will say more in your next
action.

The light of heven be amongst you.

Δ. - *Amen.*

Misericordia Dei ineffabilis sit supe*r*
nos nunc et semper,
Amen.

Sequitur liber 24^{us}: qui, hac die
etiam, incæptus est a Meridie hora*m* circiter
3^{am}: per ip*su*m Levanael.



Aº 1585.
Maii 23.
Nyepolomicze: 3 miliaribus
a Cracovia

Stephanica Mysteria Regia

A

S ▵ SA

Liber 25^{us}

---

20 March 1585 – 6 June 1585
(from British Library MS. Cotton Appendix XLVI Part II)

Anno 1585. Martii 20, Wensday ⎫ Vide huius Diei Actionem precedentem. De Necessitate Divina et Electione &c. ⎭ † Pragœ

A meridie, circa 3½.

Δ. - As we sat to gither in my study
and talked of our affayres, and of the Philosophers stone, E.K., felt a thing heavy
uppon his hed, and hard a voyce saying, *I will teach the*. Hereuppon I set the
shew stone in place.

E.K. - Here is Levanaël: covered as he was wont.
Lev. - *Why are you not pure, that you may lerne?*
E.K. - *So we will receyve at easter, as the tyme of the yere*
doth require.
Δ. - *Lord thow hast sayd, we shold at length be of one mynde,*
throwgh thy mercyes, Lord help us herein.
E.K. - He semeth to have had his lips sowed: for the veale
is so thyn that it ~~appereth~~ permitteth his face
in manner to be perfectly discerned.
Leva.- *See that you take the season, and gather while it is tyme: Yf*
you let this harvest passe, you shall be desyrous to gather
and you cannot.
NOTE Thrise. *Thrise I must come unto you: yf I fynde you not redy,*
lo I have done: for I come no more.
E.K. - *I pray you to deale with an other: here is Iohn, a boy in the*
howse: you may use him.
Lev. - *Thy talk, is humayn folly: But before I go, I will not*
be hidden from you.
Read your lesson: it is, now, a stale lesson.
Δ. - I red, *Take Common Audcal &c.*
Take hold.
Lev. - *You are best to do so.*
or veale
E.K. - Now he hath heved up his hoode, his face is bare: it
was not his lips, that had those stiches as it wer, but it
was in his veale. His face is a very fayre beawtifull face.
Δ. - *We beseche you for god his sake, his glory and honor to give light, and to*
make playne this lesson, or conclusion.
Leva.- *This conclusion, wherein man is exalted, being the last & the*
first, is as necessary for you, and for the avoyding of temptations that are to come, as your garments are to cover your
nakednes or your howses to kepe of the stormes.
Δ. - *Give us therfor this help, this hand, this staff, this cownsayle, o lord.*
Leva.- *How much the more you neglect it, and the tyme wherein it is to be*
gathered, so much the more shall you be tedyous unto your selves, &
the busines which you must fullfill in the will of God.
The frute of the Philosophers stone. *Yf you have this, it will first cause you to forsake the world:*
Secondly it will plant you there, where, without it your
feete can not enter, & from whence, when you are planted
you shall not easyly be moved.
I speak not this, for that you shold murmer, saying, Can not god plant
us without this? But to make it evydent unto you,

Take common Audcal: Purge and work it by Rlodnr of fowre diverse digestions contynuing the last digestion for fowrtene dayes, in one and a swyft proportion: untyll it be Dlasod fixed a most red and luminous body, the Image of Re=surrection.

Take allso Lulo of Red Roxtan: and work him throwgh the fowr fyrie degrees, untill thow have his Audcal: And here gather him.

Then dubble every degree of your Rlodnr. And by the Law of Coition and Mixture work and Contynue them diligently to gither. Notwithstanding backward, throwgh every degree. Multiplying the Lower and Last Rlodnr his due office finished by one degree more then the highest.

So doth it become Darr the thing you seke for: a holy most glorious, red, and dignified Dlasod.

But watch well, and gather him, so, at the highest: For in one howre, he descendeth, or ascendeth from the purpose.

Take hold.

---

that God useth his Creatures, visible, to introduce or leade in (yea supernaturall) force & wisdome.

The diverse comodities of the Philo=sophers stone knowing.

These things will demonstrate the will & powr of god grafted in you: that it is sownd, perfect & from above.

For if you say, Lo, these things hath god towght me, and these things hath god opened unto me: whilest they wonder at the one, they shall be forced to beleve the other.

Table Talk of Poverty obiected to us.

Moveover they shall leave theyr Table talks, which obiect poverty unto you: and they shall be forced to say (even in despite of theyr teeth), What nede had $\overset{\text{he}}{\text{you}}$ of us? He sowght us not, for the world: for lo, he leaveth her, as his Slave: These things, if you consyder not, I put you in remembrance of, that you may know, that you loose tyme: yea, that you loose a benefyt, desyred of many: And so furth.

Lo, I come agayn.

Δ. - I red over the premisses.

E.K. - Here he is agayn.

Leva. - Reade.

Δ. - I red.

Lev. - What is Audcal?

Δ. - God knoweth, I know not.

Lev. - It is Gold.

Δ. - Purg and work it: How your purging is, I know not.

Leva. - Read, & go forward.

Leva. - Dlasod, is Sulfur.
Go on, let me teach you generally.

Δ. - Take also Lulo of red Roxtan.

Lev. - Roxtan, is pure and simple wyne in her self.
Lulo is her mother.

Δ. - There may be in these words great Ambiguitie.

Lev. - Lulo is Tartar; simply, of red wyne.

Δ - He sayd before it was gold.

Audcal is his mercury ∴
Darr, (in the Angelicall tung), is the true name of the stone.
I come agayn.

The first time of Three before spoken of.

E.K. - Here he is agayn.
- I have no more to say to you: this is the first tyme.

E.K. - He is gone. Δ. - We know, that Lapis philosophorum sit ex metallis cum metallis et super metalla, &c.

E.K. - Here he is agayn --- All, is there,

Leva. - How many letters are in Audcal? Δ. - Six:
So many ways, is this, a work.

E.K. - He is gone.

Δ. - Divina nobis semper adsit gratia: et nobiscum cooperetur, ad Dei honorem et gloriam. *Amen.*

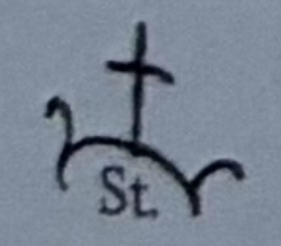
† Pragæ

Martii 21
Thursday a meridie circa 5am horam.

Δ. - Note, my wife being in great perplexitie for want of mony, requested
E.K. and me that the effect of the annexed petition might be propownded
to god and his good angels, to give answer or cownsayle in the cause.
Hereuppon I prayed a little, to the same purpose, & red the petition &c.

E.K. - Here is one with a lether cote, & a spade, with a white
coronet on his hed, he hath a bag on one syde of him, &
on the other syde a rownd botell, ~~a rownd~~: it semeth like an
husbandman but a yong fayr man he is.

/Iane Dee/
- *Give eare unto me thow woman. Is it not written, that women*
come not into the Synagoge: much less owght they to come
The Title of our Actions. *before the testimony of the will of god to be fullfilled mightyly,*
and to come against the world & against the pomp of her mony
and Iniquitie. But bycause thow hast humbled thy self, & hast
refused to tarry before me, as it becometh the: I will answer
to thy Infirmityes: and will talk with the.
He that hath his howse enhemmed with a dych, which is depe &
swelled with water must nedes make a bridg over, that he may
be at liberty, els is he a prisoner, unto the waters, But
if he want wood, & have no shyft to enter into the feeldes, ys
it not wisdom for him to break his dyning tables, & to set him
self, free: Why cryest thow unto me? Behold, let thy howse yelde:
And the covering of thy body give place to the necessity of hunger.
Behold god suffreth his elect, & chosen vessels often tymes to be
without mansion, or apparayle: But lo, he feedeth the sparrows:
But I will not reprehend the bycause thy seat is frayle: But be
faythfull & obedyent, & that truely, as thow art yoked: Behold
A promyse to Iane her chyldern. *I have blessed thy Children: & of thy seede and bones will I buyld*
a new: & they shall have howses, & shall be served of such, as the
people salute saying, Hayle Mayster. Be thow patient & full of
repentance. And do that thow hast to do, & not that thow hast done.
For lo, Mercy is with the & well shall come unto the.
Of Necessitie. *Behold the skourge is with you & of necessity you must be tempted,*
that your fayth may worthyly be glorifyed, & ~~your prayses~~ that you
may be praysed in me.
Behold, thow sekest cownsayle of me: I will cowsayle the. Behold I
wold dig for the, But I shold do contrary to my self, bycause
I have given powr: & he that possesseth the erth is agaynst me.
But such as I have, I will give the, & it shall be suffycient: more
then thy vessells can hold or thy dayes can thank me for.
Consider that to morrow commeth not before he be browght in: Neyther
canst thow have untyll thy howr come: But cast up thy
eyes, & hope for better things. Lo, synce I can not give
the that thow desyrest, really, yet I bow my hed, And so I
cownsayle the. Let thy husband arrise & gird him self to gither
and let him take his eyes with him, & let him hasten out of this



place: for my thinks they dissemble. Lo let him stand before
Steven & let him viset Lasky: peradventure he finde him not
living: But yf he live, he is deade: There shall you
see that I will relieve the, and will do good unto him,
and will bynde up the Iaws of the persecuter that he may

We desire god of his greate and infinite mercyes, to graunt us the helpe of his hevenly mynysters, that we may by them be directed, how or by whom, to be ayded, and releaved in this necessitie that we are in: of sufficient, and neadfull provision, for meate and drinke for us and our famyly: wherwith we stande at this instant mutche opressed: and the rather, because yt might be hurtfull to us, and the credyt of the actions wherin we are vowed and linked unto hys hevenly Maiestie, (by the minystry and comfort of his holy Angels) to laye suche things as are the ornaments of our howse, and the coveryngs of our bodyes, in pawne, eyther unto suche as are rebels agaynst hys divine Maiestie, the Iewes: or the people of this cyttye, which are malicious and full of wicked sclawnder: I Iane Dee humbly requeste thys thinge of god acknowleging my selfe his servant and hand mayden: to whom I commyt my body and Sowle.

E.K. wrote this
for Iane Dee.

go on. Thow art a woman: & thy infyrmityes follow
the. I cownsayle not without a cause: neyther did I styr the
up to speak: But for thy fayth I will reward the.
Note: one storme is yet to come. — But one storme is to come, take it patiently, thow shallt be
the more whiter, and more nearer: Behold I go before,
and he that followeth me doth well unto him self: for
I do well unto those that follow me. Cast away your mur=
muring & swepe your bowses. Take hede of spyders,
& of the whore ratts ∴ This is the first tyme that I
Δ Huic sexui: *scilicet* mulie=bri. — have answered to this kyΔnde in these latter dayes. Lo
I go ∴

Δ. - Lord, it was sayd unto us, as a watch word, when Stevens
Messagers shold come for us, that then we shold go:
Now his Messagers are not yet come, &c.

- Yf the bridegrome invite the him self, what nedest thow his servant?

Δ. - Now is the difficultie for mony greater: for yf we had tarryed to gither
less mony wold have served then now it will do, &c.

- Thow hast axed cownsayle I have cownsayled the, yf it please the
here me. Yt shall be well with the yf thow tarry, but much
better yf thow go. I have Numbred the. But be not prowd, but
Numeratio Divina. — bycause I have Numbred the, diminish not thy self, least
when I finde not the Number, I fynde not the also. Yf thow
Nescimus quis nobiscum loquitur. — willt any thing els, there are, & they can say unto the.
But who speaketh with the, thow knowest not ∴

E.K. - He is gone.

Δ. - Seing here is matter unloked for, we are stirred to ax quesions
not thowght of before: Therfore o Lord send whome it pleas the to us.

A voyce - Sunt aliæ horæ.

Δ. - Deo n*ost*ro omnipotenti sit o*mn*is laus,
honor, gloria et Iubilatio.
Amen.

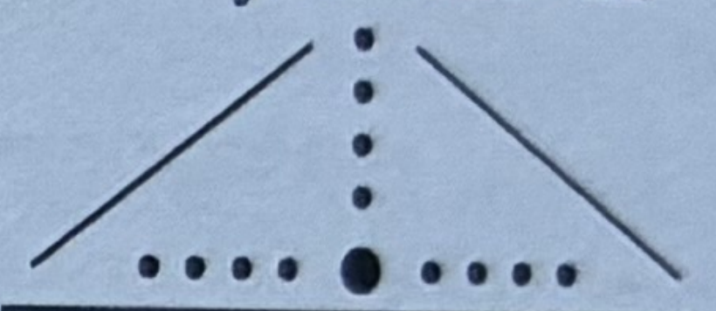
⁜
straight way ∴ I being occupyed with writing a letter to the Quenes Maiestie
sayd, assone as I had leysor, I wold give it him: He sayd he wold
tarry my leysor: I told him that wold skarse be this seven night,
I had so many letters to write. He theruppon grew in such a rage
that he sayd I shold not passe one fote beyond him, before I did
deliver it him: At length he rose to shut the dore of the study, uppon
me, I arrose & went after him & toke him by the sholders to kepe
him from the dore: & withall called alowd to my folks, *Come
here* (how) *here is violence offred unto me*, whereuppopn they cam in
all, & my wife, & so afterward by degrees his fury asswaged,
& my folks, my wife & his went away: And after he had
sytten two or thre howres with me, he saw on my hed as I
sat writing, Michael stand with a sword, & willed him
to speak, which he did forbeare to do, above a quarter of an
howre, as E.K. sayd: At length he spake as followeth:

---

† Pragæ
Wensday
27 Martii — Mane circa horam 9am.

E.K. cam to me and axed me the Circle
or copy therof which was shewed to him at Oxford, and he had written
out, or described it by the light that was shewed to him by the Spirituall crea=
ture. He entended as he sayd to shew it to a Iesuite & to ax his cownsayle of
it &c., having a great misliking of our Spiritual frendes, saying that they
were the greater divels, & so the lesser that he delt with all before, gave place
unto them: &c. Hereuppon I told him I wold ax our frendes cownsayle, before
I delivered any thing of theyrs to theyr enemy: &c. He wold presently have it,
& with great threte most terrible & dangerous to me, he willed me to deliver it strightway.
⁜

E.K. - Here appereth Michaell on your hed, and hath byd me diverse tymes to speak to you.
Δ. - I disposed my self to write: & Michael bad *Bring the Stone.*
👤 - Here apper 12 with him, 4 behinde him, & on each sydes of
him, 4: and all with swords of fyre: & he the hindermost of
them had a barrell of glass on his bak, full of fyre: the 12
wer all in red cotes.



Thus the 12 stode abowt Michael, signified by the great ●.

Mich. - *The prophete:*
·3· *Esdræ* Cap. 2. C. Nunc ergo Notum facimus Domine Rex, quoniam
si civitas hæc ædificata fuerit, et ipsius muri
elati fuerint, descensus tibi non erit in Cælosyria*m*
neq*ue* in Phœnicem.
E.K. - Now they all kneele down abowt him.
They loke pitifully with theyr faces upward, as thowgh they were
praying, they be all in blud red garments: & Michael his
sword is as the sword I did ones see him have, whose edge
did open.
E.K. - *Now answer me to the purpose whether I shall have the
Circle of letters which I do desire?*
Mich. - *Is there any like unto the, ô* Iehova *in heven and in erth,
or can thy enemyes rise up* $\boxed{\textit{saying}}$ *against the, & shall
they stand?
O thow, whose loke is more terrible unto thy angels, then all the
fyres which thow hast created, eyther in the bottomles pytt
or in the life of all elementall Creatures, or above in the
hevens: yf they wer all gathered to gither in one, can be
terrible unto man.
Hast thow not made heven & erth: & hast put thy hed no where,
& thy feete somwhere: bycause ~~the~~ with out the there is
not, & without the there can not be?
O thow that hast numbred the sterrs, and art* Dominus Dominante*m
above those that govern them: and more in knowledge then theyr
government. Thow, Thow, wilt thow suffer thy name to
be trodden under fote. Thow, Thow, wilt thow correct
the hevens: & the whole seede of man, willt thow drown
the world with waters, & roote the wycked from the face of
the erth? Wilt thow cast down the lothsome & wicked Cyties
that they may grow in the terror of thy Iudgment?
Wilt thow send so many plagues into Egypt?
Wilt thow suffer all these things to be done, and many
more innumerable, which are all in the: And thow permit*
One man. *one man, one sowle, to be thus carryed away with Sathan,*

to the dishonoring & tredding under fote of the, & thy light
of the & thy truth.

Veritas.
Yf the king exalted him, which magnifyed truth before
the strength & pollycy of wemen, exalted him before his
princes, & caused, for his sake, the buylding of the temple
to go forward: Willt thow not ponish him that despiseth
truth, that preferreth the wantonnes & voluptuousnes of
the world (that errant strumpet) before thy word, & before
the strength, of a hevenly Authority: Art thow so become
a little one, that thow art less then a king?

Hast thow turned thy face so far a syde, that thow seest
not this rebellion? Can one man be derer unto the
then the whole world was? Or shall the hevens be
thrown hedlong down, & shall he go uncorrected?

Hast thow mowntaynes & stones untrodden on, out
of the which thow canst shew thy prayse & honor?

An apt skryer is Sanctifyed.
Are there not yet Infants, which may be sanctifyed
to speak with the hevens: that thow so hydeth thy
self away from Iustice. What, What,

Nota.
yf those that often cry for grace receyve it not,
yet dost thow give it unto him, that ronneth from it?

Sane stŭpor cælis et stŭpor terris.

Note this manner of Iustice.
What, are not so many fyers as wayt uppon me,
suffycient to arme Sathan *with vengeance against*
this wycked one? O thow Beast, ô thow
roaring lyon, ô thow Monster, ô thow whirlpole,
o thow terrible Murtherer.

Hast thow pluckt hedlong many thowsands into hell,
& dost thow linger to range rage *uppon this ymp* E.K.*, whom*
thow hast so long sowght for?

Ys it not written, Lest peradventure he
fynde them sleping & so over come them.

But behold, whome thow fyndest sleping is ready for
the, willing to go with the. What, sparest
thow? Art thow so bold, to give authority
unto thy mynisters to confownde, nay to so blynde
that thow canst not see so great an hill?

Behold thy Mynisters cry out unto the, & send the
word, calling the Master King:

Take hede the Cyty be not buylt, take hede the
walls of it be not lifted up: and as they that were
the Messagers of the king, made evydent before his face
that it was against his commodyty, to have the temple
of the lord buylt, to have the City new shapen, to have
the walls made strong, bycause it shold hinder his

passage into Cælosyria *& the rest:*

E.K. - Now the 12 (he excepted) fall down.

Micha. - *And thy Mynisters, have they not sayd so to the, Yf this work*
of the lord go forward, yf this City sent down from
the hevens may receyve a place to set her self on:
yf the walls and rampiers of this that was buylt above,
shall be placed on any place of the world on erth.

Behold, Behold, will it not hinder thy cause, will
it not subvert thy kingdom: will it not turn the
out of dores: will it not bring the to a terrible
day before the lord?

Ys it not written, that, that day shall be terrible to
Sathan *& his angels?*

And willt thow suffer a dore to be opened, wherin it
may enter?

It behoveth the Sathan *here to bend thy bow, it*
behoveth the (now) to draw up thy arrows.

And if thow entend to plant on erth, that it may grow:
Tyme is, yet, now to wede out this message from
above.

Do thy messagers give the warning of these things,
dost thow hold bak thy force: when the porters
will betray the Cyty, wold deliver it unto thy
hands, wold break down the walls before
the. What I say art thow slak to enter.

Thow that loseth no opportunity, art thow so
negligent? Behold the dores stand open before
the, why entrest thow not?

Dost thow want fyre? Lo he that betrayeth it,
hath fyre for the, yea armor:

Behold he offreth him self a companyon: what
woldest thow more?

Unto these things thow herest the sayings of thy
servants, which say unto the, O Sathan*, yf*
this Cyty be buylt & the walls erected, Thow
Canst not go into the holy land: And lo
hearest thow not them, neyther dost regard this
opportunitie: whence art thow so forgetfull?

O God, great is thy mercyes: and far art thow above
the synnes of man: Ô, thow not onely shuttest up
the eyes of the wycked that they can not see truth before
theyr face, but the profownd the malice & sight of
Sathan: that where he shold most enter, he misseth the
place: & when tyme serveth him, that he letteth it pass.

But so, so, God thow givest to whome, & when thow
wilt, & even as thow art terrible in Iustice, so
Mirabilis Dei Misericordia. likewise art thow wonderfull in mercy, therfore of
the, is no ende, neyther can be added any ende.

Blasphemous rebellion. This thy great mercy is the cause, that this blasphemous rebellion
is yet unponished. This is the cause that Sathan misseth
his mark, & is become weak.

Yf any man make a pot, an erthen vessell, worketh he
not, tempereth he not, to the ende to make a pot? But lo,
when he hath made it, & applyeth it to his entent: Yf even he
againe destroy it: ys he not vayn? Do not those that
stand by him wonder at him? More mervayle is it: that
when Sathan shoteth & hitteth the mark: that he shold be
blynde: yea, so blynde: that he knoweth not where to gather
up his arrow?

3 *Esdræ*. cap. But lo, the temple was buylt, & the Cytye stode: allthowgh the
work was left of for a while: And he that magnifyed truth went
with glad tydings, neyther desyring rich apparayle, neyther
to syt next the king: But that the Cyty of the lord might be
buylt, & that the name of God might be magnifyed:

So shall it be, of this Cyty: which the lord hath sent down
with his finger: his unserchable & wonderfull truth:
Δ. Actionum no*strarum* Mysti= car*um* scopus. the Revelation & law of tyme to come.
It shall be buylt, it shall florish, yt shall stand, yt shall
endure, it shall be magnifyed, it shall be spoken of
throwgh all the world: and it shall not cease.
Behold the King of Kings hath allowed it:
and the love of truth is great with him.

What hath he to do with kings? Or wherin neadeth
he the beawty of the erth? Domini est terra et
plenitudo eius.

Who soever therfore sticketh unto truth shall be exalted
with God, which is the King of Kings,
shall be magnifyed before his cownsaylors: not
Cownsaylors forwarning: but cownsaylors partaking
of his holy wyll: not called cownsaylors in respect
of cownsayling him, but in that they are made pryvy,
of the cownsayles of God: Before these allso,
shall he be magnifyed .:.

E.K. - For what ende, sayeth he all this?

- O ye infidels and of little faith, which tast of the meat that
was hidden from the prophets, which are over shaddowed with
the light of heven, which are allways associated with
the holy ministers of god: wherfor are you so stiffnecked:
pleasant is the yoke wherin you are linked: and honorable is
the erth that you draw the plow uppon: for the lord
followeth & his angels drive: & the seed that is
sown, shall be the begyning of glory.

O ye stiffnecked people: why forsake you your visitation:
or runne astray from your fayth that you are driven in?
Do you make much of the lords of the erth? Do you delight in
her dross, that harlot mony? Do you give reverence to the
king, and stand you in feare to break his laws? Have you
a greater lord then the lord of heven & erth? Have
you any mony, ar Iuels to be compared to his grace?
Have you any honor on erth, that can stand up against
the crown of heven? Wherwith god crowneth those
that are victores. Have you any law sweeter, then
the pure Illuminations, & sweet, dew like, comforts, the
voyces & presence of the holy Angels?

Be myndefull, be myndefull: lift up your selves &
be not blynde: But consider the tyme of your visitation.
& that, that which you do, ys the work of a king:
a king which is hable in powre, strength & maiestie
to exalt you to strengthen you, & to make you
honorable, both in the order of your visitation, & in the
reward of your faithfullnes.

Work not to day and be sorry to morrow. But lay
sorrow asyde, & contynue your labor, least
peradventure God unhoodwink, and make open the sight
of Sathan: and so deliver you.

Wo, Wo, be unto them that are delivered: for before me,
theyr tribulation is great.

There is horror and Knashing of tethe, ther is misery &
vengeance for ever. There is horror, & the worme of
Conscience.

But two things are to be consydered here, whether the temptation
be greater then your resistance: or your resistance, more
dignifyed then the rigor of temptation.

Behold, the work is great: the labor is allso equall unto it.
And to fight against the prince of Darknes in a set
battell, requireth great force.

The temptations therfore that follow you, must nedes be great.
I see therfore the temptations surmownteth your stregnth, and
your dignity is not such as can resist against it.

For why: Sathan striveth not with you, simply for the
synne of adultery, for the dregs of fornication, for the
covetous desyre of mony, for the want of Charity, or
bycause you are prowde. But he striveth, riseth up
against you & tempteth you, against the Lord, and
against the strength of his truth, whereunto you are
elected. Therfore I give sentence,

Lo, bycause that temptation hath entred into you above your
powre, and not so much for the subverting of you, as of
the work of the lord intended, & of necessity to be done.

Therfore I procede not against you but against Sathan,
& god shall deliver you from your temptations.

Signum, quo certi esse possimus quod Deus Sathanæ frænum iniiciet.

And this shall be a signe and token, that I will
hamper & bridell the Iaws of the enemye, that is to say,
So long as thow (Kelly) art in this flesh
never shall there appere or visibly shew him
self unto the any wycked or evyll spirit,

NOTA

neyther shallt thow be halled in peces as thow
hast byn. Who so ever therfore appereth hereafter
is of Good. For thy eyes shall be shut up from
the wycked obiect. Et in intellectu tuo
non introibit umbra mortis.

Caveat E.K. deinceps.

But now take hede thow be eyther perverse, or
froward, stiffnecked or disobedient: The Synne
is of thy self & shall fall uppon the: and thow
shallt not be spared as thow hast byn. Now
watch and gyrd up your selves: and do the

Veritas.

will of the highest. Prefer, and wurship truth
that you may be allso wurshipped.
Lift up your selves, as the servants of god: and help
to bring stones unto the buylding of this great Cyty,
that you may be openers of the gates, & that the

* Equus Albus *Apoc.* cap. 19. B.

White horse* may enter: and that he that entreth
may reward you with honor.

Nostra vocatio magna.

Dee, supra.

Greater then you are, in the dignitie of truth, are
not amongst mortall men: neyther shall there be
any amongst mortall men, that shall more despise
the world then you: Therfore hath god framed one
of you as a stiff made ashes, to bynde up the
contynuance of his work & to be free from yelding
unto Sathan: which well understandeth: that Sathan
endevoreth & that his ministers cry oute against
this glorious habitation: which being buylt, the
Wycked come not to Cælosyria, neyther shall
they see the beawty of the phœnices.
Whan you have red these things, I come againe:
and ponder them well.

Δ. - We red them: and the places of Esdras: one in the second
chapter of the third boke of Esdras: & the other in the third
& fowrth chapter of the same boke.

E.K. - Now, he is here, him self alone.

~~Michaël~~ - A wood grew up and the trees were yong: and lo there arrose a

Parabola de nobis duobus.

great tempest from the North: and the seas threw out the ayre
that had suttelly stolne him self into them: & the wyndes were great.

And behold there was one tree, which was older then the rest, & had grown longer
then that, which shot up high: This tree could not be moved with the wynde,
but the tree that was but yong, was moved to and fro, with the wynde,
and stroke him self often tymes, uppon the stif set tree. The forester came
and beheld, and sayd with him self: The force of this wynde is great:
See, This yong tree beateth him self in peces against the greater: I will go
home and will bring my grownd Instruments, & will eradicate him, &
I will place him farder of: Then, yf the wyndes come, he shall have rome
to move: But when he came home: The lord of the wood, seing him
in a redeynes with his mattok & his spade, axed him of his going: which told
the thing in order unto his master. But lo, his master rebuked him: and
he sayd thus: When the wyndes are not, they encrease, they are not
hurtefull one to the other: Suffer them therfore: When the yong tree taketh
rootes, and shall loke up, unto some yeres, hys rotes shall lynk them selves
with & under the rotes of the greater. Then, thowgh the wyndes come, they
shall not be hurtefull one to an other: but shall stand so much the more fast: by
how much the more, they are wrapped to gither: Yea when the old
tree withereth, he shalbe a strength unto him, and shall ad unto his age
as much as he hath added unto his youth: And he ceased to dig.
Be not therfore halled in sunder, neyther be you offended one at
an other: peradventure Reason wold set you assyde: But God will
not ∴ Behold yf you break the yoke that you are in & runne
astry: He that erreth shall perish: even so shall he that standeth
also be desolate: for why, the driver angry, contynueth not with
one. But he shall reterne home: and shall not see the ende of the
harvest ∴ Love therfore one an other: and Cumfort one an other:
for he that comforteth his brother, comforteth him self: And whan one
is a wery, let the other draw: for why, you are men & not yet

Primitiæ et Decimæ.

crowned. The first is payed: so is allso the tenth: Even
so the tree that is grafted beareth frute soner, then that which groweth
of the sede ∴ Notwithstanding both, have theyr place in the orchard.

☞ The night let yt yeld unto day, & wynter beare rule over the sommer:
Let youth yeld unto ripe for yeres: Salomon sayeth, it is good: for that
yong man that obeyëth the cownsayle of his elder: In the cownsayle howse
the things that they handle are for theyr common welth: Notwithstanding
ech hath his order & degree. Cast your ey uppon all things, and you shall
have examples. Peter, in his vocation preached the same gospell that
the rest of the Apostles did: But he was greater then the rest, not in

Peter

Ordo servandus.

respect of his Apostleship, nor in respect of feeding, but that God might kepe
his order, as the chief amongst them, which prefered Peter first.
Therfore be not stubborn. But I commaund you in the name of him

Vota nostra.

that sent me, and bycause you have Vowed, that the one of you do
nothing without the others cownsayle. Notwithstanding shall you
not be two Cownsaylors.

Actor. Videns. One body.

Therfore in things that are to be done, let the doër occupy the superiority: the seer, let him see, and loke after the doings of him that
he seeth for: for you are but One body in this work ∵

E.K. - He is gone out of sight.

Δ. - As concerning my letters and busines into England, I thowght good to ax your
cownsayle what I were best to do with the letters to the Quene & other.

Michael - Gather out of the boke of Enoch, the seale and the Angel of thy Cuntry,

Practica.

deale with him ∴

Δ. - I fownd a dowt, in the name ~~of the Angel name~~ due to Brytania. A° 15.

Mich. - Thow shall easyly fynde the truth by theyr appering, for the one answereth

NOTE

not unto the others function. Herby mayst thow do in all

It is ascribed to my negligence that I have not the practise of Enochs boke.

kingdomes & estates, both how & what thow wilt: that thow hast not, is thy own error ∴

Note: Sigillum Æmeth.

Understand me well here ∴
When thow willt have any thing to do in the world, in humayn affayres, seke nothing in Sigillo Æmeth:

Liber Enoch.

Enoch *his boke is a worldly boke:*

Note this Rule.

Veritas in Cælo
Imago Veritatis, in terra
Imago ✕homini Imagini respondet: Cælestia
autem petuntur à cælo.

Δ. - *I besech you.*

Mich. - *Darknes yeldeth unto light:* falsum quod est, veritati
Malum, bono:

Liber Enoch.

But Note, In the boke of Enoch *there are*
those that are good, there are there allso that are evill:
The prince of Darknes is evill.
And those that are evill there, do stand on his syde: But
as his ministers give place to those that are good, so do
they allso ∴

Note. Δ.- *But as concerning the manner how to practise that boke, I wold gladly here somewhat.*

Mich. - Sua sunt, sua dicunt.

Δ. - *I understand this to be required at his hands that gave us that boke.*

Mich. - Polonia te expectat: et, qui EST, precessit.

Polonia.

Δ.- *As concerning my helth helping, may I stay here yet ·8· dayes and then make spede to be going toward* Poland, *as was prescribed to me.*

Mich. - Possum tibi concedere dies septem.
Yf thow didst know that which I see, thow woldst not go, but thow woldst ronne: He that is before, is a gardener: and he knoweth the vertue of herbs: But the eight day I will be there also.

Δ Hortulanus *noster* Chri*stus* uti spero.

- *Wher, & which eight day.*

Micha. - *The eight day hence I will be in* Cracovia: *I have told the playnly.*

Δ.- *May I then stay well 7 dayes before I set furth on my Iornay?*

Mich. ——————— Potes, et non potes.
- *Thow hast thy own Iudgment graunted the, therby thow mayst do it.*
But in respect of the Necessity that requireth the there, thow canst not.

Δ. - *I besech you not to be offended yf I ask the cause of the* Lord Lasky *his long silence.* —— Δ. - He stayed long.

E.K. - *Why do you not speak now?*

Mich. - *Behold he hath sayed within him self (and those that are wycked have wyspered unto him), Surely it semeth that they despise me: and, obstinately, (by cause he hath not receyved*

A: L:

letters from you), he useth this sylence.
Moreover he hath not done as god commaunded him:
But I will give him the, use thow him, as thow wilt.

Misericordia et Pax Dei sit super nos.

Δ. - *I render unto the (ô most mercifull, mighty and loving God) thanks & honor, and will, during my being, prayse thy Holy name.*

E.K. - He is gone: and went away mownting uppward &c.

Δ. - Quis, sicut Deus no*ster*, qui humilia respicit, et
peccatores sua ditat gratia ?
Illi soli sit o*mn*is laus honor et gloria
nunc et semper.
Amen.

† Pragæ

Monday Aprilis ·1· —— Mane, circa 8^{am}:

Δ a remembrance for me:
- England letters.
- A.L. his letters opened and some yet kept.
- Emerik his trayterous dealing to be deciphred.
- Cownsayle for the manner of our going, and what things shall be nedefull to take with us.

Δ. - Præces fudi, et usitatas, et alias (ex tempore) eiacu=
lationes, pro auxilio Dei omnipotentis necessario in omnibus nostris (Dei præ=
scripto) tractandis negociis, &c.

E.K. - Here is a tall man with white clothes, with wyde sleves
& his garment very much plyted: & a thing like a
skarfe before his face, blak, which had byn many tymes dublled & with a knott behynde
his. Two others there are by him on his left hand, one of them (Cypres)
is apparayled in a greene thing like a cassok comming down to his myddle
leg: and a payre shoes on his fete: & a hat on his hed.
The other in a marble Ierking, like a lether Ierkin with panes,
& a payre of hose, with rownd breches of the same stuff, his nether
stoks like common blak & usuall shoes. & on his hed an hat
as the other hath of the english fashion ∴ The first hath a little
berd short aburn cullor: The other hath an yong berd, whitish.

The white man - *Why do you provoke me to Indignation?*
Why accuse you me, of doing wrong?
Have I not led you out by the hand from the serpents:
Carryed you against Nature throwgh the waters.
Have I not held you up from falling.
Have I not browght you hither unto the hill.
Have I not sayd unto you, This is the place.
This is the entrance:
The way is open for you, ascende.
And are you not yet asshamed to urge me.
Yf I have done you wrong, wrong be unto me.
Yf I have done more then I owght to do: why do you vex me?

E.K. - He semeth to speak to them two, loking on them.

E.K. - There appereth a very great hill upp to the hevens by him.

Δ. - He seameth to mean us. [E.K. - He speaketh to them two.

- *I have sayd unto you, Eat & you have not.*
I have told you, it is tyme to eate, but you have your
own tyme.
I have sayd unto you, I go before, follow me:
But in this case I will not be Iudge against you:
These two, that record my sayings shall give Iudgment against
you.
Therfore now unto you. -- [E.K. - He turneth toward you, Δ.]
Here you see the hyll: here you see the way open:
Here you see no hindrance.
Yet, lo, these men accuse me, trubble me.
Determyne you against them.
Call not at these dores any more untyll you be called unto them.
Yf *Ye have sayde Yf, before the lord, yf you had not, yt had*
byn better for you.

E.K. - He treddeth them two, under his fete, all to peces: and taketh his
hand & flingeth the blud of them abowt, & it stycketh to the
sides.

A voyce - *What is it to me, if man had never byn?*

E.K. - He wrappeth up the place of theyr lying as if it wer a cloth
& putteth, or tumbbleth them out of sight.

E.K. - Now he is gone, like a whorlwynde a way ∴

Δ.- *Lord I am hartyly sorry for any thing that I have sayd or done,*
which hath provoked thy Indignation: Thy mercy be uppon
us, & not the rigor of thy most Iust Iudgment. Amen.
Thy Name be allwayes praysed.
Amen.

Δ. - *O lord I fynde my owne weaknes & fraylty contynually: & therfore I call unto the*
for thy gift of wisdome that I might wysely & discreatly serve the, all the dayes
of my life. O lord the escapes of my lips, & the folly of my hart pardon,
I most hartlyly beseche the: And if thy helping had forsake us, & much more, if
thy Indignation work against us, we are in most miserable & pitifull case.
Have pity, have mercy, have compassion on us. Lord, lord, lord, forgive this our offense
what so ever: Suffer us not to be confownded throwgh our little faith; O god
help our faith: help, help: or els we perish.

E.K. - Here he is again now.

Δ Note my great offence.

- *When the lord byd the go, yf thow hadst so done, & hadst not taken*
thyne own tyme, more had byn given unto him, & more had
byn added unto the.
But now letters come, that have passed throwgh the hands of
Sodomytes, & Murderers: (throwgh whose hands they are accursed),
you reioyced: you receyve cumfort, you
determyn to go.
But yf you had left those letters behynde you, had ronn when I
byd you go: Then had my name byn untowched.
Therfore is the lord angry & forgiveth not this offense.
But now, if you go, go: yf you also tarry, Tarry:
for he that dealeth with me, dealeth not as with a
man: for I have nothing in me tyed to tyme, much
less hath he that sent me.

A. Lasky his letters cam on friday last.

Δ Pardon, Pardon Pardon, o God, thy Iudgments are most iust.

Δ. - *O god what a wretched miserable man am I thus to fall, & to offend my God.*
O lord that thow iudgest, is very iust: for Man wold have taken indignation against
his servant that shold not go when he byddeth: or that wold seke or use better credyt to encor=
rage him to do his duty, then his masters, &c.

- *Many tymes hast thow byn warned.*

Δ. - *Have mercy o lord,* Et dele omnis iniquitates meas: cor mundum crea in me, et averte iram
tuam a nobis, *is thy fury implacable, or shall thy anger last for ever? What is flesh & dust before the?*

Δ A Sentence of ponishment, yet lord be mercifull.

- *There shall remayn the styng of this offence, in both your generations,*
untyll the fifth.
And I sware unto you by heven.

Δ. - *Spare thy sentence of Indignation (o god) against us.*
Thow hast sayd, In what howre so ever a synner is sorry for his synns,
& turneth unto the lord, &c. And Lord I am hartyly sorry, I bewayle
with teares this great offence: thow seest my contrite hart o god, o god, o god, &c.

Pardon. † - *This hath added much, even hath bownd up the rod, which I spoke*
before of unto the

Δ. - *Thy mercyes be recorded, like wise, ô lord, & praysed*
from generation to generation ∴ So be it.

Δ. - After this we sat and consydered & perceyved & confessed the greatnes of
our offence: How it concerned much the honor & glory of god, yf we had
gone without receyving the advertisement by those letters. So shold
they here, (the ,) and the king St., have perceyved that we had
had the direction of God, & of his good angels: & not to have depended
uppon mans letters, or perswasions, &c. We both as like confessed
this great mys doing, & so framed our selves to make all spede away
that possibly we could. The mercyes of god be uppon us now & ever.

E.K. - He is here, & sayde, *Be thow shut, for xx dayes*: and with all,
pulled a thing like a Curten abowt the stone: ~~the substance~~ & the
stone semed to be full of the same substance: being like the froth of the sea,
yeat hanging or ioyning to gither like Curds of a posset.

Δ XX dayes The shew stone to be shut,

Δ. - Misericordias Domini in æternum cantabo:
Quis sicut deus noster, qui cum iratus fuerit,
misericordiam præstabit contrito corde invocantibus eum:
Soli igitur Deo nostro sit omnis laus, honor,
gloria et Iubilatio, nunc et
semper, *Amen.*

A Pragæ.

Aprilis ·5·
Friday.

I toke my Iornay from Prage toward Cracovia. God be our spede. E.K., I, Thomas Kelly, and Hugh Brycket, my servants.

---

† Cracoviæ.

Friday
Aprilis 12: a meridie.

1585

We cam to Cracovia, and as we were within an english myle of the City, being a fayre, and calme day: there passed abowt half a myle before us, crossing from the right hand to the left, Hurlwyndes, diverse one after an other, writhing up the dust with great vehemency on heyth, and shoting forward still, and then mownting into the ayre, and so went sowtherly from us, & likewise some begun on the right hand and ran furiously raysing up & wreathing the dust up into the ayre, sowtherly allso & did not crosse the way.

When we came to our howse, we fownd that a stranger was set into it, by the land lords, (Mr Iohn Lang, the Iudge, and Martin Platner) and having by me the key of the store howse & of the streete dore, I caused my stuff browght with me, to be set in: and that night we made hard shyft for lodging: But the new & forced in tenant gave me leave to have one of my bedstedes which was in one stove, & emptyed the same to us, with much a do. Saterday and Sonday we were sone out faced, or rather thretned that we shold have no howse there, & allso one Bonar his armes wer set up on the dore, as yf the howse had byn allowed to him ex officio. Monday I made the Rector privie of the Iniury I endured: & he curtesly sent two Masters of Art with me to the Proconsul, to have Citations for the Landlordes to appere on Tuesday by 7 of the clok, to answer to our complaynt.

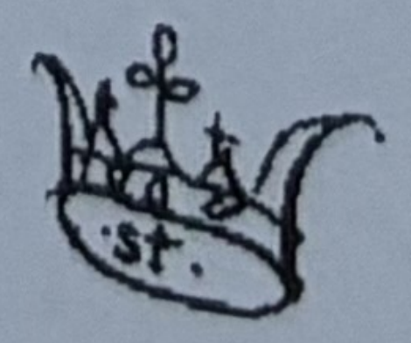
This monday night came the Lord Lasky from Lasko, uppon a letter he had receyved from me from Nyse of my comming.

Tuesday, (Aprilis 16) the Lord Lasky cam to the howse, and in the morning wold have presently cast all theyr stuff out of dores, but by entreaty he permitted them to empty all into the lower Stove.

In the meane space I appered with my Lawyer or atturny, M^{r} Tedaldo (an Italien) an ancient practisioner in the Polish & Cracovia causes: And to conclude, I had a decree against my landlordes, that I was to have (at the least) an half yeres warning: wheruppon Iohn Langh gave me warning to avoyde at Michelmas: & so we cam from the court, or Towne howse, called Prætorium in latyne.

This same tuesday afternone my Lord Lasky went to the king of Poland up into the castell, & told him of my coming, and how evylly I was used: and he sayd, why did he not cast them out of dores: *So have I now* (quod the Lord Lasky). And the king graunted the howse to be holden ex offico ∴ & the next day the king was desyrous to speak with me.

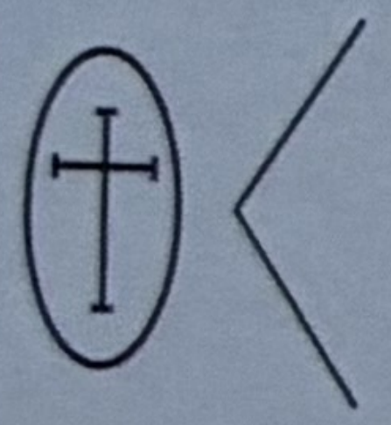
Aprilis 17. Wensday. I went with the lord Lasky to the king, to whome I sayd to this entent: Consolatio, pax, et misericordia dei sit tibi ô serenissimo Rex. Coram quo, divinitus recepi admonitione*m*, ut me sistere*m*: quod nunc humillime facio, paratissimus cu*m* omni fidelitate et sinceritate ea cu*m* Regia vestra Maiestate tractare, quæ mihi divinitus iniu*n*gantur, Quoru*m* mysterioru*m* historias de ordine in ordinem referre, prout



ooo

ooo occasio dabitur, non recusabo aliaq*ue* *om*nia peragere, quæ Deo
et ves*tr*æ Maiestati Regiæ grata fore intellegero, &c.
The king answered: Vt de ves*tr*a persona multa bona audivi
absente, ita iam mihi gratus valde est adventus vester,
et si quid sit in quo vobis mea gratia et favor possit
esse commodo, no*n* deero me ves*tr*i favtore*m* et protectore*m*
existere: Atq*ue* de istis et aliis maioribus rebus aliud erit
magis opportunum loquendi tempus post festos istos dies:
quo tempore vos ad me accersiri curabo, &c.

Here uppon I made cursy, as was apperteyning and stepped bak
somwhat from the king: & so the vyce chancelor, & other
officers, the english secretary, browght bylls to be red &
subscibed or sygned with the kings own hand,
which he did: and after the Lord Lasky had watched a
fyt tyme to tell the king of his desyre to speak a few words
to his maiesty of some his own affayres: and was bydden
to resort straight way after dynner to his maiesty, we toke
our leave with reverence doing, & so went out of
the pryvy Chamber, or rather withdrawing Chamber, throwgh
his pryvy chamber, where he had hard masse, when we cam,
& so into the gard chamber & down, &c.
Friday I toke gostly cownsayle of Docter Hanibal the
great Divine, that had now set out some of his commentaryes
uppon *Pymander*, Hermetis Trismegisti.

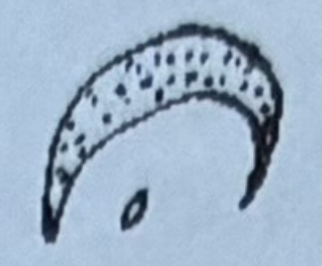


Saterday (20 Aprilis) I receyved the Communion at the
Bernardines: where the Docter is a Professor.
This day E.K. toke ghostly cownsayle, & cumfort as
his case required.
On Easter Monday, very devoutly, in Sainct Stephens Church, E.K.
receyved the Communion, to my unspeakable gladnes
and contentation, being a thing so long & ernestly required
& urged of him, by our Spirituall good frendes, as may
appere by sundry former Actions.

† Cracoviæ

Tuesday in Easter weke.
Aprilis .23. Manè: circa horam 8am. Præcibus fusis; mediocriter longis.

E.K. - Here apperes many thowsands of spirituall Creatures, all in white.
Now there seameth one like Michael (all in red) to stand before them,
they all standing in a half mone cumpas, behynde him.



Michaël - Adhuc semel, (sed Stephano assidente) loquor:
Sed si aurem, et animam sua*m*, loquelæ meæ prebuerit stabilietur
sedes illi:

Δ. forte de A.L. intelligit.

E.K. - Now all they, seme to murmur, or hum, all in one tune.
He speaketh styll, but I understand not his spech.
Sin minus, loquitor pro me pestis: ulcere enim percutia*m* terra*m*: Zeli
plenus sum, et Iusticiæ .·.

E.K. - All are vanished away.

Δ. - Ne observes iniquitates nostras (Domine Iesu Christe) qui speramus in misericordia
tua, qui redempti sumus prætioso sanguine tuo. *Amen*.
Emitte D*omi*ne verbum tuum Evangelicum, ut liquefacias
et emollias obdurata corda nostra frigore vitiorum: (ut nostra
peccata purgentur), et efficiantur quasi in X: Vt nebula
ignorantiæ expellatur è cordibus nostris, et Spiritus Sancti
gratia, effluant aquæ lachryma*rum* in pœnitentia salutari,
Amen.

† Cracoviæ

Aprilis 24: in Easter weke.
Wensday, morning: circa horam 8^{am}.

O*ration*ibus fusis ad Deu*m*, tam or*atio*ne Do*mi*nica, quàm aliis particulariter, respectu ministerii Angelor*um* qui regnis president obtinendi, ut nobis prescriptu*m* erat, et dum conarer particulariter nominare aliquem, statim incæpit E.K. ut sequitur.

E.K. - There appeareth a far of, a woman coming, and she is here now, she is all covered in greene as with a clowd: I may throwgh it discern her fayr face, & her heres dispersed abrode.

A woman.

The place abowt her, semeth to be concave, replenished with light as of the Sonne: She standeth as in a hollow shell, or ~~sphere~~ ovale figure concave.

- Steven, *lift up thy hed amongst the sterrs of heven: for the Spirit of god is with the, and thow art become the derling of the highest. But the lord will reprehend the, for thy synns.*
Behold, thow shalt stand, and thy sword shall be made holy.
See therfore that you honor him, labor for him, and obey him, as the annoynted, and beloved of the lord.

No*stru*m officium erga Stephanu*m* Regem.

For why? His Spirit shall be plentifull amongst you, and he shall put the pillow of rest, unto your beds.

E.K. - The more she speaketh, the more the place is bright.
- *The prince of Darknes shall lye as a stumbling blok in his way, but he shall stryde over him, without offence.*

:: 30 Aeres qui terra*m* gubernant et 12 Reges Tribuum.

℄ *The erthly Creatures have not to do, in this Receptacle.*
Therfore take hede, thow defyle it not.
Yf thow follow the rules of calling them, thow shalt see, that the ayre is theyr habitation.
Otherways (irregularly) they appere in such vessels: But such as are prepared for them.

∴ Vide A° 1584: Maii 21. 1584, Iunii 20, de o*mn*ibus Angelis 30 Aerum.

Take hede (therfore) Thow defyle not the place of the Iustifyed, with the presence of those, that are accursed.
But as they are of two sorts: so let there appering places, be diverse.

Δ In libro Enoch sunt qui terre=na tractant mali, at in 30 Aeris sacris mansio*n*ibus non sunt tales quibus cum nobis res est: Vide 21 Maii 1584.

℄ *Thy servant is conducted, and shall not stumble, But shall retorne, that the name of God may be blessed.*

Ed. Hilt.

Ed. Hilton sent into England.

℄ *Now Cease thy voyce for our presence: Untyll the lord hath rebuked Stephen, in the consideration wherof consisteth the seale of his Election.*
Verbum, shall be the first word, wherin the lord shall shew him self unto him.

Signum hoc Nota.

Behold, I am full of the light of heven: and I shut up, and go.

E.K. - She is gone ∴

Δ. - Note, all those things I entended, or desired to be satisfyed in, are answered me without my axing.

Δ. - Misericordia, Pax et Lux Dei nobis semper adsint ∴ Omnis autem laus, honor, et Gloria sit Deo nostro, *Amen*.

1585. Nota. Cracoviæ
Monday, Tuesday, Wensday.
Maii 6, et 7, 8.

E.K. was very unquiet in mynde, and so expressed to me in words: for that, A.L. had not payd him his mony, long sins due: and chiefly for that he dowted very much of A.L. his turning to the lord with all his hart, and constantly. So much did A.L. his former life and ungodly living and dealing offend him, and so voyde was he of any hope that he became in a great excess of mynde to fynde us cuppled with so ungodly a man. I shewed A.L. his last letters how he was now in an Monastery of his own, belonging to the Castell Rithwyan, (which he had now by a strategem wonne from the uniust deteyning of his adversary) and what penance and contrition he was in, what meditations and what godly purposes &c. But E.K., wold not hope of his conversion: & theruppon utterly & resolutely entended with all spede to be gon from hence toward Prage, and willed me (yf I wold) to prepare my letters. He becam very blasphemous against god, to my great grief and terror, what the yssue therof wold be.

*Δ What shold I than think of both them?

So great was the blasphemy, and rebellion against God & ~~our pur~~ his holy purposes in us, that allmost greater could not be uttred. I used as quiet words as I could, assuring him of Gods mercyes allways redy, and his helping hand for all such as putt theyr trust in him, & call uppon him in theyr trubbles & tymes of nede. & so ~~bad him~~ did betake him to god for that tuesday night being past 9 of the clok.

Wensday morning as I was at my prayers in my study over his chamber, and had made declaration of this cause, and of the perplexity most grevous that I was in, to see my frende & partner (E.K.) thus carryed away with so grevous a temptation, so manifold & vehement. E.K. yet lying in his bed did call his brother Thomas to hym: and willed him to call me to him: Thomas came (when I had in manner ended my devotions & prayers) for me. I went to him, yet lying in his bed: And after I had wished

him a good morrow: and sat by him on the bench at his beds
hed. He began and sayd such matter as foloweth.

E.K. - *A Spirit appered to me this morning by*
my bed syde, and bad me be quiet.
Bad me will you to go to morrow with both your
servants to my lord, as secretly as you could.
Bad you Cumfort him.
Bad you bring him with you.
Bad you to go to the king as you cam homeward.
Bad me to board in the mean space with the Italien
Gregorius Iordanus, Venetus. * *doctor at Pernus howse.*
Bad me lye here every night.

Hereuppon I was most glad and Ioyfull: and praysed god
for his mervaylous mercyes loving kindenes and goodnes
toward us, and declared my self
assured that God had put out his arme and settled
the decree, for the performance of his purposes and
promises made to us, for his own honor & glory.
And so with Ioye, and thanks given to E.K., for
his curteous imparting these good newes to me, I
went abowt my buisnes entended, which was to
go to the Table of the Lord: as I was
prepared for it: and so went to the Bernadines Church.

Soli Deo nostro sit omnis laus,
honor, gloria, et gratiarum
actio nunc et semper,
Amen.

Note I had in my prayers alledged to god, that albeit
I was in great perplexity and agony of mynde, yet since
I was willed to cease my voyce for having any Angelicall
presence, I sayd, he of his divine clemency & care over
us, in this great distres, might cownsayle us & direct
us, thowgh we did not urge or request, as we were want.
The Confusion, and Shame, which many ways wold follow,
(yf this entended purpose of E.K. shold go forrward & take
place), was so great, that we might seme to the world
to have byn led to that evyll ende, by a manifold
digression, rather then otherwise led in mercy and verity.
Wherein I requested God to regard his own honor & glory, &c.

---

† Cracoviæ

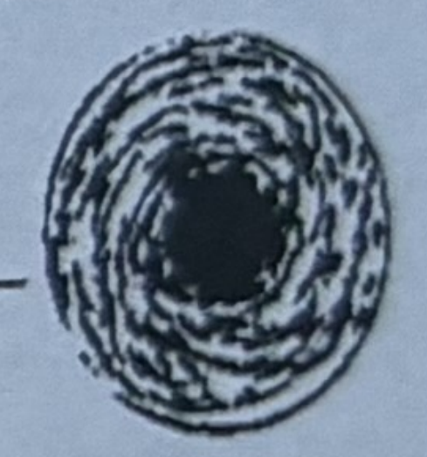
Maii 20
Monday, à meridie. horam circiter 6am, in mansæo meo.

Note: Δ.

E.K. sitting with me in my study, told me that after my going to Rithwian
to the lord Lasky, he had very many apparitions, and diverse matters declared
unto him, of the state of Christendome, &c.
He sayd (more over) fault was fownd with my manner of standing before
Stephen, I shold have made some more ample declaration of my calling &
knowledg in these our Actions. Secondly that I did mistake the phrase spoken
unto me at Prage of the rod bynding* up: for, he sayd that Michael Dee shold dy, and
* Aº 1585 Aprilis ·1· that I shold be thereby afflicted, and diverse such things he told me, and among other
that He was willed to be redy to leave me when he shold be called: for he
Our Action to be cut of for our unworthynes. sayd, our actions shold be cut of, for some our unworthynes, &c. All which things were
so grievous unto me, as I was (in manner) redy to sownd: and my distress was the greater
bycause (after a sort) I was barred from requiring the presence of any our Spirituall
frendes, tyll Stephen had byn rebuked by the Lord. And I had willed to obey
theyr commaundements, & instructions: wherby I was driven to besech God to
consider my cause & grief, who unfaynedly desired to be his true servant.
And being desyrous to obey the staying of my voyce for the presence
of his good ministers, I was contented to offer up my obedience hereon for
a sacrifyce: & redy to receyve this distress & affliction as a ponishement
for my synns: awayting his will & pleasure.
E.K. sayd It shall not be amyss to bring furth the Shew stone, &
assay what the good will of god will be herein.

Δ. - I fatcht the Shew stone: and after it had byn set, abowt a
Apparition. quarter of an howre, E.K. espyed in it a Little naked boy, with
a white cloth, skarf wise from under his navell, hanging down unto his
knees. The here of his hed is short as of an yong childe: [and
abowt that tyme cam the lord A.L. unto us: who sat down by us]
He had a little cerclet of ayre in his hand. There is a light in the stone as if there were the shyning of the sonne in it.

Puer - Creavit Deus omnia Spiritu oris sui: qui etiam Spiritus, defendit
et defendet suos, et in nomine suo sperantes.
E.K. - He throweth up his Cerclet, and catcheth it agayn, three tymes.
He standeth styll, and sayeth nothing more, yet.
Puer - Perforatus a Domino, loquor.
E.K. - Now he is turned into a water, which goeth rownd
abowt, and in the myddst of it is blud.



E.K. - Now he is returned to his former shape agayn.
Puer - *The ende of all flesh is at hand.*
Prophetia. *And the syckle of the highest shall reap down the mowntaynes. The valleys*
shall be without frute: And the seed of man shall be accursed.
E.K. - Now he turneth his face to you [Δ].
Puer - *Who is he that the Lord reioyseth in: or on whome the hevens loke with*
mery cowntenance: whose feete are not a burden to the earth, and in
whome is the force of the sowle comforted? Who is he that shall reioyse
in the Lord? Even he it is, that goeth out of him self, and beholdeth him
self, saying, O thow carkas, thow art not a sepulchre for me: Neyther
am I placed in the, for thyne own bewty: but that the Lord may be magnifyed
and his Creatures dignifyed. He it is that shaketh of him self, and putteth
on the Armor of Affliction, praysing and extolling the garland of
the God of hostes, before that great Whore, and in despite of her congregation.
He it is, that forsaketh his own wyll, to do the will of him, that created him.
Who so ever (therfore) doth his own will, is the servant of Perdition: But he
Divina acceptatio nostrorum ser=vitiorum. *that expecteth the Will of God, is annoynted.*
Behold, therfore, bycause you do so, and have beheld your selves, not in your
selves: have acknowledged the powre of God, and the truth of his message,
your honor shall be great: Therfore Fear not: For, Lo,

This Garland is prepared for you: and Rest is sealed unto you of the highest:
Unto you, your Wives, Children and Servants.
Δ. - *Blessed be thy name, for ever, Ô Eternall, almighty, and most mercifull,*
our god and King of Glory.
Puer - *Yf the Sonne shyne not in vayne: yf the sterrs move not, but by variation*
and discourse, moving things, alternatim, *to an ende: yf the Erth stand*
still, bycause she is so created: Much lesse owght man to despayre in
the mercyes and promisses of God, which are not without a cause; neyther
any time spoken, without effect.
A.L. *I remember the* (Lasky), *sayeth the Lord; And I will Chasen the*
for thy synns: And Behold I sweare unto the, as I have done. But
Humble thy self. This body of thyne shall turn into dust, Take hede
therfore that it defyle not the greater part. For unto him that dyeth a
synner, Vengeance is iudgment. But yf thow live according unto
my laws, and graft thy self within my will: yf thow forsake the
world, for my sake, and do the works of righteousnes, Bycause I have
called the before me, I will ad unto thy yeres, and will not blot
out thy name, out of my remembrance.
Be not therfore a man, but the sealed servant of the Highest.
Follow me, for I will make the way very broad for the.
Aº 1583 7 Septemb. Mortlaci Libro 10º. } *Behold I am myndefull of my Covenant made unto the, the seventh of*
September in the yere fowre skore and three.
I will ~~make the mighty~~ establish unto the, that fortitude, both in true wisdome
and victory: And I will make the mighty, as a corner stone in the
Yf. *Angle of my temple: Yf thow turn, Yf thow do the will of him*
that speaketh unto the: Yf thow become a marble stone, speaking
iustice and verity, The Mysteryes of thy Crosse Light uppon the,
and let thy Sonns be blessed in the.
♔ .St. *I greatly thurst after* Steven: *for the course of things are at hand:*
Behold, I will blesse him, that he may leave blessing unto the.
Behold, I will place the unto him, as his right leg, and he shall stand.
But his wycked garments, I will cut in sunder: yea I will send in
the fyre of wrath and dissention: And I will take away
the buttons from his brest.
Tres Impiæ Nationes *I have given unto him three wicked Nations, that they may grynde*
Datæ, ♔ St. *under him, as slavish Captives.*
When I come in one weke, Behold I stryke: and those that are
prowde, become pore and desolate.
The owtward face of things shall be changed: And the whole world
Digitus Dei. *shall say, Lo, here is the finger of the Highest.*
Rise therfore, and with spede go before Steven.
Mensa fœderis. *But the League Table, thow shalt leave behinde the.*
In meo proprio lapide Mystico. *I will reveale my self in thy propre shew stone.*
⧇ Dixi: Quærite Victoriam.
Δ. - Deo n*os*tro Omnipotenti, P*a*tri totius Consolationis, et misericordiar*um*
plenissimo, sit omnis Honor, Laus, benedictio, gloria et
Imperium: nunc et semper, *Amen, Amen, Amen.*

* * *

Note. Maii 21 Tuesday. —— ·Δ· I did communicate, as this was the third tyme, with easter receyving.
Primo, cu*m* Hanibale, et bis cu*m* Raphaeli confessus, &c.
That all manner of ways I might have a clean and
a quiet conscience.

* * *

†

Maii 22,
Wensday: Nyepolomicze, in Aula Regia, circa horam 1½ a merid.

Δ. - Note --- After dynner as we sat to gither, A.L.,
E.K., and I, discoursing of some our matters:
There appeared, over A.L. his hed (to the sight of E.K.)
a little Childe, half the upper part, holding over
the hed of A.L. a white crown, & a finger out
of it pointing toward Δ, & withall he sayd.
Puer - Audivi te, Victores estis.
Δ. - Hereuppon we set out the shew stone, as being redy & desyred
to be instructed, according as the case chiefly required.
As I began to pray, and sayd, D*omi*ne Non sumus digni ut nos exaudias.
Suddenly E.K. sayd he saw as followeth:
E.K. - I see a great hill of fyre, a very great mowntayn, and it
is, as if it did hang in the ayre: for I see the ayre under it:
and I see the sonn shyne on it ∴ The mowntayne fyre flameth
not.
Now, the little boy that appered last day, standeth on the top of
this mowntayn.
Puer - *God hath spoken unto you, and hath gathered you to gither: And lo*
you are become a strong sword, with the which, the Nations
shall be cut down, and the god of hosts shall stretch furth
his hands. And behold, you are come, and now is the
Sathan. *tyme that you shall reap ∴ But* Sathan *striveth sore*
agaynst you. Behold, Lasky, *Thow art become riche:*
But have faith: for it overcommeth riches, and shall bewtify
& strengthen the, that thow shalt be hable to receyve reward
for thy labor: for it is not a small labor, to contend against
synne. I have browght the unto Steven: *And I will give*
the him, into thy hands: And bycause thow shalt see that
god is not barren, I am of powre. Here me therfore
sayeth the lord, Wilt thow, that before thy face I
Optio data Aº Lasky de Ste= phani correctione. { *shall destroy* Steven, *for his wickednes; willt thow,*
that I shall strike him with a perpetuall leprosy,
or willt thow that I shall correct him, & leve him, to do
good unto the. Now thow shalt see that I am not
weake. Neyther that my words are barren or without
frute. Ask therfore of the lord, and before thow move,
it shall be given the ∴ For thow dealest with him that
is a flame of fyre & a two edged sword to the
wycked: Out of the dunghyll I chose him, out of
nothing I can styr the up & exalt the, but thow
must fyrst be pore before thow be exalted. Read the scriptures
& Iudge ∴ Now speak. --- E.K. - He is gone.
Δ. - Infinitæ et incomprehensibilis sunt Misericordiæ tuæ
o deus. et Iudicia tua sunt inperscrutabilia, hominibus.

A.L.- D*omin*e Deus Misericors, quanta est tua Misericordia, quod me summum peccatorem tanta gratia prosequeris? Indignus sum D*omin*e ante faciem tuam. Itaq*ue* Domine, quæso, ne illum, propter me deleas, neq*ue* lepra percutias: Sed potius inspires in illum, ut mihi propter te, et à te, per illum bene fiat: Non quæro D*omin*e divitias, sed gloria*m* tua*m*: Non nobis D*omin*e, non nobis, sed nomini tuo da gloriam. Et fiat mihi, secundum voluntate*m* tuam Domine: Tu scis D*omin*e an Hipocriticè ago. Miserere mei D*omin*e, Miserere mei, sitq*ue* misericordia tua supra me, et fiat voluntas tua, sicut in cælo, sic etiam et in terra: Atq*ue* nomen tuum sit benedictum in sæcula sæculor*um*, *Amen*.

E.K. - He is here again.

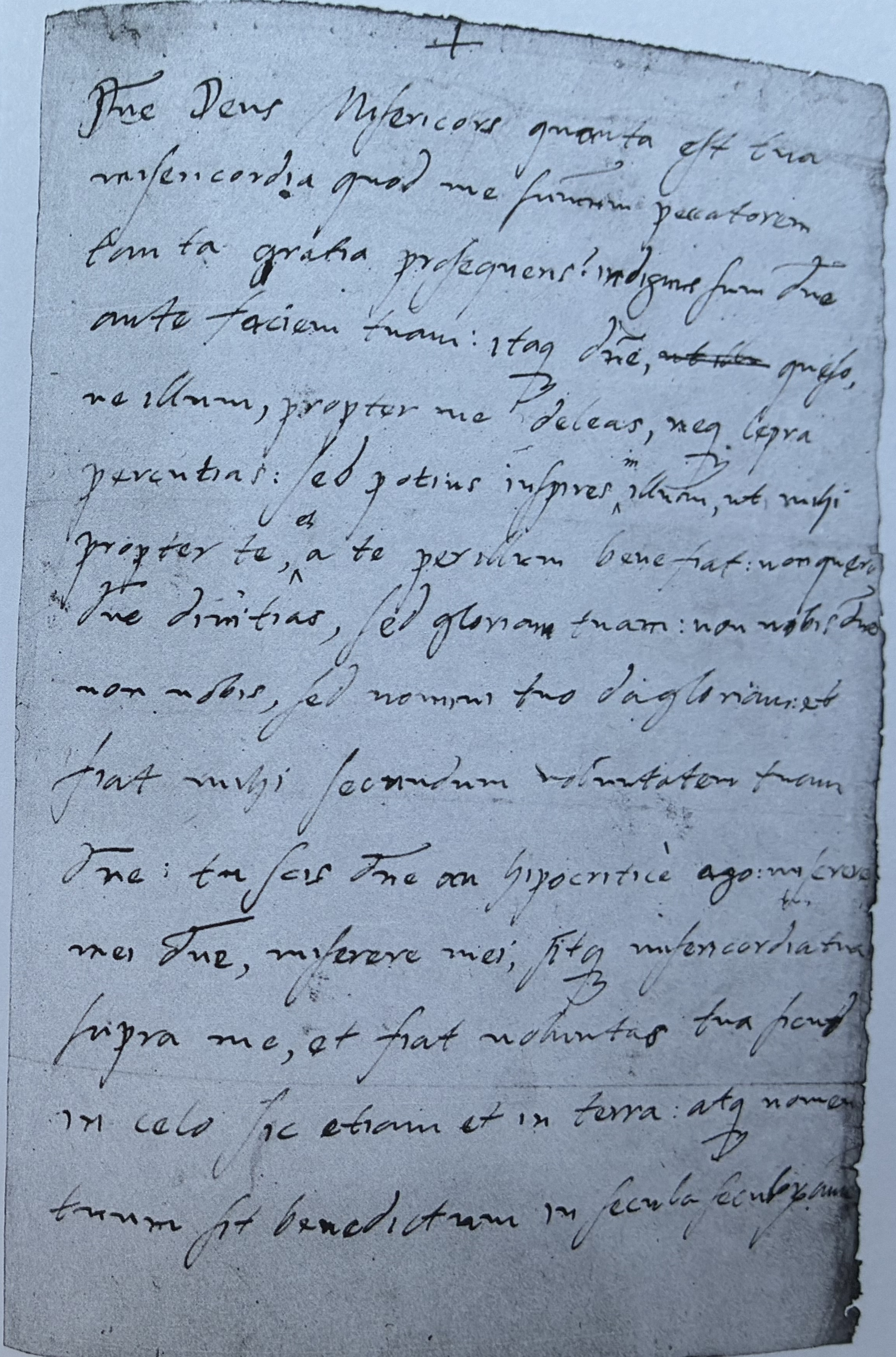
Puer - Sapiens es $\overset{\text{A.L.}}{\text{tu}}$, et ~~plens~~ plenus spiritu dei: Non quærens sanguinem fratris tui, igitur benedictus sis inter potentes huius sæculi, et ab hac die Spiritus meus nunq*uam* à te discedet; et hæc, quia te humiliasti nam non elegi te sine causa .·.

Puer - *And lo, I will correct him sharply: Ask therfore in what language thow willt have me correct him, (for he is skarse worthy to here that he may understand).*

E.K. - He is gone.

A.L. - Hungariè, peto, ut ipse audiat ea quæ illi sunt dicenda, sic ita divinæ tuæ placuerit Maiestati.

Puer - Hungarie *is hatefull unto me, for he is full of Iniquity. Neyther will I speak unto him my self that he shall (yet), here me. I will open my mowth in* Latyn*: for thy sake: And if he become obedient, I will also appere unto him my self & unto you all: in the spirit, & presence of my angell: But to overcome him by myracles it nedeth not: for by him, the people are not edifyed. But by my words he shall understand, that I towch him, allthowgh* Sathan *stand by him: unleast it were for thy sake, I wold not withdrawe my word & Curse from him: for why? I am suffyciently advysed. And I do but kepe back the fyre from him. But go $\overset{\text{A.L.}}{\text{thow}}$ unto him, & speak unto him liberally. When he hath hard me, yf he receyve me, my blessing is uppon him, of necessity.*



+

Dne Deus Misericors quanta est tua
misericordia quod me summum peccatorem
tanta gratia prosequeris: indignus sum Dne
ante faciem tuam: itaq Dne, ~~[illegible]~~ quæso,
ne illum, propter me deleas, neq lepra
percutias: sed potius inspires in illum, ut mihi
propter te, et a te per illum bene fiat: non quæro
Dne divitias, sed gloriam tuam: non nobis Dne
non nobis, sed nomini tuo da gloriam: et
fiat mihi secundum voluntatem tuam
Dne: tu scis Dne an hipocriticè ago: misere-
re mei Dne, miserere mei, sitq misericordia tua
supra me, et fiat voluntas tua sicut
in celo sic etiam et in terra: atq nomen
tuum sit benedictum in secula seculorum

Yf.

Yf he here me not, I can easyly unlok, for I have the key redy.

God the father, god the sonn (unto whom all powre is given in heven & in erth,) with the fyre of eternall cumfort, ($\overset{\text{which is}}{\underline{\text{with}}}$ the privye Science & knowledge of the faythfull).

The holy ghost, be uppon the, & with the: for this day, $\overset{\text{A.L.}}{\text{thy}}$ synns are blotted out of gods remembrance :.

Hodie delentur
Peccata ip*s*ius
A.L.
Deo honor laus et
Gloria.

I have no more to say.

Δ. - Omnipotenti, tremendo et soli Adorando Deo et D*omi*no N*ost*ro, sit o*mn*is gra*tiarum* actio, laus, et Iubilatio, nunc et in o*mn*e ævum,
Amen.

Aº 1585. † Nyepolomicze: in aula Regis Poloniæ.
Maii 23. — A meridie horam circiter 6^{am}.

Note

The king sent for the Lord Lasky and me by his Vice chamberlayn,
whome we cam unto in a chamber, within the chamber or rome where
he useth to give audience, or to eat with his Palatines and other.
He sat by the wyndow, which is toward the Sowth, and by which his
prospect is into his new garden, which is in making: He began
thus, (the Lord Albert Lasky being by, and therto willed by the
king) and sayd unto me very nere, as these words import.

St. - Egit mecum Dominus Palatinus, ut vos audirem de rebus istis magnis
" et raris fusius loquentes: Quod libenter facio: et tamen hoc
" considerari debet, quòd prophetiæ omnes et revelationes iam diu, et
" in tempore Christi, cessaverunt. Tamen, si nihil in istis, contra
" dei sit honorem, eo lubentius sunt audienda ∴ Et ego quidem
" haud dubito quin Deus nunc possit multis modis secreta quædam hominibus
" detegere, ad hæc usque tempora, inauditis et inusitati.

Hereuppon I answered to this sense
allthowgh I can not express the same words.

Δ. - Considero in oratione vestra regia tria quasi capitula, in quibus totius
orationis vestræ est medulla. Primum de Prophetiarum et revelationum
cessatione, secundum, an aliquid in nostris actionibus vel exercitiis
insit contra Dei honorem: et tertium (quòd animo meo est
valde gratum), quòd, Deo non prescribatis certos aliquos
modos vel tempora, quibus, sua hominibus velit aut
debeat secreta detegere. De primo, hoc possim vestræ
Maiestati Regiæ afferere, quòd ille Scripturæ locus haud recte à plurimis
intelligitur: et ab illis pessimè, qui velint omnimodæ. Dei potentiæ ~~et~~ misericordiæ
et sapientiæ prescribere certos modos, et tempora certa: asserendo nullam
hiis temporibus esse prophetiam, vel post Christum fore: quia omnes in Christo
cessavere: hoc est, quia omnes de illo quæ erant Prophetiæ scilicet de
Dei filio in carne venturo et Messia vero, et redemptore generis humani futuro, (et de tota
illa quam nos agnovimus et confitemur Christiani, completam, et consummatam esse,
Christi historia) iam cessavere: adeò quòd illa neque iam futura
sunt ut putant Iudæi, neque repetenda sunt: cum iam sunt consummata et peracta
quemadmodum Prophetæ prænuntiabant. Nam ob hanc causam cum Christus
Iesus in cruce pendens scivisset, quòd omnia de eo prophetica, completa fuissent, et præcipuus
scilicet omnium prophetiarum (ante Christum) Scopus iam esset collimatus, et
iuxta prescientiam et propositum dei, Redemptionis humanæ consummatum esset
* _Ioannis_ 19. E Mysterium, ipse dixit Consu*mmatum est: Nam et Paulus dixit
□ _Act._ 13. E ad Iudæos, Cumque consu□mmassent omnia, quæ de eo Scripta erant, deponentes eum
de ligno, posuerunt eum in monimento. Et post Resurrectionem suam ipsemet
Christus suis discipulis (pergentibus versus Castellum Emaus, et de illius morte
Luc. 24. D. et resurrectione disserentibus et dubitantibus), dixit, O stulti et tardi
corde ad credendum in omnibus quæ locuti sunt prophetæ: Nonne hæc

oportuit pati Christum, et ita intrare in gloriam suam, et incipiens a Moyse et
omnibus prophetis, interpretabatur, illis, in omnibus Scripturis, quæ de ipso erant &c.
et paulo post, iterum ad eosdem repetebat. Hæc sunt verba quæ locutus sum ad
vos, cum adhuc essem vobiscum: Quoniam necesse est impleri omnia quæ Scripta
sunt in lege Moysi et prophetis, et Psalmis, de me:
Sed quantum ad alium sensum quod post Christum nullæ essent Prophetiæ vel
revelationes, ipsæ Scripturæ planissimè contrarium docent. Nam quid
dicendum erit de Revelatione sive notabili illa Beati Ioannis Apocalypsi
quæ post Christum erant? Quæ et ab eodem Ioanne vocatur Prophetia, dicendo,
* Cap. 1. _Apoc._ Be*atus qui legit et audit verba Prophetiæ huius et servat ea, quæ in
ea scripta sunt: et in ultimo capite eiusdem Apocalypseos, sive Revelationis,
ter, eundem vocat prophetiæ librum. Quare manifestum
est post Christum esse Revelationes et prophetias: Præterea
que erat illa Paulo facta Revelatio in eius vocatione, et conversione
ipsi per ipsum Iesum Christum, ut in Apostolicorum apparet actuum
* _Act._ 10. libro, Cap. 9 ? Quid de illa dicemus quæ Cor*nelio Centurioni ?
Act. 11. Quid de illa quæ petro, de animalibus mundis et immundis ?
Δ 2 ad _Cor._ cap. 12. Et paulus ipse dicit si gloriΔari oportet (non expedit quidem) veniam autem
ad visiones et revelationes Domini &c. et paulo post: et ne Magnitudo revelationum
extollat me, datus est mihi stimulus carnis meæ, Angelus Sathanæ
Cap. 3. qui me colaphizet &c. et ad Ephesios, secundum revelationem,
notum mihi factum est Sacramentum, sicut supra scripsi: prout
potestis legentes intelligere prudentiam meam in Mysterio Christi, quod aliis
generationibus non est agnitum filiis hominum, sicut nunc revelatum est, Sanctis
Apostolis eius et Prophetis in Spiritu &c. ubi etiam prophetas post
Christum esse apparet: et capite 4º. Et ipse dedit quosdam quidem
Apostolos quosdam autem prophetas, ~~&c. Donec,~~ alios verò Evangelistas, alios
autem pastores et doctores ad consummationem sanctorum, in opus ministerii, in
ædificationem Corporis Christi, Donec occurramus omnes in unitatem fidei
in mensuram ætatis plenitudinus Christi &c. Vbi tam diu prophetas fore
in Ecclesia Christi post Christum apparet, Donec occurramus
omnes in unitatem fidei &c. Quod nondum post Christum factum fuisse
bene scimus: et iam hac ætate nostra cum maximè sumus circa negocium fidei
discordes, maximè videntur esse necessariæ non prophetiæ
solum sed etiam Revelationes valde expressæ de Mysteriis Divinis.
* _Act._ Cap. 8. Et de locutione Ang*elica ad Philippum, et eius de loco in locum
Philippi delatio a loco in locum per Spiritum Dei. invisibili quasi translatione, per Spiritum Domini, quid
putandum est ? Et de prophetis post Christi tempora testificatur
Actuum undecimum Caput, ubi legimus quod eodem tempore, quo primàm Discipuli
Christi, Antiochiæ cognominarentur Christiani, Supervenerunt ab Ierosolymis
prophetæ Antiochiam, et surgens unus ex eis, nomine Agabus, significabat, per
Spiritum, famem magnam futuram in universo orbe terrarum, quæ facta est sub Claudio.
Ad secundum autem vestræ Maiestatis regiæ Capitalum, sic respondeo
Quòd coram deo et beatis eius angelis, assero quod conscientia mea

nihil adhuc deprehendit, notavit, vel diiudicare potuit, neq*ue* possit in omnib*us*
n*ost*ris actionib*us*, vel illaru*m* aliqua, quod sit contra Dei honore*m*, vel gloria*m*
Immo, quod ad dei honore*m* et gloriam valde spectent
certissime, scimus et multis argumentis manifestissimis demonstrare
possimus. Deniq*ue* tertio in loco, quod cum magna et verè pia
regiaq*ue* discretione existimetis, Deum O*mn*ipotentem hiis temporibus posse
modis suis variis, hominibus quibusda*m* sua manifestare mysteria et secreta
Valde lætor: et eo magis, quòd tam ex n*ost*ris preteritis id constare
poterit multis Actionibus, quam ex futuris: quibus interesse, et
adesse presens ~~vestra poterit~~ (Si ita illi visum fuerit) v*est*ra possit
Maiestas Regia. Et preteritar*um* n*ostr*ar*um* Actionu*m*
libros 24, paratus sum (quocunq*ue* v*est*ræ serenissimæ Maiestati
placuerit tempore), videndos exhibere: quor*um* quæda*m* Latina
Lingua, græca aliæ, aliæ Angelica lingua, sed ex maxi*ma*
parte Anglica lingua sunt conscriptæ ip*s*æ Actiones:
Angelor*um*, sc*ilicet* Dei bonor*um*, Instructiones, admonitiones, exhortatio*n*es,
Conciones, Prophetiæ, et quocunq*ue* alio sunt censendæ no*min*e,
nobis factæ Revelationes, reales vel verbales, et per spatiu*m*
iam triu*m* fere annor*um*, ~~ultima recep~~ a nobis receptæ
et annotatæ, &c.

---

†

Nyepolomicze in Aula Regia
presente ipso Stephano Rege, et A.L. &c.

Die, Lunæ
Maii 27 Mane, hora*m* 7^am^ circiter. // In camera privata Regis.

⧇ Δ. - Fudi præces seque*n*tes et aliquas alias.

In lapide quem
Angelus mihi
ad duxit: ut
prescriptu*m* erat:
prima n*ost*ri actio
cu*m* eode*m*.

In no*min*e P*at*ris et filii et Sp*iritu*s Sancti &c. Pater n*oste*r &c.
Omnipotens, Sempiterne, Vere, et vive Deus, Ô tu Misericors Pater mi, qui me de Patriæ
meæ funesta contra me concepta malitia, per angelos tuos bonos admonuisti, et p*er* eodem, inde, me cum
uxore, liberis, et familia mea, istisque*duobus, egredi iussisti: et egredientes nos, ex
sirtibus maris, quasi miraculosè liberasti: Et qui ex homicidar*um* et hæreticor*um* manibus
et fraudibis variis nos expedivisti: et qui multis nos modis, (partim nobis cognitis,
partim incognitis) à periculis et morte protexisti, ab eo tempore, quo ad tua Secreta
iudicia et negocia testificanda, tractanda et promovenda nos vocasti: Ideo propter hanc
tua*m* tantam et tam admirabile*m* misericordia*m*; immortales tibi a nobis deberi laudes et
gratias humillimè agnoscimus. Ô tu Pater noster Clementissime, qui nôs* duos, vinculo
tuo divino, arctissimè copulasti: et quasi unum ex duobus esse volvisti: Ô tu fortissime
Deus n*oste*r qui hanc tuum Lasky, quasi Athletam n*ostr*am cautissimu*m*, animosum, et n*ost*ri
amantissimum, nobis adiunxisti: Virum Catholicæ tuæ et orthodoxæ religionis amantissimu*m*
et Antichristianismi omnis acerrimu*m* hostem. Deniq*ue* ô Sapientissime, Potentissime et Optime
Deus, et P*ate*r n*oste*r, qui tuis mox incipiendis Regiis, magnis merificisq*ue* conatibus, quem
Sitiebas Regem, tandem invenisti Stephanum, tuum futuru*m* Bellatore*m*: qui
tuo nutui, et Iussis, ex a*nim*o, totis suis viribus, et maximo zelo obedire velit: Et cui
nos honore*m* et obedientia*m* ut exhiberemus, in mandatis dedisti: Et propter quem
labores (tibi notos) ut subiremus et sustineremus, statuisti: Et ad quem, post
laboriosas peregrinationes n*ost*ras multiplices quidem, per ter 7 menses, factas,
directas aliquas, alias aute*m*, (humano iudicio) q*u*asi retrogradas, tua maxi*ma* gra*tia*, favore,
et auxilio incolumes et salvos nos perduxisti: Nos quæsto hîc tuos, tuo no*min*e et
una mente convenientes, tua digneris paterna misericordia, a totius vitæ n*ost*ræ o*mn*ibus
purgare spurcitiis: Et Charissimi tui filii D*omi*ni et Redemptoris n*ost*ri Iesu Christi inter=
cedentibus meritis, nobis condona quicquid contra leges tuas sanctas et iustas, volentes,
vel nescii, vel negligentes, verbo, facto, vel cogitatione ad hanc usq*ue* hora*m* offenderimus
o*mn*es et singuli, ut tibi iam possimus massa pura et azyma offerri: tua divina et
abundantissima fermentanda gratia: et tuæ charitatis igne in cordibus n*ost*ris per te
accenso, quasi quidam propositionis et sacri in templo tuo efficiamur panes. Et
sit nobis interim filius tuus D*ominu*s n*oste*r Iesus Chr*ist*us Panis vitæ: quem gustando
suavissimu*m*, et fidei virib*us* transglutiendo vivacissimu*m*, manna, eunde*m* habeamus
nobiscum in perpetuu*m* Mitte igitur nunc Luce*m* et Veritate*m* tua*m* O Deus o*mn*ipotens,
sempiterne, vive, et vere, ut tuo Stephano, (n*ost*ro autem serenissimo, gratiosissimoq*ue*
Regi) appareat, te Deum n*ostru*m verum,vivu*m*, et o*mn*ipotente*m*, Ductore*m* n*ostru*m in hiis actionib*us*
et Mysteriis esse : me aute*m* (licet peccatis obnoxiu*m*) voto et conatu magno, fidele*m* tuum
et sincerum esse servulu*m*: o*mn*iaq*ue* tua iussa mihi maximæ esse curæ: nosq*ue* singulos singularibus
a te ante mundi exordiu*m* præordinatos esse muneribus, in tua sancto servitio tractandis &c.

*
A.L.
E.K.

*
Δ. et
E.K.

Δ. - Nihil post primas præces apparebat.
Δ. - Breves secundas feci, et adhuc nihil apparebat ∴
Tertias adieci, etiam breves.
Post tertias ex Lapide quidam Calor ~~ex Lapide~~ in facie*m* ipsius.
E.K. - Exire videbatur.
Circa Lapidis ora*m* et fimbria*m* rubicundes et viridis circulus apparebat.
E.K. - Iam video ho*min*em albis indutu*m* vestibus, et succinctis, facie longa
sparsis crinibus, et aeris motu quasi undantibus, et dexter pes
eius super magnum lapide*m* rotundu*m*, et sinister super aqua*m*
et post dorsum eius magna Lux est: Non video terra*m* sub
pedibus eius, sed quasi in aere v*idetu*r esse tam lapis ip*s*e qua*m*
aqua illa.
Δ. - Sit benedictus Deus n*oste*r, et fiat voluntas eius.

Aqua cursus (qui versus occidente*m* est) pede*m* eius videtur
secu*m* sæpius deferre.
Videtur iste longe a me esse.
Cum Intueor facie*m* eius, interdu*m* una apparet esse interdu*m*
tres facies; et ita confuso quoda*m* modo movent.
E.K. - Audio magna*m* voce*m* dicente*m*, Veni et Vide.
E.K. - Descendit iam alter ad illu*m*, quasi globus igneus
cum facie eminenti, et ab eius corpore quasi virga
arundinea videtur emanare.
Inspexi, et examinavi, et ecce, Nulla est Iusticia.

Δ
Anglicè o*mn*ia
dicta erant
usq*ue* ad Verbum
ab &c.

Vox - Intret aqua in mare, et fiat salsa: quia esse tertia
viola est plena.
E.K. - Iam venit ignis, et illu*m* totu*m* circundat, aliquo
minimo circa illu*m* relicto intervallo, sibi proximo.
Vox - Mensura.
- Mensuravi: et Sigillum est /52/: quinquaginta duo.
Ast ecce, sum plenus Iusticiæ et Misericordiæ.
Vis igitur tu, quod aperia*m* os mea*m*?
Ast quare (inquit D*omin*us) visitare*m* Stephanu*m*?
Humiliet semetip*s*um: [E.K. - Inclinat caput suu*m*]
quia Ecce, habeo quod dicam: et Ecce habeo,
et labia mihi consula sunt.
Magnificat igitur potentem Cæli et terræ Deu*m*,
Creatore*m*, Regem, et illuminatore*m*, quòd possit vobis
peccatoribus propitius esse, et vultu*m* eius misericorde*m*
super vos convertere.
E.K. - Iam conversus est totus in globe*m* igneu*m*.
Δ. - Miserere no*str*i D*om*ine secundu*m* magnu*m* misericordia*m* tua*m* &c.
E.K. - Iam magnus quida*m* fumus per
plicas quasdam (instar nubis) lapide*m* operit.

Δ
Latinè hæc sunt
verbatim dicta.

E.K. - Iam videtur illa nubes convoluta esse, et seorsim ad
unu*m* latus Lapidis seposita.
- Verbum, ab altissimo missus, facio,
Quamobrem erige te, et diligenter
attende Stephane, quis te a Cunabulis
enutrivit? Quis viaru*m* tuaru*m* labores

Δ
Nota quod hæc
Stephani Regis
reprehensio
incipiebat
Latine, ab haec
dictione
Verbum
quem ad modu*m*
predixit
Maii
Cracoviæ.

aut Iuventutis tuæ temeritate*m* mensuravit?
ab impetu Iudicii et temporis: quis te legit? aut
unde munitus es cælesti decore? Hanc tibi
anima*m* viventum, sagace*m*, et sale plena*m*, quis
induxit? Nonne rex ille gloriæ, in cuius
gr*ati*am o*mn*is subiecta est, in cælo et in terra
potestas? qui te potenti elevans brachio a
milite ad maiore*m*, à maiore ad maximum evo=
cavit sceptru*m*: Nonne idem ille, qui te et
vocat et visitat: et de semetip*s*o, ante sæcula
dixit, Ego sum? Quare igitur Nebula*m* tam
tenebrosa*m*, tanta ecce caligine facetu*m*, tanta
dico ingratitudine suffulta*m*, inter deu*m* tuu*m*, et
anima*m* tua*m* induxisti? An, quod no*n* accepisti
habes? [he shaked his hand at the King after the Polonian manner.]
Aut unde (dic) Diadema Capitis? Ecce: quia
in fragili cordis tui prudentia, deu*m* a sinistris,
immò a tergo, posuisti, sequitur te spiritus
malignus: Nam errasti: Igitur Multipli=
cata et numerata sunt peccata tua in cælis.
Iudiciu*m* tuu*m* in te canes ip*s*i, cum pseudopro=
pheta, ferant; inquinata sunt regia tua, scelere
turpissimo, cubicula tua olent malum,
Igitur surrexit Deus turgidus et terribilis
factus est et iratus tibi. Verùm sic
dicit D*omin*us: Quia patres tui, ad altare
meu*m* sanctiores stetêre, neq*ue* perversi a voce
et via mea recessêre: te aute*m*, quia viru*m*
a vulgo distinctu*m* separando separavi: et separatu*m*
eligendo, dilexi: Non visitabo iniquitates tuas
in virga mea, neq*ue* deiicia*m* te quemadmodu*m*

modu*m* decrevi: Sed in Solio titubanti sedeas
permittam: Verùm si brachiu*m* meu*m*
Zelo cognoveris potens: Si impietate*m* tua*m*
derelinques: si te munditie ornaveris,
si fetida*m* a sinu tuo lepra*m*, et a lunica
tineam, (non ad vomitum rediens) absterseris:
~~ergo~~ Ego quoq*ue* ira*m* averta*m* mea*m*, et dies tuæ
reliquæ stabilientur fortitudine: Reges maledicti
et potentes huius mundi intoxicati calice meretricis
(mea quia neglexêre statuta,) fulmine ire
meæ in manu, et ante pedes tuos cadent.
Terroriq*ue* erit gladius tuus nationib*us*,
Tutela te Cæli circumducent, du*m* in robore
dextere tuæ peribunt Inimici.
Cor populi tui, à te alienatu*m*, post modicu*m*
repurgabitur: Qui aute*m* in sanctu*m*
conspiravêre turpissimo, cadent ulcere.
Adhuc, si lateri meo, cu*m* firmiter, tùm
fideliter adheseris, abumbrabit te spiritus meus
et evades, Sapiens: teq*ue* ros fæcundabit
de Cælo. Hæc est veritas, et lex
* Forte VRIEL. domini, qua*m* proposuit tibi l*ux dei
hodie Stephane: Igitur sume tibi
gladiu*m* fæmori, stringe, eleva pro
D*omi*no et veritate; pugna, vince, Regna
Nolii (sicut homo), timore cedere, neq*ue* de
mundo queritare: Quia deus tuus
tecu*m* est; Ignis terribilis, et magnus
D*omi*nus exercituu*m*: Igitur, si os tuu*m* iuste à
solio aperies: si impiu*m* condemnaveris impietatis

Implebo te spiritu meo,et a*n*i*m*a tua repleatur
igni potenti dum manus tuæ vindicant Cælos,
[Inclinat caput].
Impia*m* illa*m* generatione*m*, (de qua Dominus loquutus est,
et in servitute*m* tibi tradidit,) cum videris tempus,
cum filiis suis, et o*mni* populo suo, à parvo usque ad
maiore*m*, percute gladio: ut pro impietate
peccati, sit plagaru*m* numerus; qui erit infinitus
Bohemia. Bohemia (non minus odiosa Cælis, quam terræ
gravis, et tediosa) signata tibi: est; et maledicta
in inbare Solis: Collige et Orna:
Fige pedem in aquilone, et digitis tange
mare; et noli spernere Corona*m* altissimi
Ostendam tibi nomen meu*m*, et pona*m* laudes
tuas inter aquas. Cinge te etia*m* scuto
forti: amplectere montes meridionales; et ædifica
mihi altare: Eripia*m* eni*m* vincula ab illis.
Ab occidente, Manus violentas in viscera tua
extendunt: Sed ferro prescinda*m* illis ungues:
Deniq*ue* si à peccatis cessaveris, si studio
flagrabis cælestiu*m*, et ambulaveris coram me
D*omi*no Deo tuo in Iustitia, et veritate,
Quicquid in no*mine* meo ‸△[in] cæperis, benedicetur
et in me splendore*m* suscipito: Sin autem,
verba, quæ loquutus est D*omi*nus, audire
Egomet Vltor existam, vide Iunii 24. nolueris, Egomet Vltor existam
Hodie exaltavi te in D*omi*no: et posui
caput tuu*m* inter stellas: Ego igitur
obediens: Paratus est terror impiis et
maledictus est mundus: Beatus aute*m*

qui fideliter observat verba, et illa custodiet
quæ D_omin_us hodie fecit.
Gr_ati_a Dei p_at_ris, Iesu Chr_ist_i filii, eius
[inclinat caput] et Spiritus Sancti
visitet vos semper [extendit manus suas valde]

Δ. - _Amen._

Anglicè hoc dixit. Adduc famili_am_ tua_m_ cu_m_ celeritate.

Δ. - Sit benedictum nome_n_ Altissimi qui in servandis
promissis est constantissimus: et in misericordiis
abundantissimus ∴ Illi Gloria laus, honor decus
Iubilatio, et gr_ati_ar_um_ actio nunc et semp_er_,
Amen.

* * *

---

†

Maii 28
Tuesday mane circa 6^{am}, in campo Nyepolomicze.

Δ. - Or_ati_one finita, et aliquibus verbis factis de n_os_tra cu_m_ Stephano
Actione præterita hæri.

E.K. - Here is he that was yesterday, in our Action with the king.
- Hei mihi _(sayeth the Lord)._ [he stowpeth by little downward]
Why do I hold my hand from the erth? What, have all the
princes of the world, buylt a towr against me? These,
in denying me & my Maiesty: The other, wallowing in extreme
drunkennesse amongst the pleasures & blyndnes of the flesh,
neglecting (without feare) my commaundements? Have I thrown out
the Children _from the vyneyard, and called in the dung carryers?_
Have I visited my servants (whome I chose) in wrath & indignation
with the sword of Iustice? Have I thus skattred them uppon the
face of the world, without a Shepherd, to enterteyne blasphemous
murdrers, lyers and the ronnagates of the erth: the sede of
Cayn, _and of the cursed?_ O _you Caterpillers, o you that fyll_
the erth with poyson: ô you abusers of my name, and dishonorers
of my temple. What is the cause that you are so barren, or that
the lord hath not mightyly shewed him self amongst you
as unto his childern? Why are not the myracles & wonders
a testimony of the god of truth amongst you, as they were
unto the Israelites? Why hath not the sea divided her self?
Why hath not the lord delivered you from bondage? Unto the
Israelites he gave a frutefull land, (the possession of the wycked)
abownding with mylk & hony: Unto you, he hath delivered your
possession unto the dogs: & your Children _to becom captives:_
Why doth not the god of hosts stretch furth his hand,
saying: Deliver my people from bondage? Ar not
the tymes of these latter dayes, & of the harvest of the
disciples, sh*Δaddowed amongst the doings, & graces of
the Israelites? You are become blynde: you have
Δ *As the Israelites and Hierusalem knew not the tyme of theyr visitation, and so are these dayes shaddowed in the Israelites acts, &c.
eyes, but you see not: for you kn*ow not the tyme of your
visitation. O _thow stiffnecked generation, this is_
the cause, that the finger of god commeth not amongst
you: This, This, is the cause: bycause you have not
faith: Neyther is the spirit of godlines & obedience
amongst you. Can he that is all truth defyle him self
with lying: or can the flesh of man diminish the
Authority of the godhed: Ys Christ Iesus, _(very god_
of very god) of less powr or strength unto you, then he
was befor, unto the sede of Abraham: _bycause he hath taken_
your flesh uppon him? O _you ignorant: o you blynde strangers,_

O you that wer hatefull in the sight of the lord,
ys not the god of heven & erth nearer unto you, by reason
of his manhode? Have you not now accesse your selves unto
the throne of the highest, which your fathers had not?
The Israelites ran unto the prophets & high preists: yea
they durst not come before the lord: for it was sayd of
Exod.Cap.19.b.c. *them, L*et them stand before the hill. They browght*
theyr offering to the preist, which offred up theyr prayers
& humility: But unto you (o you of little fayth)
the gates are set open: yea even unto the throne
of god: Why therfor do you not ascend unto your
Christ, *which is annoynted before his father. Hath the*
father annoynted him for him self, or for you? for both:
Miracula ∴ Fides. *Yf you have no myracle, you have no faith, yf you*
have (sayth the son of god) faith, to be compared
with a mustard sede, &c. But you do none of these things.
Neyther is the name of god, magnifyed amongst you.
Ys it not a shame, that the faith of man groweth not,
to be equall with a Mustard sede? Ys it not a signe
of your slavish nature, from the which you wer called,
that there is no faith amongst you?
True it is: for why, the blud of Christ *is shed uppon you: &*
you are washed without deserts. Behold, now, (sayth the
A Moyses. *lord), when I have styred up a* Moyses, *there are no*
Israelites that will follow him: the sede of Abraham, *is*
destroyed with the wynter of selflove & disobedience.
The lord groneth saying: Whyther shall I turn me?
Unto whome shall I shew my face? Yf I say unto them,
Go out, set your tents against the wycked: Behold
I will be amongst you, & fight for you: who is it that
hereth me? Where is your faith become? Who is he, that
beleveth me? O you wycked generation: shall the lord
* Hæc respiciunt verba Ste=phani Regis. *call you & seke your deliverance, & will you know of*
*the Lord, with what me*ane be will work amongst you.*
Cum quo medio. *Ys the god of heven & erth becom amongst you an Ingyner: or*
a merchant; a hoarder up of worldly threasor: or one
that rideth on horsbak to battell? You stynking carryon,
you hatefull wretches before the heven & erth: you blynde
hyrelings: who divided the seas? Who threw down Ierico*?*
Who overthrew the wycked kings? Who destroyed the Cityes of the
wycked? Who fowght against the reprobate gyants & the
* Genes. 7.B. *flesh of mankynde? Who opened the wyndows of heven*
*& consumed you all, except (as you rede) ei*ght persons.*
Yf out of the wyndows I can consume you: what
shall become of you, yf I open my dores? Yf I send
out my servants against you, & my innumerable armys.

Ys it not sayd: What so ever I put into your mowthes, that
speak. Why do you so, but for the truthes sake?
Yf, therfor, I byd you, do, is not my truth all one?
I am full of sorrow: for no man openeth his dores unto me.
No man beleveth me: No man remembreth that I made
heven & erth:
Stay a while that I may wepe
with my self.

E.K. - All the stone is becom blak, & full of
fyry speks.

Δ. - After we had red the premisses.
E.K. - Here is an other, now: one in grene: a man with nothing
on his hed but onely his yellow heare.
Ilemese: Vide infra. He hath like a payre of blak botes under his garments: closase to his
~~garments~~ legs: like buskens &c.

Note, Ilemese appeared in Iulie
aº 1584, and did mak an ende
of Nalvage his work &c.
He appered then like a little
Childe with yellow here, &c.

- *I teach you.* [Δ He paused after, a prety while.
Responsum primo Stephano Rege. *Thus sayeth the Lord: Thow must answer* Steven *according to the*
hardnes of his hart: Answer him thus, for the Mean:
Lo King, the god of heven & earth hath placed me before the
and hath shewed unto the his wyll: hath norished up me his
servant from my youth unto this day, in the fear of him
& the fervent desyre of true wisdom, wherby I have atteyned
(throwgh his help) unto the knowledge & secrets of the things in
Nature: *which knowledg behold in the name of god & for*
his sake: & bycause he hath chosen the. Lo I offer up unto
the, & willingly make the partaker of. | *This done, be*
not affraid to open thy mowth unto him, as thow didst unto
Rodolph the Emperor. Rodolph: *in writing,* | *Behold (o king) I can make*
the philosophers stone; for so they call it. Beare thow therfore
the Chargis, *And give me a name within thy cowrt*
that I may have accesse unto the: & yerely maynteynance
For us both: E.K. and Δ. *of the: for us both: Commaunde him allso or strike a band*
of secresy, betwene him, thy self, & Lasky. | *Take hede*
Fides. *thow want not faith: for I will help the: And he shall*
have a great threasor. I will see them, yf he will labor
for me. But it may be, Lasky *will hold him*
by the heele.
Δ. - *What mean you by that phrase?*
Genesis 25. D. - As Iacob did Esau.
St *Unto this apply thy self & give thy hole indevor from tyme*
to tyme, also I will open my mynde unto Stephen *throwgh the,*
or in the presence of him self.
But let Lasky *open this unto him: the cause is known*
unto me.
7 diebus cassandum a responsis petendis. Δ. - I understand not this point.
- *Let him understand, thow art mynded so to do. [For this seven dayes*
ask no more, answer.
Δ. - *How, and if the king be desyrous of any action?*
- *I respect not the king.*
Δ. - *I besech you be not offended, that I ask your name*
- Ilemese. E.K. - He is gone ∴

Δ. - *The other will come again.*

A voyce - Non Veniet.
Thefore shut up the wyndow.

Deus Cæli et terræ adaugeat nobis
fidem.

* * *

† Nyepolomicze, in aula Regis. St.

Iunii
Tuesday a meridie circa horam 3^{am}.

The king sent for me to here
what I had to say to him: as I had sent him word that I had to say somwhat to him in God his behalf. When I was come into his pryvy chamber, and all other excluded but onely the Lord Lasky who cam with me, and stayed by the king his commaundement. I sayd:

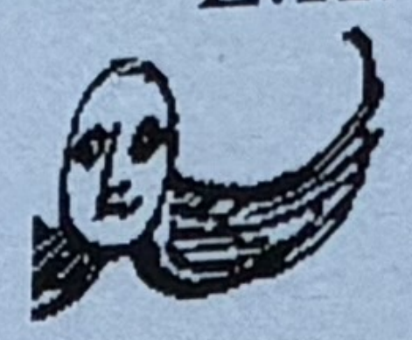
Δ. - Ecce (ô Rex) Deus Cæli et terræ, me ante oculos v*est*ros posuit: et vobis suam declaravit voluntatem: Me autem servum suum a Iuventute mea ad presen=tem diem enutrivit in timore illius, et desiderio ferventi Veræ Sapientiæ. Qua ratione (et eius auxilio) assecutus sum cognitione*m* et secreta reru*m* naturaliu*m*. Quam cognitionem (Ecce) In Nomine Dei.

Thursday † Cracoviæ
Iunii 6: Mane horam circiter 8^{am}.·.

Or*ation*ibus finitis, Luce et Veritate divina, quæ nos ducerent et perducerent ad montem Sanctum Syon &c.

Δ. - I have (o lord) according to my simple habilitie, endevoured my self to declare to Steven those things I was willed: Accept o lord my entent, and give me thy graces & encrease my faith that I may in my doings and sayings please the, or not offende thy divine Maiestie: And now o lord we awayt thy furder direction: not presuming to propownd (as now) matter such as our frayle state might move us unto: but therein we crave thy ayde, thy light & wisdom &c.

E.K. - Here is a great hed with wings like a Cherubim: all of fyre, the eyes are very byg, as byg as your hat, and his hed as big as this Table.



- *He that is a slepe let him slepe on: He that is in the high way let him not return home. He that eateth let him not rise, but eat still, and he that wepeth let him wepe still. He that reioyseth let him reioyse for ever. He that goeth a wry, let him not return into the waye. He that planteth his vyneyard, let him not see it: He that gathereth the grapes let him not drink of them: He that blasphemeth the name of God, let him blaspheme, for he returneth not. But he that loketh up unto heven, let him not cast his eyes, uppon the erth.*
Behold the lord hath forgotten the erth, and it is a burden to me that I am here: Therfore I go.
Unto those that do well, The stuard is redy with the reward.
Wo be unto the monstre of the erth for he is accursed.·.

E.K. - He is gone: & flyeth in a strange order, upward in a spirall lyne in manner.

A voyce - *Put all things to Sylence, that the Lord hath towched:*
The receptacle and the bokes, and se you open them not, nor towch them, untyll you here more from me. But be of right hart, and walk the wayes, that you are returned into.
Take this one lesson: you are in favor with me, and for the rest Care not.

Δ. - *Thy mercyes be sealed uppon us for ever, and ever, ô lord of boasts.*

E.K. - Now is a red thing, like a clowd come all over the Stone.

Δ. - Ignem tui amoris et prepotentis fidei in
cordibus n*o*stris accende ô Deus o*mni*potens
Tibi honor laus et gloria
nunc et semper,
Amen.·.

A^{o} 1585: Augusti ·6·

Vnica Actio; quæ Pucciana vocetur

quæ durabat ab hora 5 mane ad horam 11^{am}

Pragæ

---

6 August 1585–6 September 1585

(from British Library MS. Cotton Appendix XLVI Part II)

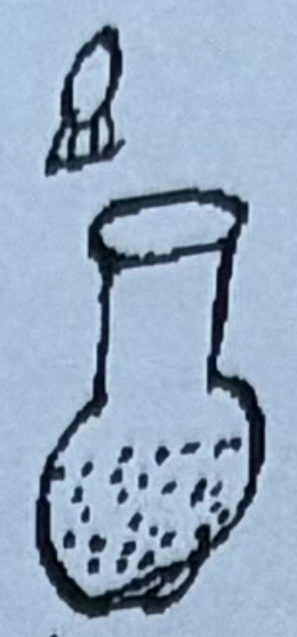
† Pragæ

Actionis Puccianæ prior pars.

Augusti .6.
Tuesday Mane, circa ortum Solis: ut nobis heri iniungebatur.

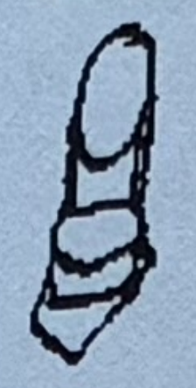
Fusis de more præcibus, &c. Præsentibus nobis Δ, E.K. et Fr. Pucci, ut præscriptum erat.

Disposita erat Mensa fœderis: Candelaque cerea accensa:



E.K. - Here is one, covered in white to the brest: all white apparaled, he hath a long glasse in his left hand, full of filthy loathsom stuff, like matter, or like blud & mylk, or curds myngled to gither, and a staff abowt an ell long in his right hand, he setteth the ende on the grownd he pointeth with his staff toward the* Table of Covenant. Accede Dominum:

* Δ. - I had set E.K. at the usuall Table in our secret study: and had set my usuall shew stone before him.



Δ. - He$^{\text{E.K.}}$ cam to the Table of Covenant: & loked into the holy stone, & saw the same vision, but his face is (here) bare: & he semeth to be Vriel.

Δ. - Benedictus qui venit in nomine Domini: ô beata Dei Lux.

Vriel - Gloria tibi Domine, rex cæli et terræ; qui es, et venturus es.

E.K. - Now I see the fowndacion of an old thing, as thowgh it wer of a church.

A voyce - *Measure.*

Measure from the east to the North, and from the north to the west parte: for behold, the rest is iudged allready.

Vriel - *I have measured, (Lord) 25, and the half of twenty five.*

37½. - *Divide into three partes.*

Δ. - The third part of 37½ is 12½.

Vriel - *It is done.*

The voyce - *Unto the Kings of the east give the first:*

Prophetia. *Unto the Kings of west give the second.*
The remanent, measure unto the dayes of the North: that the fire of my indignation, may be a brydle amongst them, and that the whole world (except the excepted) may drink of the sorrow of the seventh part of the half tyme, yet to come.

Vriel - *Thy mowth (o lord) is a two edged sword, thy iudgments are perpetuall & everlasting: thy words are the spirit of truth & understanding: thy garments most pure & smelling incense: Thy seat without ende, & triumphing:*
Who is like unto the, amongst the hevens: or who hath known thy beawty? Great art thow in thy holy ones, & mighty in thy word amongst the sonns of men: Thy testament is holy, & undefyled: The glory of thy seat, & the health of $\overset{\text{thy}}{\text{the}}$ sonns: Thy annoynted is sacrifyced, & hath browght helth unto the faithfull & unto the sonns of Abraham.
Thy Spirit is everlasting, & the oyle of Cumfort:
The hevens (therfore) gather them selves to gither, with

*Halleluyah to beare witness of thy great indignation & fury prepared
for the earth, which hath risen up with the kings of the erth,
and hath put on the wedding garments ∴ Saying with her self,
I am, a Quene: I am the dowghter of felicity.
Remember all ye, that are drunken with my pleasure,
the Character I have given you, & prepare your selves to
contend with the highest, set your selves against him, as
against the annoynted: for you are become the Childern of a
strong Champion: whose sonne shall garnish you, with
the name of a kingdome, & shall powre wonders
amongst you, from the starrs, which shall put the sonne,
the stuard of his waggen, & the mone, the handmayd
of his servant.
But o God, she is a lyer: and the fyrebrand of destruction:
For, behold, thow art mighty & shall triumph, & shallt
be a conquerer for ever:*

E.K. - Now the stone is full of white smoke.

Δ. - A Pause.

E.K. - The smoke is gon: and here standeth one over
A Vision. him in the ayre with a boke whose nether parts, are
in a clowd of fyre, with his heare sparsed, his armes
naked, the boke is in his right hand: a fowre square boke
with a red fyry cover: & the leaves be white on the edge,
Liber cum ·7· Sigillis. it hath 7 seales uppon it: as yf the clasps were
seales with 7 golden seales.
Emet tau. And there are letters uppon the seales, the first ~~M, E,~~ E,
M, E, T, T, A, V.

The angel with the boke - *Take this boke;* ut veritas Luce magis clarescat:
Et Lux, veritate, fiat valida. Data est enim
tibi potestas, dandi et aperiendi hunc librum mundo
et mundis.

Vriel -Gloria tibi, Rex Cæli et terræ qui fuisti es, et venturus
es. Hinc enim, Iudicium meretricis.

E.K. - Now Vriel taketh the boke, kneeling uppon both
his knees.

Vriel -*Reioyse o you sonns of men, lift up your harts unto
heven: for the secrets of god are opened: & his word
let out of prison: Reioyce ô you sonns of god, for
the spirit of truth & understanding is amongst you.
Reioyce o you that are of the Sanctuary, for you shall
be full of wisdom & understanding. Reioyse o thow*
Δ Visitatio Iustitiæ *the howse of Iacob, for thy visitation is at an ende,*
Miseri=cordiæ *and thy visitation is begynning: The fowr wyndes*
Iudæorum Conversio. *shall gather the to gither, & thow shalt buyld up the
trodden wall. The bridegrom shall dwell with the:
And lo, behold, the lord hath sworn, & wyckednes shall
not enter into the, neyther shall the spirit of the highest
go from the, but thy fathers bones shall have rest:*

*And thow shalt live eternally.
The blud of the Innocents shall be washed awaye from
the, & thow shalt do penance for many dayes.
Then shall the lamb stand in the myddst of thy streetes
o* Hierusalem*: & shall give statutes unto thy people
& inhabitants: All nations shall come unto the howse
of* Davyd*: The mothers shall teach theyr infants*
Veritas prevalebit. *saying, Truth hath prevayled, and the name of the lord
shall be the watchman of the, Ô Cytie.*

E.K. - Now all is full of a white clowde.

Vriel - *Sylence unto me, & rest unto you for a season.*

E.K. - All is disapered: and the stone semeth clere.

Actionis Puccianæ posterior pars. Δ. - Legi præmissa latine ip*s*i Fr. Pucci
et pauca locutus sum de regibus et aliis qui
hæc putant esse n*ost*ras imposturas, et a nobis
hæc mala r*ati*o*n*e tractare &c.

E.K. - He is here, agayn.

E.K. - He sitteth in a Chayre of Chrystall, with his
boke in his Lap & the measuring rod ~~standing~~
in his right hand, & the glass vyoll in his left hand.

Vriel - *Seing that power is given unto me, & that truth is added
unto my ministery, and I am become full of light
& truth, I will open your eyes, & I will speak unto
you the truth, that you may shake of the Lumpishnes
of your darknes, & profownd ignorance: and wallk in
truth with your fathers.
Give eare (therfore) diligently, unto my voyce: & imbibe my
sayings, within the liquor of your harts, that the sap
of your understanding may receyve strength, and that you
may florish with acceptable Truth, as the Chosen servants
& ministers of the highest.*
Malitia Mundana pompa et Vanitas. Totus mundus, in maligno positus est;
.... *and is become the open shop of Sathan, to deceyve
the merchants of the erth with all abbomination.
But what: are you the peddlers of such wares? or the
carryers abroade of lyes & fals doctryne. Do you think it
is a small matter to tye the sense of gods
Scriptures & mysteries, unto the sense & snatching of your
Imaginations: do you cownt it nothing to sytt in iudgment
against the spirit of god: leaving him no place, but at your
limitation. Is it lawfull, before the sonn of god, to spend the whole
dayes, yea many yeares, with the sonns of* Sathan, *the
lying ymps, & deceyvers of the world?
Ar you so far entred into the shop of abbomination, that you
point unto the sonn of god the tyme of his comming, the ~~sending~~
descending of his prophets, & the tyme wherin he shall viset the*

erth? Moyses durst not speak, but from the lords
mowth: The prophets expownded not the law but
the voyce of the lord. The sonn of god, spake not his own
words, in that he was flesh, but the words of his father,
his disciples towght not, but throwgh the holy ghost.
Dare you (therfore) presume to teache, & open the secret
chamber of the highest, being not called?
Tell me: have you left your merchandise, & the cownting
of your mony deceytfully gotten, to become teachers of
the word of god? Are you not ashamed to teach before
you understand? Yea are you not ashamed to lead awaye
where you cannot bring home? Hyppocrites you are,
and voyd of the holy ghost: lyers you are become, & the
enemyes of Christ, & his holy spirit.
Peradventure you will say, In reading the scriptures we
understand: But tell me, by what spirit you understand
them: What angell hath appered unto you? or of
which of the hevens have you byn instructed?
It may be, you will say of the holy ghost. O thow
foole and of little understanding: Dost thow not understand
that the holy ghost, is the Schole master of the Church, of
the whole flock & congregation of Christ? Yf he be the
Schole master (therfore) over a multitude, yt followeth
then, that one doctrine towght by the holy ghost, is
a lesson or an understanding of a Multitude: But
what Multitude are of thyne understanding, or of
what congregation art thow? Will thow say,
thow art skattered. Thow speakest falsly, thow
art a ronnegate. But behold I teach the:
& thy error is before thy face.
☞ Who so ever doth understand the Scriptures, must seke
to understand them by ordinance & spirituall tradition:
But of what spirituall tradition, understandest thow?
Or by what ordenance, are the Scriptures opened unto the?
Thow willt say, thow are informed by the holy fathers
& by the same spirit that they towght, by the same spirit
thow understandest. Thow sayst so, but thow dost not
so. Which of thy forefathers ~~have~~ hath tyed reason to
the word of God? Or the understanding of the Scriptures,
to the disciplyne of the heathen? I say unto the, that
thy forefathers wer dear unto Christ: wer partakers of
the hevenly visions & celestiall cumforts: which visions
& celestial cumforts, did not teach unto them, a
new exposition of the Scriptures: but did confirme
& give light unto the Mysteries of the holy ghost
spoken by the apostles: the grownd layers & fownders of
the church: What so ever, therfore, thow lernest of thy
forefathers, thow lernest of the apostles: & what so ever thow
lernest of the apostles, thow hast by the holy ghost:
But if thow expownd the fathers after thy sense,

---

and not after the sense of the apostles, thow hast not the
holy ghost but the spirit of Lying. Therfore humble
thy self & fall down before the lord:

Reason.

Lay reason asyde, & cleave unto him: Seke to
understand his word according to his holy spirit.
Which holy spirit thow must nedes fynde, & shall

Ecclesia visibilis.

fynde in a visible church, even unto the ende.
I will playnely say unto the (That, Truth may
appere mightyly in light): Who so ever is
contrary unto the will of God, which is delivered
unto his church, towght by his apostles: norished
by the holy ghost, delivered unto the world, and
by Peter browght to Rome by him, there towght
by his successors, held, & maynteyned, is contrary
to god & to his truth.

Luther.

Luther hath his reward.

Calvin.

Calvin his reward.

Willfully } erring
obstinately

The definition of an Heretik.

The rest, all that have erred, & willfully run astray,
separating them selves from the church & con=
gregation of Christ obstinately, & throwgh
the instigation of theyr father the divell, have
theyr reward. Against which the sonn of
god shall pronownce Iudgment, saying,

> Go you deceyvers into hell fyre, provyded
> for your father and his Children from the
> begynning.

The Pope is not Antichrist.

You rise up amongst your selves, saying, The
Pope is Antichrist. For by this name
you call him: an evyll man he may be
and fall from his vocation: But he can never

Antichrist.

be Antichrist: For Antichrist is he, the sonne
of the Divell, a man flesh and blud, born of
a wycked and deceytfull harlot, that shall seduce
the people, swell with the strength of his father,
& resyst god in erth amongst men, as his
father did in heven among the angells,
utterly denying his omnipotency, & setting
him self against him.
O you foles & of little understanding:

Claves Cæli apostolis datæ.

When unto the apostles, the keyes of heven were given:
that is to say: the same authority & powre of
Christ Iesus the sonn of the living god, to
forgive synns: & to exclude synners from the
kingdom of heven. And When unto the same apostles
it was sayd allso, Come behinde me Sathan:
you have not understanding to see into the mysteries
of the highest: Yf the Sonne of god

did commend & reprehend his disciples, why may
not (therfor) a bishop, ~~become~~ be cownted good & evill?
Yf it follow (therfore) that good & evyll may be in
a bishop, it followeth, allso, that neyther good nor
Remember to ax the amending of this place, fortè ~~is propre~~ belongeth.
evill,^addeth unto the Authority of a bishop, but unto his
own life. Yf he be good, he reapeth the benefyte of
his goodnes: but yf he be evyll, he is a lyer: bycause
his doctrine is against him self. Yf therfore for the
synne of man, God hath suffred many, in the spirit of
*Act: 23: A.
An*anias, to sytt in the holy place, yt is for your synns
sake, & for your rebellious nature to be ponished: And not
for the obscuring or darkening of his Church.
Open your eyes therfore, & understand, & Cleave to the
Church, for the Church sake, & not for the love of
man. Despise not the Church bycause, of the transgressions
of man: But submitt your neck under that holy
yoke & ordenance, which shall lead you into the
Congregation governed by the spirit of god.
Wherin you shall understand the secret of god his
boke, to be interpreted according to the sense of your
fathers: whose understanding was the finger of
Nullus sibi authoritatem assumere potest.
the holy ghost: You can not authorise your selves:
And without authority you can do nothing.
Therfore yf your authority be not, why take you uppon
you the doings of the Church: which is one thing to
seke to understand the Scriptures, and an other thing
to teach the scriptures according to his understanding:
for he that teacheth, teacheth by Authority: but if he have no
An Usurper.
Authority, he is an usurper.
My brethern remember your selves: and consider
you are Children: you are not, Vestri Iuris
but alieni. Therfore do nothing that is of your
selves: But follow, (as good children) the steps of
Ecclesia, nostra Mater: et tamen Virgo.
your mother: Which Mother is a pure virgin
and is allways instructed with the wisdom of the
Cumforter. What meat she shall give unto you, her
Simplicitas. Obedientia.
Children: & how she shall bring you up & instruct
you; Simplicty is much worth, and obedience
Curiositas à Diabolo est.
is a garland before the Lord: But Curiositye
Math: 7.a.15.C. Marc .7.C.
is the divell. Have you not red: That the bred
of the holy ones is not to be cast unto dogs?
Filii / Canes.
Loke unto your selves whether you be dogs or no.
See if your life be holy: Your doings straight
& iust, your patience manifold: you affliction great
for the lord: Yf you fynde not your selves so, you
are not Children. Yf you be not Children, you
are not sonns: yf you be not sonns, you have
no mother: yf you have no mother, you ar dogs,

Canes.
you are devowrers of the bred of Children, Currish,
sensles, and against god.
In nostri iudicium status ipsi descendamus.
Enter therfor into Iudgment with your selves.
Pater ——
Consider you are created by god.
Filius ——
Consider you are ~~revived b~~ redemed by god.
Spiritus Sanctus ——
Consider allso you are also left to the spirituall tuition &
cumfort of god: which god hath made of you
Ecclesia.
a congregation: a holy & sanctifyed fellowship,
feeding allwayes, as brothers to gither under his wyngs
and at his table: which feedeth you with the bred of
The bred of ‹ Life / Understanding
life & understanding: with the body & blud of Iesus
Christ the son of the living god.
With understanding: that you may know the will
of your father, which is in heven: & knowing him,
Obedientia, est finis nostræ vocationis.
be obedyent: which is the Conclusion of your vocation.
Shake not of thefore the yoke of Obedience,
least you put away allso the Cup of Understanding:
and so know not the will of your father.
But my thinketh you are starved, your gutts ar
shrunk up: your bones & synnews are wythered.
What is the cause therof? When receyved you the
bred of the lord? When receyved you norishment?
O you of little faith: and less understanding,
you err and ronne astray: you are blynde: you follow
not the wyll of your father: Retorn, Retorn:

Oratio pænitentis et ad Deum, Ecclesiamque, (eius sponsam) redeuntis.

And say within your selves, ◐ O Eternall god and
Loving father, great is thy care & mercy over us
which being led astray with Sathan, & the
Spirit of darknes hast browght us home: which
being blynde hast set open before our eyes: (our
eyes allso opened) the true path & lyne of understanding: Happy are we: whom thow lovest so derely:
and unto whome the care of our helth is so dere.
We will therfor prayse thy name, & retorn from our
errors: we will acknowledge our synns, & follow
thy commaundements: for thow o lord art onely iust
& true: & thy mercy is everlasting: Thy laws
are sweete: & thy loving kindenes mighty
amongst us, Holy, Holy, Holy, Lord God of Zebaoth.
All honor prayse & glory be unto the for ever.

Δ. - Amen.
- After a while, I retorn agayn.
E.K. - He is gone.
Δ. - Note I red the premisses to Fr. Pucci, in Latin which semed to us to be wonderfully pithy and to the purpose, &c.
E.K. - He is here again.

E.K. - He is here again.

Pucci
Vriel - Francis, *give eare unto my word:*
/ Stay awhile. /

Franciscus Pucci

Δ. - Here uppon Fr. Pucci did knele down on both his knees.

Vriel - *True it is, that, as thy spirit moved the, So god hath called the to the part taking & understanding of his will, to be fullfilled in ponishment & wrath against the falshod & deceyt of the erth. And therfore hath god of his great love & exceding mercy, called the away from the sonns of the accursed, & from the way of unrighteousnes: wherin yf thow follow him in simplicity of Conscience, & righteousnes (the works of faith) thow shalt be confirmed: for I say unto the, I will powr my vengeance uppon the whole earth & I will chasen her in her iniquity & in the myddest of her pride, I will throw her down hedlong & she shall triumph no more .:. And bycause thow hast humbled thy self, my spirit shall be with the, & thow shalt understand. And this wycked Monster, that sitteth in the holy temple, & synneth against the highest, shall be thrown down hedlong with his pryde .:. And he shall be chastised & corrected with the mowth of you two: for at the howse of the Lord Iudgment must begyn: And the rebelling sonn must be skourged before the wycked servant be ponished. Feare not, I will putt unto your words, strength & powr: And if he here you not, but stretch furth his hands against you, I will rayng fyre & brymstone from heven: & his dwelling places shall synk. And the lake that shall remayn shall beare wyttnes against him for ever. Lyft up thy hart therfor, & despise the world, fight with her manfully, & be not overcome. Moreover acknowledg thy synns, & fly unto the Lord. Seke out his howse, & eat of his bred: But for thow hast much nede of it.*
The sedes that thow hast sown abroad, gather up again, least thow be ponished for the synns of thy brethern.
Thy Sowle standeth dere before the lord: which is the cause that he hath mercy uppon the. Which sayeth unto the, Yf thow be obedient before the lord, follow the instructions & discipline of the holy ghost: and do the works of righteousnes & Charity, my Spirit shall

Iudicium incipiet a domo Dei.

Filius servus.

rest uppon you.
I have sayde.

E.K. - He is gone.

Δ. - I red over the last parcell in Latyne to Francis Pucci: after he had in very penitent sort thanked god, confessed him self an offender as he was here noted, &c.

E.K. - He is here agayn.

Vriel - *Your Penance and devotion præmised, The blessing of God the* father, *the* Sonne, *and of the* holy ghost, *in his everlasting truth and Light, cumfort you, blesse you, and be mercifull unto you.*

Δ. - *Amen.*

Vriel - Extingue Lumen: Nam Decedo.

Δ. - Deo n*os*tro O*mn*ipotenti, æterno Lucis et
Veritatis Authori sit o*mn*is laus, gra*tiarum* actio,
honor et gloria: nunc et sine fine,
Amen.

A^{o}. 1585. Augusti ·6· Pragæ
Actionis Puccianæ Posterior pars.

*Videntes olim, qui Prophetæ postea, dicti.

*Videns, (E.K.) nubem iam recessisse conspexit: et supra VRIELIS caput
(quasi in aëre,) alium vidit Angelum; cuius pars inferior, nube ignea continebatur,
capitis vero capilli, circa humeros sparsi, et brachia nuda apparebant. Dextra autem
Librum tenebat, quadrata figura, tegmine, (quasi ignito, rubicundo*que* colore,) velatum.
Foliorum verò exterior margo, albicans erat. Septem retinaculis, quasi totidem seris, clausus
esse, liber videbatur. At*que* super retinaculorum ora, sigilla quasi aurea, impressa
comparebant. Et super singulis sigillis, literæ inscriptæ singulares. Super
primo, E: super secundo, M: super 3^{o}, E: super 4^{o}, T: super 5^{o}, T: sup*er* 6^{o}, A; sup*er* 7^{o}, V:

Angelus cum libro Vrieli dixit. - Accipe librum hunc, Vt Veritas Luce magis clarescat: Et Lux, Veritate,
fiat valida. Data est enim tibi potestas dandi, et apperiendi hunc librum,
Mundo, et Mundis.

Vriel - Gloria tibi, Rex Cæli, et terræ, qui fuisti, es, et venturus es. Hinc enim Iudicium
Meretricis.

E.K. - Iam accipit librum Vriel, utris*que* flexis genibus.

Vriel - Gaudete ô vos filii ho*minu*m, levate corda vestra Cælum versus. Secreta enim Dei pandun=
tur: et verbum eius ex carceribus emissum est. Gaudete ô vos filii Dei, quia Spiritus
veritatis, et intelligentiæ inter vos existit: Gaudete ô vos, qui de Sanctuario estis,
Quia Sapientia et intelligentia replebimini. Gaudeto ô tu Domus Iaacub, quia iam
tua finita est Visitatio, at*que* incipit visitatio tua. Quatuor venti te
Vnâ colligent: et conculcatum reëdificabis murum. Tibi cohabitabit sponsus.
ET, ecce, iuravit Dominus, et non te invadent impietates: ne*que* Spiritus Altissimi à
te recedet: Verùm, Patrum tuorum ossa quietem nanciscentur: et tu ipse
æterna frueris vita. Sanguis Innocentem, à te abluëtur: Et ad dies multos
pœnitentia te affliges. Tunc quidem, Agnus, in medio platearu*m* tuaru*m*, stabit,
ô Hierusalem: Edictà*que* promulgabit populo tuo, civibus*que* tuis.
Omnes Nationes, ad domum Davidis confluent. Matres, suos informabunt In=
fantes, hiis verbis: Prævaluit Veritas: at*que* Dei Nomen, tuus erit vigil
ô Civitas.

E.K. - Iam, *o*m*n*ia, Nube alba, oppleta sunt.

Vriel - Mihi silentium, vobis verò, ad temporis exiguum intervallum, quies esto.

E.K. - Ex oculis meis prorsus evanuëre omnia.

Δ. - Nota. Interea, ab ip*s*o anglico sermone, præscripta, in Latinum recitavi conversa,
legendo expedite ip*s*i D*om*ino Francisco Puccio. Præterea obiter pauca locutus
sum, de calumniis, contra n*os*tras actiones, tales, eiaculatis, &c.

E.K. - Iterum hic mihi apparet Vriel: at*que* in Cathedra sedet Chrystallina
cum libro illo, in suo gremio: dextra autem, illam tenet virga*m* geometricam: et
sinistra, illam phialam vitream, ut prius:

VRIEL - Cùm mihi sit concessa potestas, et cùm meo ministerio sit adiuncta Veritas;
(Vnde Lucis et Veritatis sum factus plenus), vestros Ego aperiam oculos, at*que*
vobis ipsam eloquar Veritatem; ut inërtem illam molem tenebraru*m* vestrarum,
et profundæ Ignorantiæ, excutere possitis; et in Luce cum patribus vestris ambulare.
Voci (igitur) meæ, diligenter præbete aurem; et intra cordiu*m* vestrorum liquorem,
dicta imbibatis mea: Vt v*est*ræ intelligentiæ succus, vigorem recipere possit; et
vos ipsi florere possitis cum acceptabili Veritate; veluti, Servi Electi, et
Ministri ALTISSIMI.
Totus Mudus, in maligno positas est; et aperta Sathane factus est
officina; ad Terræ mercatores omni Abominandæ impietatis genere decipien=
dum. Ast, quid ? Vos ne facti estis talium mercium submercatores
geruli ? Vel mendaciorum et Doctrinæ falsæ, in publicum vectarii ?
Æstimatis ne vos, levis momenti negocium esse, Scripturarum Divinarum,
et Mysterioru*m* sensum, iudicio et temeritati alligare vestraru*m* Imaginationu*m* ?
Nihili rem esse statuitis, in iudicio sedere contra Spiritum Dei, nullum
illi concedendo locum, nisi v*est*ro ex præscripto ?

Vobis ne licet, coram filio Dei, integros ~~consumere~~ dies, immò multos
consumere annos, cum filiis Sathanæ, mendaci sobole, et Mundi
deceptoribus ? Adeo nè penitus in Abominationes Officinam vosmet contulistis
ut Dei filio, futuri Adventus sui tempus præscribere velitis; Prophetarumq*ue*
suorum descensus: ~~momentumque~~ temporisq*ue* terminum, in quo ipse
Terram erit visitaturus ?
Moyses nihil loqui ausus erat nisi ab ore Dei:
Prophetæ, legem non explicabant, sed Dei Vox:
Filius Dei, propria sua non est locutus verba, quatenus Caro erat,
sed verba patris sui.
Discipuli eius, nihil, nisi ex Spiritu Sancto docuerunt ?
Audetis ne (igitur) vos, vobis docendi assumere munus adytaq*ue* secreta
Altissimi pandere, minime ad id admissi, vocative ?
Dicite mihi, Mercaturam ne deseruistis; vestrarumq*ue* pecuniaru*m* (fraude
partarum) supputationes, ut Verbi Dei essetis Doctores ?
An non pudet vos, ante docere, quàm ipsi intelligatis ?
Immò, an non vos pudet seducere, prius, quàm domum reducere noveritis ?
Hypocritæ estis: et Spiritu Sancto vacui:
Mendaces esse devenistis; et ipsius Christi Inimici, et sui sancti Spiritus ?
Fortassis dicetis, Ex scripturaru*m* lectione, intelligentiam comparamus earundem.
Ast mihi respondeatis, cuius Spiritus auxilio, hanc vobis comparatis intelligentiam ?
Quis vobis apparuit Angelus ? Vel ex quo cælo, vestram recepistis instructione*m* ?
Fieri p*otes*t, quòd, Ex Spiritu Sancto, dicetis.
Ô stulte tu, modicæq*ue* intelligentiæ: Non intelligis tu, quòd Spiritus Sanctus
Ecclesiæ Pædagogus est; integri gregis, et congregationes Christi ?
Proinde, si multitudinis Pædagogus est; sequitur, quòd Doctrina aliqua, quam
Spiritus Sanctus docet; Instructio, documentum, sive Intelligentiæ sit Multitudinis.
Atqui, quæ ho*minu*m multitudo, tuæ est intelligentiæ ?
Vel cuius es tu Congregationis ?

Ali*ter*,
dispersionis.

Dices ne, dispersus alicuius, te unum esse ? Falsum narras:
Fugitivus es.
Verùm, Ecce, te doceo: Errorq*ue* tuus ante tuam constat faciem.
Quicunq*ue* ad scripturarum intelligentiam perveniet, conari debet ad illarum
intelligentiam pervenire, Secundum Ordinationem, et Traditione*m* Spiritualem:
Ast ex qua Spirituali traditione, nactus es tu intelligentiam ?
Vel, iuxta quam ordinationem, tibi est apertus Scripturaru*m* Sensus ?
Dices (forsan) ex Sanctis Patribus, informatu*m* esse te et per eundem Spiritum
per quem docebant illi, tuam te esse consecutum intelligentiam.
Dicere sic quidem potes; verùm, non te sic facere, certum est.
Quis enim Antiquorum Patrum, Rationem copulavit Verbo Dei ? Vel scripturaru*m*
intelligentiam, Ethnicorum astrinxit Disciplinæ ?
Tibi Dico, quòd Antiqui Patres, Chr*ist*o chari erant: et Cælestium visionum, consola=
tionumq*ue* Cælestium participes. Quæ visiones Cælestesq*ue* consolationes, non illos
docebant novam Scripturaru*m* expositionem; sed confirmabant, Luceq*ue* illustrabant

Ecclesia
Apostolica.

Mysteria Spiritus Sancti, per Apostolos declarata: qui, Ecclesiæ ipsi sua
posuêre fundamenta. Quicquid igitur ab antiquis Patribus discere possis, ab Apos=
tolis discis: Et quicquid ab Apostolis intelligis, habes id quidem, à Spiritu Sancto:
Sed si ipsos patres exponas, tuo sensu modoq*ue*: et non iuxta sensum Apostoloru*m*,
Certè, Spiritum Sanctum non habes, sed Spiritum mendacii.
Humilem, igitur, temet prebeto, et coram Domino procidas. Rationem Semo=
veas, Dominoq*ue* adhæreas: Laboresq*ue* verbum eiusdem intelligere, ex Spiritu
suo Sancto. Quem Spiritum Sanctum, omni ex necessitate invenire debes,
atq*ue* invenies in Visibili Ecclesia, usq*ue* ad mundi finem.
Perspicuè tibi dicam, (ut Veritas potenter in Luce appareat) Quicunq*ue*.
Dei contrarius est Voluntati, quæ, suæ est tradita Ecclesiæ
per Apostolos quidem publicata, per Spiritum Sanctum enutrita, et mundo
impertita; et per Petrum ad Romam traducta, et per eundem, ibidem
expressa, ab eiusdem successoribus retenta atq*ue* sustentata est: Hic idem,
Deo et Veritati suæ contrarius est.
Lutherus suam recepit mercedem.
Calvinus suam:
Reliqui, omnes, quotquot erraverunt, et sponte in devia cucurerunt, separando

seipsos, ab Ecclesia et Congregatione Christi, obstinatè, et Diaboli (patris
sui) instinctu, Mercedem suam receperunt.
Contra quos, Filius Dei, iudicium pronunciabit, dicendo,
Ite Deceptores, in Gehennæ ignem, patri v*est*ro ~~præparatum~~, et filiis
illius, ab exordio, præparatum.
Inter vos ipsos insurgitis, asserendo, Papam Antichristum esse: (Hoc enim
nomine illum insignitis) Homo certè malus esse possit, atq*ue* à sua excidere
vocatione: Verùm tamen, Antichristus esse nunq*uam* potest.
Antichristus enim ille est, qui filius est Diaboli; Homo quidem, ex carne et
Sanguine, natus ex impia et fraudulenta meretrice: qui populos seducet,
tumidusq*ue* sui patris potentia, Deo resistet in Terra inter homines, quemad=
modum Pater eius in Cælo fecerat inter Angelos: prorsus denegando Dei
Omnipotentiam, seq*ue* illi opponendo.
O vos stulti, et exiguæ intelligentiæ: Quum Apostolis, Cæli
concredebantur claves, ~~quasi~~ (quasi diceres) Eadem Christi Iesu, filii
Dei viventis, Authoritas, et potestas, ad ho*minu*m condonanda peccata,

* *Matth.* Cap.
16. C.D.

et ad peccatores Cælo excludendos: et Quum *eisdem ~~dicebatur~~ Apostolis,
Vade post me, Sathanæ, etiam dicebatur: Non tanta estis intelligentia,
ut in Altissimi hæc introspicere valeatis Mysteria.
Si Dei filius tùm commendabat, tùm etiam reprehendebat Discipulos suos,
cur non possit igitur Episcopus, et bonus et malus censeri ? Si hinc
consequatur, bonum malumq*ue* Episcopo inesse posse, pari r*ation*e inferri possit
Authoritatis Episcopalis r*ation*em, à bono malove illo non pendere: Sed ip*s*ius ad
Episcopi vitam ~~adiunctum esse~~ hoc bonum malumve spectare. Si bonus sit,
suæ bonitatis metet beneficium: Sin malus sit; Mendax est: Sua enim illi
contraria est doctrina. Proinde, si, propter hominum peccata, Deus

* *Act.* 23.A.

permiserit, multos in spiritu*Ananiæ, sedere in loco sancto: id quidem
propter peccata v*est*ra est, et rebellem naturam, ut supplicium recipiatis: et
non, ut obscura, vel tenebrosa eius fieret Ecclesia.
Aperite, itaq*ue*, oculos v*est*ros, et intelligite; et Ecclesiæ adhæreatis, amore
ipsius Ecclesiæ, et non ho*minu*m: Neq*ue* Ecclesiam contemnatis, propter
hominum iniquitates. Verùm colla illi submittatis Sancto iugo, et Ordinationi,
quæ vos ducet ad illam Congregationem, quæ gubernatur per Spiritu*m* Dei:
in qua, intelligetis, Secreta Libri Dei, explicata esse iuxta sensum Antiq*uorum*
V*est*ror*um* Patrum: quorum Intelligentia, erat Digitus ~~Dei~~ Spiritus Sancti.
No*n* potestis à vobis ipsis Authoritatem recipere: Et sine Authoritate
nihil facere potestis.
Idcirco, Cum vestra Authoritas nulla sit; Cur, Ecclesiæ Opera, Actave,
intra vestras arripitis manus ?
Vna quidem res est, Scripturarum aliquem querere intelligentia*m*: Atq*ue* alia est,

Malæ fidei
possessor.

Scripturas docere, secundum intelligentiam suam. Qui enim docet, ~~per~~
ex Authoritate docet: Sed, Authoritate*m* si non habeat, Vsurpator
sive Intrusor est.
Fratres mei, Considerate vosmet ip*s*os bene: et considerate, vos, pueros
esse: et quòd, vestri iuris non sitis, sed alieni. Nihil igitur faciatis,
quasi ex vobis ipsis: Sed insistatis (ut pueri boni) vestigiis Matris vestræ:
Quæ Mater, pura virgo est; et semper à Paracleti Sapientia
informatur, quem, vobis (pueris eius) exhibere cibum debet: et quo vos
modo ~~vos~~ educare, atq*ue* instruere.
Simplicitas multum valet, et Obedientia, Sertum est, coram Domino:
Ast Curiositas, Diabolus est.

* *Mat.* 7.a.15.C.
Mar. 7.C.

An non legistis, quòd Sanctorum pa*nis, non sit ante canes proiici=
endus ?
Penitius vosmet examinetis, utrum Canes sitis, nec ne.
Videte, utrum vita vestra sancta sit: Opera v*est*ra recta, et iusta:
patientia vestra, multiplex: afflictio vestra, magna, propter Dominum.
Si vosmet ipsos, in hoc statu esse, minime deprehendatis; Pueri non estis:
Si pueri haud sitis, non estis filii: Si filii haud sitis, matrem non habetis;
Sin verò Matrem non habetis, devoratores estis illius panis qui filiis debetur;

Vox hæc in
scripturis
mult*um* usitata.

Canini, insensati, et contra Deum estis.
In vestri igitur iudicium status, vos ipsi descendatis.

Pater.
Filius.
Spir*itu*s Sanctus.

Considerate, Per Deum Creati estis:
Considerate, Per Deum Redempti estis:
Considerate, etiam, Relicti estis Spirituali Tutelæ et Consolationi Dei:

Qui Deus, ex vobis congregationem ordinavit, sanctam et sanctificata*m* societate*m*: pascentem
semper simul, tanquam fratres, sub alis suis, et in sua mensa: Qui vos pascit, vitæ et Intel=
ligentiæ pane: Corpore (nimiru*m*) et sanguine Iesu Christi filii Dei viventis.
Intelligentiæ autem pane vos pascit, ut patris v*est*ri voluntatem intelligatis, qui in Cælis est:
Obedientia ut illi quum noveritis, Obedientes fiatis: Quæ Obedientia, vestræ vocationis finis est.
Nullo igitur modo, Obedientiæ iugum excutiatis, ne simul etiam Calicem Intelligentiæ a vobis
repellatis: atq*ue* ea ratione, patris vestri vos lateat voluntas.
Sed, iudicio meo, Famelici estis: vestra contracta sunt Intestina; ossa, nerviq*ue* emarcescunt.
Quæ huius rei causa est ? Quando illum Domini panem recepistis ? Quando nutrimentum
accepistis ? Ô vos modicæ fidei, et intelligentiæ minoris; erratis, et devii curritis: Cæci
estis: Patris vestri, non obtemperatis voluntati: Redite, Redite: et intra
vos met ipsos talia dicatis.
Ô sempiterne Deus, et benigne Pater, magna certè est cura, Misericordiaq*ue* tua erga
nos, quos in devia actos per Sathanam, et spiritum tenebrarum, reduxisti domum: Et
Nobis cæcis proposuisti (visu etiam nobis restituto) veram semitam lineamq*ue* rectam
Intelligentiæ. Ô nos fælices, quos tibi tam charos habes: et quorum salus
tantæ tibi curæ est. Nomen proinde tuum, laudibus celebrabimus; et a nostris
revertemur erroribus. Peccata confitebimur n*ost*ra, et præcepta observabimus tua.
Quoniam tu solus, ô Domine, Iustus et verus es, et Misericordia tua æterna est.
Leges tuæ suaves sunt, et peramans tua benignitas inter nos valida est.
Sanctus, Sanctus, Sanctus Dominus Deus Zebaoth. Honor omnis, laus et gloria
tibi detur in perpetuum.

Δ. - *Amen.*
Vriel - Modico transacto temporis spacio, revertar.
E.K. - Abiit.

Δ. - Nota.

Δ. - Interim, Francisco Pucci, hæc (quæ anglicè dictata recepimus) Latinè recitabam,
Nobisq*ue* nervosa valde, n*ost*risq*ue* accomoda institutis videbantur.
E.K. - Iterum, illum adesse video.
Vriel - Francisce, attentis auribus, verba excipias mea:
Sistatis paululum.
Δ. - Hinc, statim, Franciscus Puccius à sede sua genibus utrisq*ue* (quasi Deo supplex) terra*m*
petebat.
Vriel - Verum quidem est (ut tuus te alias co*m*monefecit spiritus) Quòd Deus te vocavit
ut particeps et intelligens esses voluntatis suæ explendæ, in vindicta et ira sua
exercenda, contra Terræ falsitatem et fraudem.
Atq*ue* hanc ob causam, ex magno suo amore, et immensa misericordia sua avocavit te Deus
à filiis h*ominu*m, Deo invisorum, et ab Iniustitiæ tramite. In qua tua vocatione,
si illum imiteris, in tuæ conscientiæ simplicitate, et Iustitia (quæ fidei sunt
opera) confirmaberis. Tibi enim dico, vindictam meam effundam
super universam terram: atq*ue* illam Castigabo in iniquitate sua: et in suæ su=
perbiæ summo gradu illam præcipitem prosternam: Neq*ue* ultra triumphabit.
Et quia te demissum humilemq*ue* exhibuisti, Spiritus meas tecum erit, et
Intelligentiam tu consequeris.
Et Monstrum hoc impium, quod in templo sancto sedet, et contra Altissimu*m*
peccat, præcipitabitur cum superbia sua: Atq*ue* ex ore utriusq*ue* v*est*ri casti=
Ezech. 9.C, .1. *Petri* .4.D. gabitur et corrigetur. Iudicium enim, à domo Dei inchoari debet:
Et filius rebellis prius flagellis cædi debet, quam impius puniri servus.
Ne timeatis: vestris enim verbis, vires et potentiam adiungam.
Et v*est*ra si contemnat verba; manusq*ue* suas contra vos exerat: de cælo, ignis atq*ue*
sulphuris demittam imbrem, et palatia eiusdem in terram descendent: Lacusq*ue*
ibedem remanens, contra illum, testimonium dabit perpetuum.
Erigas igitur cor tuum, Mundumq*ue* despicias: et contra eundem virilater pugno,
neq*ue* ab eodem vincaris
Tua præterea confitearis peccata: et ad Dominu*m* confugeas: illius perquirito
Domum, et de illius pane Comedas: eo enim multum tibi opus est.
Et semina, quæ sparsim seminasti, recolligas: ne forte tu penas luas, ob
fratrum tuorum peccata.
Anima tua, Deo chara est: atq*ue* idcirco Misericordia erga te movetur:

Tibiq*ue* dicit: Si coram Domino Obediens appareas: atq*ue* sequaris Instructiones
et Disciplinam Spiritus Sancti faciasq*ue* opera Iustitiæ et Charitatis,
Spiritus meas super te requiescet.
Dixit.

E.K. - Abiit.
Δ. - Ex anglicis dictatis istis ultimis, Latinè, eundem expressi sensum, D*omin*o Fr.
Puccio, valde devoto, humili, et præmissa agnoscenti, et acceptanti, &c.

E.K. - Iterum mihi conspicuus est.
Vriel - Præmissa v*est*ra tam pœnitentia, quam devotione: Benedictio Dei
Patris, Filii et Sp*irit*us Sancti, in sua sempiterna veritate, Luceq*ue*
vos consoletur, vobis benedicat, et vobis Misericordia*m* impertiat
copiosam.
Δ. - *Amen.*

Ex Actione, quæ erat Die ♀^{is}. Septembris .6. 1585. Pragæ

Angelica Vox - Eat Puccius, ut promissis perficiendis, provideat:
At cor habeat sincerum, rectumq*ue*:
Immò sæpe proprios detergat calceos.
Inter eundum autem, alloquatur mortua arbusta, de Domino venturo.
Ambulet cùm montibus, ut illi eius audire vocem possint.
Tunc revertatur, ut quod reliquum est, adimplere possit.
Atqui Dico, proprios tergat calceos.
Δ. - Vos oro, ut illa*m* nobis explicare phrasem velitis obscura*m*.
Angelica Vox - Qui flagellatur, ipse sentit.

Angelica Vox - Reliqui, (Ieiunii v*est*ri), Dies, non hic complebuntur, sed in illis
viginti diebus, in quibus Romæ Operari Decretum est mihi.

Bodleian Library
MS. Ashmole 1790
Art. I

Præfatio Latina in Actionem primam ex ·7· (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem.

Aº 1586:

Δ An ista Actio, habita 10 Aprilis: an illa quae habita est 30 Aprilis sit a nobis æstimanda Prima, nondum certus sum. In illa enim (de 30 die), dicebatur de 7 Actionum semestralium institutionem. Considera.

---

10 April 1586
(from Bodleian Library MS. Ashmole 1790)

Imminentis Mundo, Catastrophes magnæ, 3 Specimen admirandum, à SPIRITV SANCTO Revelatum: atq*ue* brevissima, verissimaq*ue* explicatum historia.

Interpres, Pio et fideli Lectori, Salutem, pacem, et consolationem,
in CHRISTO IESV, peroptat:
Amen.

Cum mihi, ab Ominipotenti Deo, iniunctum sit, ea scriptis mandare, quæ
nobis, ex sua immensa bonitate, et abundantissima communicat gratia
mearum esse partium ego existimavi, (cùm sint magna Altissimi Mysteria,
atq*ue* Cælestia et admiranda Charismata) summopere cavere, ne per
me, vel negligentia mea, Superbis, incredulis, ingratis, invidis, impuris,
vel alicui indigno, contrectanda, eadem offerantur, vel permittantur
conspicienda. At Dignis, tamen, Piis, scilicet, humilibus, modestis, sin=
ceris, charitate conspicuis christiana, Illuminatis, et illis quibus verba vitæ
et veritatis divinæ, maximæ sunt, vel esse possunt consolationi: et aliquibus
interdum (ex singulari dei providentia vel iussu), alterius Notæ, hominibus,
obiter ista ostendere, summatim commemorare, vel brevissima*m* aliquam
tradere Actionem, (ut vocanius) diligentius considerandam, (n*ost*ro quidem
exscriptam, vel traductam autographico, authentico, primarioq*ue* monimento)
Certè ab ip*s*o statim, n*ost*ræ ipsius vocationis functionisq*ue* exordio, expresse
didicimus, tùm muneri n*ost*ro, satis hoc esse consentaneu*m*, tum Divinæ
pergratum esse Maiestati, cognovimus: Interim, nimirum, dum præfiniti
temporis decursa plenitudine, abundantissimè, manifestissimè, plenissimè
et potentissimè, magna pars eorum, quæ divinitus, et in secreto,
(sub predeterminati quasi silentii, sigillo) receperimus, intellexerimusq*ue*
publicabuntur, mundoq*ue* innotescent: ad illius honore*m*, laudem et
gloria*m*, qui, Deus, Dei filius, atq*ue* Rex Regum existit, idemq*ue* Iustis=
simus, Vivorum et mortuor*um*, futurus erit Iudex.
Ast si Mortalis aliquis, monimenta hæc folia, tamq*ue* pretiosa,
·1· nobis, vi vel fraude, n*ost*ris ex manibus eripere conatus fuerit, conetur
·2· ~~fuerit~~, vel conabitur; Vel si quisq*uam* hæc, (illi prorsus incognita
Mysteria) temerario suo, et superbo condemnare iudicio, non verecundetur,
·3· Vel si aliquis, Subtilissimos nos esse Impostores, atq*ue* adeo à nobis
confingi ista, asserere audeat, eaq*ue* ratione, pernitiosos in Rep. Christia=
·4· nos esse censendos cives: Vel, si ullus, Bardos nos, credulosq*ue* nimiu*m*,
aut deliros, ab astutissimo aliquo, nobiscum, per multos iam annos col=
ludente malo Genio, in errorem esse pertractos, impulsosq*ue*, (hactenus,
iurundum quidem et blandum), vehementi sua, aliis etiam persuadere

EARLHAM COLLEGE LIBRARY

·5· velletsuspicione: Vel, si quasqua*m* (quasi ex scripturis divinis) hac ætate, et mundi statu, omnem cessare,
nullamq*ue* esse contendere vellet, Revelationem divinitus factam, vel
veram dari mortalibus prophetiam; Hiis omnibus, et singulis, multisq*ue*
aliis similibus n*ost*ris, (quibuscunq*ue*), Adversariis, Hæc ultima, (quam
Divinitus recepimus) Revelatio, ita occurrit sapienter, et tam
contradicit nervosè, eorumq*ue* tam conciliis et conciliabulis, quàm
factis, conatibus et Institutis, tàm se opposuit, opponitq*ue* potenter,
Quòd, quandocunq*ue*, et ubicunq*ue* ultima hæc publicè recitabitur Actio,
postera o*mn*is ætas exultatione triumphabit incredibili, Veritatis,
Sapientiæ, Potentiæq*ue* Divinæ invincibilem esse virtutem:
Atq*ue* inde Ecclesiæ ipsius Catholicæ omnes pii, et genuini filii,
ILLVMINATORIS, et CONSOLATORIS n*ost*ri efficacitate*m*
diaphoreticamq*ue* energia*m* cælestem, ipsis ossium medullis, immò penitio=
ribus animarum suarum recessibus, dulcissimu*m* suum, saluberrimum,
et summè consolatorium instillare, seu potius copiosissimè affundere,
agnoscent succum. Vt igitur, verè Christiani, fideles, et
charitate Divina Illustres, fratres n*ost*ri Catholica, huius historiolæ
(tempore, à Deo asignato) ditarentur cognitione, et permagna
essent animati consolatione: Et prætera, ut interim, debitè
petentibus, (illis quidem maximè, quibus, propter summum suum veritatis,
simplicitatis, sinceritatis, sapientiæ, et charitatis amore*m*, vel indubiam
præeminentia*m* suam, Summa, vel eximia aliqua, Dei Nutu,
ho*minu*mq*ue* consensu, in Eccl*es*ia hac Militante, concessa est Authoritas),
primo quoq*ue* tempore opportuno, Lectio, Consideratioq*ue* accu=
rata, pia, gravis, circumspecta ac fidelis, perbenignè et
demissè à nobis concederetur, vel concedi possit: (Deo sic per=
mittente) hunc meum Labore*m* Lubentissimè collocavi, in Latina
huiusce Historiæ versione, ex vugari n*ost*ra lingua Anglicana in qua
(ut plurima, prius alia Divina nobiscum colloquia, et eiusdem ad
nos effata), tota istius Historiæ, partim divinitus est expressa prolataq*ue*
dictio: partim à me, particularis quæq*ue*, fidelissimè annotata est actio,
et varius cicumstantiarum expressus concursus.
Sed quia Historiæ, vel Actionis istius, Tres potissimùm causæ erant humanæ,
seu (ut ho*min*es æstimare poterunt), occasiones tres, manifestæ, (Nam

Omnipotens Providentia illa Divina, suas habet reconditissimas, et Deo soli notas
causarum series, et connexiones), magna*m* lucem afferet veritatis comprehensioni, et rerum multarum
in hac Revelatione commemoratarum, perceptioni; tres istas Occasiones, vel
brevissimè quidem aperire.
Ab eo tempore, quo, hinc à sacra sua Cæsarea Maiestate, discessum parabat
Aº 1584. Reverendissimus D*omin*us Nuncius Apostolicus, D*omin*us Episcopus Wercelensis, (ante
annu*m* scilicet et aliquot præterea menses) varii de nobis, n*ost*risq*ue* Spiritualibus Actionibus, sive nobis factis
revelationibus sparsi sermones, variæ conceptæ opiniones, Immò contra
nos absentes, (inauditos, et incognitos) Iudicia, Censuræq*ue* magnoru*m* *quorum*da*m*
virorum, statim, tum, referebantur nobis abundè. Atq*ue*, quia penes
me, adhuc, (ex multis aliis testimoniis, scriptis) remanet Epistolæ unius
fragmentum, quæ ab ista Praga in Poloniam, ante annum missa erat,
necessarium duxi, eiusdem Epistolæ, illud idem fragmentu*m*, verbatim, immò
et literatim hîc adiungere: Deinde, verò, cætera, quæ summè sunt
necessaria, brevissimè annotare.
”Reverendissimus Dominus Nuncius Apostolicus, Episcopus Wercellensis, qui
” iam intra dies non ita multos discessum hinc parat, cuperet
” omnino, ante discessum hinc suam, I. M. V. videre: quemadmodu*m* et Assonitius
” Regis Catholici, velleris causa, Orator, (qui et ip*s*e discessum maturat) cu*m*
” eadem colloqui. Porrò in mensa dicti D*omi*ni Nuncii, varii de D*omi*no
” Dee sparsi sunt sermones: variæq*ue* de ip*s*o opiniones, et iudicia. Inter quæ,
” hoc illi vitio datum, quod irrequisitis illis, penes quos decemendi est
” facultas, et autoritas, Imperatori, ultrò, per Magicos quosdam
” characteres (utor enim verbis ip*s*orum formalibus) præter Ecclesiæ Cen=
” suram, Spirituu*m* Beatorum, (quos ipsi tamen pro Contrariis exponunt
” et interpretantur) apparentiam offerre, non dubitauerit: Cum tamen,
” et alioquin, Spiritus Boni, non Magicis ritibus incantari, atq*ue* ad com=
” parendum allici, sed mali his rationibus evocari soleant. Bonorum
” vero Angelorum apparitio, non in forma expressa, et oculis humanis
” subiecta, sed lucæ quadam circumfusa, tanq*uam* in extasi quadam
” constitutis, et extra se raptis contingat, Ideoq*ue* Imperatoriam Ma*iesta*tem
” ne conscientiæ his scrupulum sibi iniiceret, aut animæ quoq*ue* periculu*m*
” aliquod, inde, sibi crearet, consultò ab hoc supersedisse: neq*ue* amplius
” eundem, D*omin*um Dee ad audientiam admittere volvisse. Sed
” eundem ad D*ominu*m Kurtzium remisisse. Notatum et hoc in illo,
” quod cùm uxoratus existeret, et, per hoc, curis huius vitæ rebusq*ue* mun=
” danis deditus esset, vix quoq*ue* fieri posse, ip*s*um Bonoru*m* gaudere
” consortio Angelorum: Quod, non nisi sanctissimis, et procul ab horum
” contubernio seiunctis hominibus, Solitariisq*ue* Eremitis contingeret.
” Hæ Criticorum Censuræ, pluraq*ue*, quæ, ibi co*m*memorata sunt, et
” tum ab aliis tum à dicto N. qui prandio huic interfuit, observata:

”Quomodocun*que*, se habeant, certum est Imperatorem, quæcun*que* tamdem
”D*ominus* Dee in prima proposuit audientia, cum Domino Reverendissimo
”Nuncio (cum ab Eccl*esi*æ Authoritate haudquaq*uam* discedet) co*m*municasse.
”Vnde in hunc tandem sermonem convivalem deventum est.
”Existimant enim, ab alia re potiori, potius, initium tractandi cum
”Imperatore sumi potuisse. Ego verò, in ea sum sententia, Malle
”ipsos vnum Lapidem Philosophorum, quam decem Visiones Angelorum.
”Quæ Ego tamen ideo, I. M. V. perscribenda esse duxi, ut prædictus
”D*ominus* Dee, sub adventum suum, de his esset præmonitus. Nam
”prævisa, (quod aiunt), tela minus feriunt: Cum præsertum hæc ad
”sedis quoq*ue* Apostolicæ noticiam, eiusdem D*omi*ni Nuncii indicio, pervaga=
”tura esse, certum sit. Affirmant porrò. uno ore omnes, ipsum
”stipendio quadraginta florenoru*m*, menstruo, pro Doctore Medico, in Aula,
”eodem Kurtzio intermediante, conductum: vel ipsi solicitanti, oblatum
”esse. Qua de re, cum interrogor, (fit autem hoc, persæpe), neq*ue* affir=
”mare hoc, neq*ue* refutare possum. Nihil enim de eo mihi constat.
”Et hispanus quidem Orator, nuper adeo, quando huc venturus
”esset, ex me scire voluit. Kurtzius, hoc Elogium ei tribuit
”interrogatus: Esse ipsum multaru*m* rerum cognitione et scientia ex=
”cellenter doctum. Porrò coniunx utriusq*ue*, cum tota familia
”recte valent: neq*ue* fugit eas, ipsum in Hungariam fuisse profectum,
”ideo de reditu dubitantes; nullas, penes has, literas (cum reditum
”indies expectant) mittere volverunt. &c.

Hocq*ue* de istis literis satis esto.

* Anno 1585 Ianuarii .1 .

Redeunti igitur mihi, ex Polonia, Pra*gam, post biduum, qui nanc scrip=
serat Epistolam adfuit: Atq*ue* de Epistola illa sua quærenti mihi,
non solum eadem Epistolæ suæ capita confirmavit: sed et plura alia
retulit, audita interim, atq*ue* ab ipsis accepta, qui eiuscemodi (ut affirmabant)
intererant sermonibus. Ego, certè, animi magno dolore tactus eram,
de tam voluntaria tantorum ho*minu*m cæcitata, tam crassis erroribus, et
tam efferata ingratitudine, in tam luculentis, certis, et beneficentissimis
Dei Omnipotentis Donis. Ast magna nobis consolatione, divinitus mox
concessa, repressæ erant illæ lamentationes meæ: quæ, nondum, Iere*miæ
eiulatibus prorsus erant similes.

* Ier. Cap 20.

Aprile tum sequente, ad Stephanu*m* Poloniæ Regem, à Deo missi
sumus: Et ea ibidem audivimus, diximus ac fecimus, quæ, divinitus
nobis Revelata, et iniuncta erant: Iterumq*ue* ad Pragam, (Cælitus
iussi) revertebamur: Mense scilicet Iulio, Anni octogesimi quinti.

Paucis, post hunc n*ostru*m reditum, interiectis diebus, nos invisit Magnificus
quidam, qui Reverendissimi Apostolici, Nuncii, (D*om*ini Germanici Malaspina)
nomine, petitionem quandam mihi proposuit. Oravit nimirum, ut Reverendissimam suam
paternitatem adire vellem: mecum libenter se contracturum noticiam et amicitiam; dixit:
n*ost*ram enim famam, ita, et tam diu, eius circumsonasse aures, quod vehementer de=
sideraret n*ost*ris uti, fruiq*ue* aliquibus benevolentiæ colloquiis.

Multis post vicibus, (octo sequentium mensium spacio), Magnificas ille idem, eandem
mihi inculcabat Reverendissimi illius D*om*ini, Apostolici Nuncii, petitione*m*. Ego
autem, sæpe etiam, respondi; Non, superba aliqua animi mei elatione, differre
me vel procrastinare, illum adire: neq*ue* ob aliquam mali mihi ab illo Reverendiss*imo*
suspicione*m* impendentis: (etiamsi, idem ille Magnificus noverit, quo modo mihi
male relatum erat, vim mihi quandam parari, et insidias strui p*er* eundem
Reverendissimu*m*). Dixi præterea, me conscium esse maximarum controversiaru*m*, inter
nostros principes: Atq*ue* propter hoc, n*ostru*m congressu*m*, nisi etiam con=
currente consensu n*ost*ror*um* Principum, vix fore sine culpa posse: vel
Culpæ saltem Suspicione aliqua. His, similibusq*ue* aliis, non lenibus causis,
differre quidem me, ast accessum non denegare hactenus.

Tandem, post Martii ultimi 20^{m} diem, tàm acriter, tàmq*ue* instanter, atq*ue*,
quasi cum Apostolico quodam Imperio, (dulcioribus aliquantalum, suaviori=
busq*ue* admixtis verbis) per eundem Magnificu*m*, (perpetuum suu*m* in hac re Oratore*m*)
et iterum post biduum, per Franciscu*m* Puccium (illi ante paucos dies notum nobis autem domesticum)
tam vehementer impressit suæ petitionis conatum, iste idem Reve=
rendissimus D*ominu*s Germanicus Mala Spina (significans velle se quidem potius
apud ædes n*ost*ras, nos invisere, quàm nos ad suas vocare: sed impediri se
adeo, subiti sui discessus negociis, ut summopere oratos nos habere cu=
peret, hoc illi ut dignaremur concedere humanitatis officium) Quòd
multis de hac tam longa, vehementi, et constanti istius petitione: (seu
iam potius, quasi contra inhumanitate*m* quandam n*ost*ram, nisi tandem
et nunc quidem, veniremus, quærela), inter me et E.K. agitatis con=
sultationibus, nocte diei ☿^{ii}, ante Dominica*m* Palmaru*m* ultima*m*, conclusi=
mus: hunc in modum: Diei nimirum proximæ, (Io*vis) matutino tempore,
circa hora*m* 7^{am}, utrosq*ue* nos Reverendissima*m* suam invisere velle paternitate*m*,
ut quid tandem, nobiscum vellet, intelligeremus. (Ne, nos superbos, inhumanos,
imperitos, vel timidos existimaret)

*1586 Martii ·27.

et circa 6^{am}, hora*m* matutina*m*, præmittere Fr. P. qui hoc n*ostru*m propositu*m*, suæ reveren=
dissimæ Paternitati significaret. Quod, qùum hora præscripta per Fr. P.
intellexisset Reverendissimus D*ominu*s, statim suam propriu*m*, parari curru*m*, et
ad nos mitti curavit. Qui, nobis, in altero, versus illum venientibus, obvius

est factus: quem tamen non intravimus. Quum iam ad ipsius Nuncii
præsentiam accssimus, Illustrissimi Ducis Florentini legatum, ab eodem recedentem,
invenimus. Nobis, verò, humaniter salutatis, dataq*ue* dextra, admissis, in cubiculum
nos introduxit suum: Vbi, quatuor dispositis cathedris, sedebat
ipse: cui me proximu*m* posuit; mihi autem, ip*su*m E.K.: et huic ex adverso sedero
fecit Franciscum Puccium. Statim, sua Reverendiss*im*a Paternitas eiuscemodi habuit
oratiuncula*m*.

”Quis no*n* videt, quàm valde iam laborat, et periclitatur Christianæ religionis status, atq*ue* quo modo
”indies invalescu*n*t hæretici ? Certe, si Christi promisso non esset mihi confirmatus
”animus, dubitarem, num penitus deleretur et extingueretur. Et ita
”se res habet, quòd si durante Eccl*es*ie Catholicæ tam deplorato statu, Hispani=
”arum Regem contingeret mori, extremu*m* ip*s*i urbi, et sedi Apostolicæ,
”immineret periculum. Et tamen mirum est, quod nullu*m* contra
”tantum malum, excogitari, inveniri vel haberi possit remedium aut consilium hac n*ost*ra
”ætate; qua, ab angelis Dei bonis, et Deo ip*s*o, tam viri quam fæmi=
”næ aliquot, (ip*s*ius Eccl*es*iæ Catholicæ, pia membra) Revelationes
”recipiant, Illuminationes et Colsolationes varias: Ast, de eisdem, diligens
”quum facta fuerit inquisitio, deprehensum est, hactenus eas omnes, privatas, et non
”publicas esse consolationes: privatas, et non publicas reformationes censeri.
”Multis viis, Sua Sanctitas; et multis etiam ip*s*a sacra Cæsarea Maiestas
”usa atq*ue* conata est, ad aliquod tam lugubri Christianæ religionis statui
”afferendum subsidium. Quam parium ad hanc usq*ue* horam, profecêre, undiq*ue* excrescens heresu*m*
”iniquitas, et (ut in Saxonia) Episcopatuu*m*, in laícales dignitates, turpis=
”sima facta declarat metamorphosis. Immò ne Collegioru*m* quide*m* et ip*s*or*um*
”Seminarioru*m*, ea, quæ sperabatur subsequitur fructuosa messis, &c.
”Idcirco, si vos, Domini mei, quibus (singulari Dei favore) sæpe adsunt Angeli
”beati, et quibus Deus ip*s*e sua revelat mysteria, aliquod recepistis consilium
”vel excogitare possitis auxilium, contra hæc n*ost*ra co*mun*ia mala, vos
”oro, ut illud mihi aperiatis: libentissime profectò, et diligentissimè auscultabo.

Cum finita tali sua or*ation*e, Reverendissimus D*omin*us Nuncius, aliquid a nobis audire
summopere cupiebat: Ego, in hunc verboru*m* sensum
quædam illi respondi.

”Verum prefecto est, quòd iam prævaleat Iniquitas, et quòd casta illa
”dei sponsa, magnam vim passa, in solitudine*m* se recipere cogatur, ferè.
”In n*ost*ris tamen non est manibus, consilia, vel remedia dare, excogitare,
”vel suppeditare, contra tanta mala, et Calamitatem tam ingentem
”Præterea, etiamsi verum sit, nos, (singulari Dei favore) ab Angelis
”Dei bonis, sæpissimè, habere informationes, et instructiones, atq*ue* interdum

”immediatè, ab ip*s*o Deo: (Cuius Iussa, cu*m* maximis istius mundi Princi=
”pibus, iam pridem, executi sumus). Tamen, cùm in hac proposita nobis
”causa, nullum, adhuc, receperimus, expressum Dei consilium, vel Angelica*m*
”admonitione*m*: et cùm (aliter), n*ost*ra non sint negocia, neq*ue* me*æ* subiecta
”Authoritati, vel muneri; Tacendum mihi potius videtur,
”quàm humanum aliquod meum, in tanti momenti negocio proferendu*m* iudicium.
”Fatemur quidem, maxima et plurima nobis constare Dei Mysteria,
”et consilia: quorum ne millesima*m* millesi*mæ* partem, omnia simul
”ingenia humana, excogitare, immo ne sperare poterunt: ita
Silentii frænum.
”tamen certo quodam silentii fræno nos gubernat Deus, et ita nostras
”mentes interni gaudii temperavit æquabilitate, quod neq*ue* in eisdem
”effutiendis sumus temerarii, neq*ue* ex tantoru*m* mysterioru*m* Scientia,
”arroganter inflati: immò, maxima ex parte, vitam traducimus
”monasticam, et invitissimi, ferè, talia n*ost*ri incomparabilis interni
”gaudii, manifesta exhibemus indicia. Qua propter, si Deo O*mn*ipotenti
”posthac placuerit, nobis pro tantis istis superandis difficultatibus, aliquid impertire
”consilii, vel elargri auxilii; pararatissimi erimus, illis id signifi=
”care, quibus illud vel consilium, vel auxilium est communicandum.
”Atq*ue*, profecto, licet ante multos menses, maius mihi extiterat, otium, quam nunc est,
”Reverendissimam v*est*ram invisendi paternitatem, tame*n*, nondum mihi
”adfuit tam prompta et resoluta, quam est hodie, voluntas.

Siq*ue*, Ego, paucis præterea commemoratis aliis officioru*m* circumstantiis,
Protestatio.
atq*ue* Protestatione expressissima de fidelitate n*ost*ra, erga D*omi*nam,
et Invictissimam n*ost*ram, Angliæ Regina*m*, dicendi
finem feci.

Respondit sua Reverendissima Paternitas, hac mea oratione, sibi
valde Satisfactum esse: seq*ue* gaudere, nos tandem dignatas fuisse
illum convenire: et tam gratos cum illo habere sermones.

Quibus (vel similibus), eius finitis verbis, incæpit E.K., modestè
(certè) graviter, et disertè satis, sententiam suam, sed longiori or*ation*is
explicare filo.

”Cùm, queritur Consilium, vel remedium, quo, aliqua, in Eccl*es*ia univer=
”sali, fieret Reformatio: Hoc mihi certè videtur bonum, et pa=
”ratissimum fore. Vt, qui pastores sunt, et gregis Christiani præ=
”positi, tam fide, quàm operibus, cæteris antecellant omnibus. Ast
”istos, vera esse destitutos fide, apparet: cùm bonis tam sint vacui
”operibus. Illorum vita tam est plebi odiosa, et exemplo suo

» exitiosa, quòd maiores ex propria sua vita mala, in Ecclesia Dei, aga*nt*
» et promoveant ruinas, quam verboru*m* suoru*m* elaboratissimis, longissimis,
» frequentissimisq*ue* concionibus, exædificare poterint macerias.
» Atq*ue* hac ratione, verbis illorum fides necessaria, et Authoritas deest fructuosa.
» Nam, et populus, sibi quoq*ue* æquè ac illis licere putat, verba dare bona:
» et tam malè vivere, tum parùm credere: Quia, hoc, abundè fieri
» à suis confiderat ubiq*ue* pastoribus, præpositis et magistris. Sic*que* Vivitur, tàm
» à Prælatis, quàm à populo, quòd viva illa fides, et vitalis
» Charitas, vix, in Eccl*es*ia Dei, veros (hac ætate) invenire cultores queat.
» Quæ potest ergo sana inter nos esse religio: quis verus Dei cultus ?
» Emende*nt* se igitur Doctores, pastores et prælati: verboq*ue* et vita
» doceant et vivant Christum: Sic enim citissime (mea sententia)
» Religionis Christianæ magna, conspicuaq*ue* sequetur Reformatio.
Quibus dictis, respondit Reverendissimus D*omin*us Nuncius; Hæc, valde bene
» à te dicta sunt, ipsiq*ue* Christianæ et Apostolicæ doctrinæ verè con=
» sentanea. Gr*ati*as vobis ago: vos autem, apud ædes v*est*ras invisam,
ubi, fusius (spero) de talibus inter nos haberi possit sermo. Sicq*ue* ex
cathedris surreximus; Atq*ue* necessariis Deniq*ue*, humanitatis et officii
reverenter (ex n*ost*ra parte) præstitis ceremoniis, discessimus; Domumq*ue*
redivimus. An non blanda hæc erant prooemia ? Charitatis, humilitatis, fidelitatis, sinceritatis,
et modestiæ plena ? quibus pie et prudenter certe, sibi viam sternere potuisset ad maiora, Deoq*ue*
Ecclesiæq*ue* Catholicæ præstanda servitia, si nihil suberat fraudis. Ast, si vera sunt quæ ex
ipsius D*omin*i Nuncii Apostolici ore, accepisse se cuiusdam magni Regis, (ante paucos dies), non affirmavit
*1586 circa festu*m* Sancti Georgii Apr*i*lis. solùm, sed et sancte iuravit Secretarius: (ultimis* suis cu*m* eode*m* Reverendissimo
D*omin*o Nuncio habitis colloquiis, ante eiusdem discessum): Non solùm hypocriticè
ad amici mei (E.K.) oratiunculam, suam illud responsum protulisse certissimum est: sed venenu*m* aspidu*m*
sub labiis eiusdem tum latitasse, et in corde, Tyrannide*m* truculentissimam, aliqua
divina potentia, oppressa*m* tunc quide*m* fuisse, Etiamsi tam mellitis et humilibus sit usus exordiis
Iuravit, enim, Secretarius iste, ex Edouardi Kelei, (superius expressa) brevissima illa de fide et
operibus, oratione, tanto fuisse furore interno percitu*m*, Reverendissimu*m* istum D*omin*um Nun=
cium Apostolicu*m*, Quòd, acerbus dixerit, si non fuisset propter quosdam respectus,
curaturum se fuisse ut ex fenestra idem fuisset proiectus
Edouardus. Si vera hæc, (n*ost*ro Puccio), iuraverit iste Secretarius, qui etiam
Catholicus haberi se cupit; Quid nobis est sperandu*m* ab istius Apostolici Nuncii
(vel illius similiu*m*) manibus, si ullo Ecclesiæ Catholicæ decreto vel Regni Bohemici in q*uo* nos nunc vivimus
iure aut consuetudine: Si ullo Sanctoru*m* Pontificu*m* Romanor*um* exemplo,
in nos liberos, exteros, et (iussu Dei) peregrinos
propter tam amicos fideles, et veros n*ost*ros coràm prolatos et quasi
reputatos sermones ita in nos servire liceret ?
Quid facerent (non conarentur solum) in

nos si Criminis alicuius (vel minimi saltem) essemus rei ? cu*m* in nos verè Catholicos,
quietos, et quasi monastica*m* vita*m* agentes nihil in Eccl*es*ia Dei innovantes verbo vel scripto
immò nullo prorsus obiecto crimine, sed,
contra, aperte collaudata illa quæ adeo tamen (ut dixit) pungebat oratiuncula,
tam Tyrannica grassari vellens nere, sive potius tam barbaricu*m*
decernere homicidii genus ? Atq*ue* præterea (de n*ost*ra invicem causa)
adiecisse abiens d*icitu*r idem Reverendissimus D*omin*us
(teste, secretario eodem) Maiora brevi audietis.
Quicquid vel iste vel quis alius dixerit vel facere decreverit contra nos, Deus ille Omnipotens, Cæli et terræ
Creator, qui n*oste*r est D*omin*is, noster Pædagogus, et Dux n*oste*r, idem
ille Deus, erit et protector et liberator n*oste*r, in n*ost*ra Innocentia, et ea qua*m*
illi, et prepositis n*ost*ris quibuscunq*ue* Castissima
Matri n*ost*ræ, Eccl*es*iæ Catholicæ exhibuim*us* et exhibebimus obe=
dientia et reverentia fideli et sincera. Nos enim ita didicimus Chr*istu*m.
Nos enim, ita docuit et docet Spiritus ille, Deus Omnipotens, æternaliter a Deo p*at*re et Deo filio procedeus.
Veluti, subuexa Historiola, locupletissimu*m* suppeditat testimonium.
Cuius Historiolæ tres nobis notas, expressinsq*ue* notandas diximus esse ocasiones:
quaru*m*, quæ ia*m* co*m*memorata una est, duas illas alias (quia tam precedera, qua*m*
sequi, temporis eventusq*ue* ip*s*ius demonstratur consideratione), totam ip*s*am intra se
complecti Revelutionis fundamentale*m* videtur occasione*m*: Inter n*os*tram eni*m*, (Reveren=
dissimu*m* illu*m*) prima*m* salutandi d*omi*ne, et illius abeuntis diversa*m* nobis minitandi
formula*m*, Intermediæ illæ duæ, quas nunc subiungemus, emerserunt
Causæ: quas brevissimè, hic attingere, Sapienti pioq*ue*
lectori, satis esse autumo:
* Diebus sc*ilicet* Mercurii et veneris ante pascha prox= imis. Præsentis Aprilis, 2*ª et quarta diebus, ia*m* præteritis (Cum antea, per aliquot
dies, Ieiunio stricto, magnaq*ue* mentis Devotione, semet præparasset Edouardo Keleius
ad conscientia*m* sua*m*, peccator*um* quo premebatur, levandu*m* onere, et an*im*æ suæ contractus,
eluendas sordes) ad Iesuitam quenda*m*, ad Sacerdote*m*, Theologiæ professore*m* et lectorem,
confessionesq*ue* pænitentiu*m* sacramentaliter tractandi præfectum numeri se contulit. Vt confessi=
one sua pura, contritione humili, ac q*u*acunq*ue* sibi per Sacerdotem istum, iniuncta et a se præ=
stita Satisfactione, Salutari Pænitentiæ fruetur Sacramento: Atq*ue*, sic, Deinde
iuxta Catholicæ Eccl*es*iæ ritum) ut summi Mysterii, Cælestisq*ue* fieret Mensæ
Particeps. Ast, videte, quid evenit inexpectati.
Posteaq*uam* E.K. ea protulisset o*mn*ia, istiq*ue* Sacerdoti enunciasset,
quæ proferre decreverat: de aliis, aliisq*ue* curiosè sciscitabatur Sacerdos iste,
de quibus neq*ue* necesse est hîc dicere me, neq*ue* vobis audire esset iucundum.
Progrediebatur tamen iste, atq*ue* eò impellere contendebat ip*s*um E.K. ut alicuius
maximi criminis, atq*ue* nondum confessi se fateretur esse reum. Negat E.K:
immò et pernegat: planeq*ue* demonstrat, anno præterito, alteri cuidam Iesuitæ
Cracoviensi, se totius auteactæ suæ vitæ scelera, erroresq*ue*, suos graves, abundè, accu=
ratè, sincerè et plenè aperuisse. Atq*ue* tum quidem, eorunde*m* omni purgatu*m*

absolutumq*ue* se fuisse, et esse in perpetuum onere, et illi, (aliter) infligenda iustissima
infernali pæna: uti sibi persuasissimu*m* esse asseruit. Atq*ue* ab eo tempore (vitæ suæ
rationibus diligenter subductis) quodcunq*ue* Conscientæ suæ grave inflictum vulnus,
et periculosu*m*, iam seriò, sincerè, et devolè, isti confessum esse præsenti suo patri
Spirituali. Quid multis Opus est? Tandem eò ventum est, quod ip*s*i E^{o}.K^{o}.
obiecerit iste, tanq*uam* Crimen vel scelus: Quia cum Angelis bonis, et cu*m* Deo ip*so*
nos habere sæpe colloquia, et ab ip*s*is multos nos recipere Revelationes, tam
dicto D*omi*no Nuncio Apostolico, qua*m* alias, Hispanico ip*s*i le*gato, dixerimus:
(iactaverimus, dixit iste) Verum esse, fatebatur E^{us}.K^{us}. quòd magna*m*
ex Divinis et Angelicis Revelationib*us* habuerimus, et habemus Consolationem,
Ast contendebat iste, non esse vel probabile, vel verisimile, nobis cu*m* bonis Angelis
negociu*m* esse ullum. Diabolum aute*m* sæpè in Angelum Lucis transformare
se solere: unde decipi nos posse, cogitandu*m* esset. Respondit E.K^{us}.
multis argumentis solidis, et ex ip*s*is Scripturis Sacrosanctis, nobis constare,
Verè, nos, cum Lucis et veritatis Angelis Veris, et ministris fidelibus, egisse,
atq*ue* agere. Multis autem aliis eiusdem omissis argume*n*tis, hoc
volvi commemorare unicu*m*. Authoritate et testimonio Spi*ritus Sancti.
Omnis Spiritus qui confitetur Iesum Chri*stu*m in Carne venisse, ex Deo est
Ast, Omnes Spiritus, nos informantes vel docentes, confitentur Iesum Chr*istu*m in carne
venisse. Ergo, omnes sp*irit*us, nos informantes vel docentes, Ex Deo sunt.
Minorem propositione*m* vera*m* esse, sanctè iurare, et ad ip*s*am usq*ue* morte*m*
asserere parati sumus: et n*ostr*am Revelationu*m* testificabuntur amplissima
volumina. Ergo, Angeli Tenebraru*m* non sunt: v*estru*mq*ue* (ô pater)
haud solidum est iudicium, vel saltem probabiliter formata suspicio.
Considerate. Voluminu*m* n*ost*r*orum* facta mentione, statim occasione*m* arripuit
iste sacerdos, ut n*ost*ra ex n*ost*ris manibus tradere vellemus volumina, ab ip*so*
Reverendissimo Apostolico Nuncio, D*omi*no Rectore Iesuitaru*m*, et ip*so*, (tertio)
examinanda, iudicandaq*ue*. Respondit E.K^{us}. Existimo vos neq*ue*
iudicare posse, neq*ue* decere, Authoritate*m* vobis vendicare istas Revelationes
iudicandi. Nam, cùm o*mn*is v*est*ra Authoritas in Eccl*es*ia tantum sit Militante:
atq*ue* n*ost*ra Revelationes non tradantur ab aliquibus, qui sunt
de Eccl*es*ia militante, sed ab illis qui Eccl*es*iæ Triumphantis,
clara sunt et sancta lumina. V*est*ræ igitur non subsunt Authortitati.
Respondit Sacerdos (ex ·1· Corinth. cap 6. A) An Nescitis quod Angelos iudicabimus:
Huic dixit E^{us}.K^{us}. Fieri possit quide*m* quod Diabolos iustè a Deo
damnatos esse, et fore, Chr*ist*o Iudicanti, assistentes Apostoli, existimabant
etia*m*. Sed, te (o Pater) apostolu*m* esse no*n* credo, neq*ue* ia*m* exercet vel
Deus vel aliquis Apostolus, vel aliquis Apostolor*um* Successor iudicium
illud a Paulo illo loco premonstratu*m*. Præterea Mali tantum illud subibunt
iudiciu*m*, non boni. veru*m* n*ost*ri Angelici Pædagogi, boni sunt: non igitur
iudicio obnoxii sunt vel erunt: Ergo nulli per te (o Pater) illo paulino
iudicio, iudicabuntur Angeli. Nos autem, (qui v*est*ræ
subiicimur Ecclesiasticæ Authoritati), doctrinam aliquam, Catholicæ
Apostolicæ, et orthodoxæ Religioni, contraria*m* vel repugnante*m*, non
docemus, non scribimus, immò neq*ue* credimus, neq*uam* unq*uam* credeturi sumus.
Quæ recipimus autem o*mn*ia, ad Dei laudem, honore*m* et gloria*m* pottissimum
tendunt: ad n*ost*ræ vitæ emendatione*m*, et ad pietate*m*, pare*m* et Charitatem
erga proximos exercenda*m*, perpetuo nos hortantur, immo manu ducunt.

* Illustriss*imo* viro D*omi*no Gulielmo de Sancto Clemente.

* .1. Ioannis Cap ·4· A·

Verum quidem est, quòd admiranda plurima contineant mysteria, et Secreta:
quæ, nobis sunt concessa solis, et non aliis. N*ost*ra privata sunt documenta,
et n*ost*ræ Informationes Isagogicæ, in Schola cælesti. Et Invitissimi, de eisdem,
verba facimus, nisi Divino admoniti iussu, vel permissione muniti Divina.
Præterea, libri isti, in meis manibus non sunt, (dixit E.K^{us}.) sed in amici mei,
D*omi*ni Doctoris asservantur custodia. Iste, (hoc audito) statim, fraude quadam,
et Stratagemate ipsum E.K^{m}. informare laborabat, quo, libros istos ex
meis quasi extorqueret manibus. Istius impietatem detestabatur E.K^{us}.
Et tam nefarium istius consilium sequi, omnino recusanit. Tandem, ita
animi zelo fervebat E.K., quod isti Sacerdoti hanc proposuit experimenti.
optionem, et veritatis examen istud. Eamus, (inquit), v*est*ra Paternitas atq*ue* Ego
in locu*m* aliquem co*m*modu*m*, et Secretum; atq*ue* n*ost*ro quisq*ue* modo, invocemus Omnipotentem
Deum, Cæli et Terræ Creatore*m*; humiliter, et ardenter petentes;
Si illi, qui n*ost*ri sunt Pædagogi Angelici, sint boni atq*ue* ex Deo, ut
Ignis de Cælo, v*est*ram consumat et pessundet paternitate*m*: Ast, si mali, et
Tenebraru*m* sunt Angeli, ut ignis ex Cælo, me rapidissimè devoret, et
deleat à faciæ terræ. Recusabat iste Pater hanc optione*m*, sive conditione*m*
experiri. Nolle se dixit, hac r*atio*ne, Deum tentare.
Tandem, ad alia exploranda, conversus idem P*ate*r, interrogabat, Quibus vineremus
rationibus: Cum nobis ex Anglia, nulli suppeditentur redditus? (ibi
enim, nos esse valde odiosos, asseruit): Vt huius rei veritate*m* sibi detegeret,
severissimè ip*s*i E^{o}.K^{o}., virtute præsentis Authoritatis suæ, iniunxit. Respondit
E.K: Etiamsi, hoc quide*m* ad v*est*ræ paternitatis non pertinere officiu*m* sciam,
Tamen quia tibi tanq*uam* Omnipotentis Dei ministro, (ô pater), obedire volo: et quia
in Dei no*mi*ne, tam singulariter hoc à me requiris, atq*ue* exigis: Ecce, sic
et sic faciendo, (verè et nudè singula dicendo) nobis abundè est hactenus
de victu vestituq*ue*, divina prospectum benignitate: Multis deinde
tam super hoc responso ip*si*us E^{i}.K^{i}., (quàm aliis), co*m*mutatis inter Patrem
istum, et E.K^{m}., acrioribus verbis: (partim die Mercurii) predicta,
(4 continuaru*m* horaru*m* spacio) partim die Veneris Sancta, proximè tum sequenti:
Vterq*ue*, utriq*ue* satis facessebat negocii. Nullo, Deniq*ue*, modo,
voluit iste Pater, ip*s*i E^{o}.K^{o}. absolutionis impertire beneficiu*m*: Sed
” Revelationu*m* v*est*rar*um* (inquit) Causa, maiori est examinanda Authoritate,
” quam est mea: neq*ue* in animu*m* meu*m* inducere possum, peccatorum
” tibi largiri remissione*m*. Illorum saltem (dixit E.K.) criminum et
peccatoru*m* me expurges labe, quæ tibi piè, devotè, et humiliter sum
confessus. Ast ne illud quide*m* ab isto poterat obtinere. Recedendu*m*
igitur sibi esse perspexit E.K^{us}. Quàm irreligiosè, (non dica*m*,
adhuc, gravius) tractatus fuerit ip*s*e E.K^{us}., Catholica certo diiudicabit Eccl*es*ia
tempore opportuno. Atq*ue* ita brevissimè, et fidelissimè, quæ ip*s*e E.K^{us}.

mihi retulit, ab isto Sacerdote, bis, rediens, (illorum scilicet aliqua tantum,
quæ ad Sacramentalem eius non spectabant
confessione*m*, per ip*su*m tamen Sacerdotem, indecenter, et illegitime valde, vel requisita, vel
dicta) Scriptis istis mandari, necessariu*m* fuisse, sequentis Historiæ
penitior docebit consideratio. Dolebat certè nobiscum o*mn*es pii, et verè Catholici
tantum Scandalum in Eccl*es*ia Catholica deploratissimis istis puræ Religionis
temporibus exortum esse atq*ue* inde
exortum esse, unde veræ, puræ, et maximæ Charitatis divinæ fructus (peccatoru*m*
nimiru*m* remissio, et conscientiar*um* pax) promanare debuisset.
Dolebu*n*t veri Christiam, acetum et fel, propinatum fuisse, ubi, et quando, oleum ex=
pectabatur lætitiæ, in Sanguine illius agni, qui tollit peccata
mundi, Dolebunt, Devoti et pacifici plurimi Iesuitas, tam venenatum
tandem, in meditullio ferè præcipue partis Christiani orbis exclusisse ovum
Cui, si diutius incubetur, fomentumq*ue* coacervetur biliosum,
Dubitandum est, num Basiliscus inde, progignetur perhorrendus, et plurimis
valde futurus exitiosus. Dolebunt ip*s*i Samaritani, vulneratum hunc Christianum, et de
vulneribus ip*s*is conquerente*m*, et lamentante*m* non sibi sed, publico uni Eccl*es*iæ Catholicæ
*Luc. 10. F. Chirurgo et Animarum medico: non modo neq*ue* oleum*, aut vinum Curationis
ab eodem recepisse; Sed veris, vel spretis, vel no*n* diiudicatis eiusde*m* vulneribus, membra
alia ho*min*is interni sui maxime sana, vel filo arsenicali, vel causticis
vexanda, ab isto eodem medico instantissimè et quasi pugnaciter requisita fuisse.
Atq*ue* de hac tanta, divinæ sequenti Revelationis, secunda quada*m* causa,
Tertia occasio. hactenus dixisse, sufficiat. ◖Alterius (tertiæ nimirum) causæ brevissima quidem in medium
prolata explicatione, ad ip*s*am penitissimè considerandam
intelligenda*mque*, Divina*m* Revelatione*m*, sequentem Lumine te
fore satis instructum claro, arbitrabor, ô Pie, et veritatis divinæ amantissime, lector.
Paulo post prædictas, aliasq*ue* (sub Confessionis no*min*e) habitas controversias, dissensiones,
explorationes, et Cavillationes (de quibus nihil adhuc, neq*ue* in hoc in loco refere, est
necesse). Die Martis, in ip*s*o Paschali festo, sedenti E.K^{o}. cu*m* amico quoda*m* suo, (cive
Pragensi) in prandio, Voce Spirituali iniunctum est, ut surgeret, statimq*ue* se ad illum
suum Spiritualem conferret patre*m*: ubi, comitante, (testeq*ue* futuro), amico illo, ad cuius tum sedabat
mensam, duobusq*ue* allis accersitis Patribus Iesuitis, modestè, quietè, et verè, quæ erant inter
illum, et Patrem suu*m* Spiritualem, agitata, controversa, et collata, ita ad memoria*m* revocarent,
ut certa mutuor*um* dictorum summa, et non ulla (si fieri potuisset) formalia utrorumq*ue* verba, hiis testibus
annotarentur. Ne quando de istis vel falsi spargerentur rumores, vel
erroneæ fierent relationes, vel coniecturæ. Vtriusq*ue* igitur consensu efficeret
ut ip*s*o, quantum præstare poterint, esset contestata Dictorum Veritas.
Deposito statim ex manibus cibo, medioq*ue* relicto prandio, surgit tacitus E.K., et
cum ipso, amicus ille suus: admirantib*us*, qui aderant, aliis: Exeunt, versus Iesui=
tarum proficiscuntur Collegium. Inter eundum monuit illum$^{E.K.}$ Spiritualis vox;
asserens, (Nisi caveas, Ossa et Puccius te decipiant, conatumq*ue*
tuum reddent irritum. Inde, E.K^{us}., amico suo statim hæc significavit o*mn*ia. Ad
Collegium cu*m* iam venissent, et a Ianitore sciscitaretur E.K. de quibusda*m* patribus et
ip*s*o eius Spirituali Patre Iesuita, an in collegio essent: adesse dicebat Ianitor.
Intrant - Ast Ecce; cum iam intrassent E.K^{us}., et amicus ille suus, paulo longius, habuere
illum Ossa et Pucci sibi obvios: Qui curiosè ab E.K. querebant adventus

---

istius sui causam. Cum Patribus inquit aliquot, et P*at*re meo Confessionario, habeo quod agam.
Isti nihil minus cupiebant, quam ut E.K. istos tunc conveniret (ita enim palam,
post, eadem sequenti nocte, fusius est Fr. Pucci). Vnde omni qua poterant subito utebantur
arte et indusria, ad hunc impediendu*m* congressum. Curatures enim se famulumq*ue* missuros
ip*s*is Ossa, ut patres inveniat, atq*ue* ad suum ut adduceret Hypocaustulum (quod, ibi, per aliquot tantum
dies iste occupabat Ossa), ip*su*m E.K^{m}. hortabantur, interim, et splendidam
et elaboratum cuiusdam studiosi una cum illis in illorum schola audiret Declamatione*m*.
Admonitionis suæ spiritualis memor E.K., istorum tum notabat astutias, tum nihilo tamen
minus sperabat, se, istos inventurum et conventurum quos cupiebat patres. Verum
finita Declamatione, accuratius iam querenti E.K^{o}. de patribus istis; Non esse domi,
inveniri non posse eosdem, relatum est. Quanto perculsus dolore tum erat E.K., quod divinu*m*
illud non explevisset iussum; quòd præmonita*m* no*n* adhibuisset cautione*m*: et quod n*oste*r Domesticus
Mysterior*um* et reru*m* n*ost*rar*um* aliquantulum conscius, adversariis adeo faveret, ut n*ost*ros non
verecundaretur irritos reddere, et tam honestos, et tam pios conatus, dici vix p*ot*es*t*:
Dolor iste, postea, et iniuncti istius sui officii faciendi zelus immodicus, ip*s*um E.K., adeo inflammabant,
ut post Cænam n*ost*ram, (nocte eiusde*m*
diei martis) Narrante Fr. Puccio: de hodierno sibi valde et exoptato et grato eventu:
quòd E.K^{us}., ip*s*os quos quæritabat, non convenisset patres: quia ex vultu ipsius E.K^{i}.
pallido, (dixit), animadvertisse se, ip*s*um E.K., animo inquieto et iracundo accessisse: atq*ue* inde alias
adhuc maiores Secuturas fuisse turbas: Quibus per Fr. Pucciu*m* prolatis verbis valde, ex=
canduit E.K.: dum gauderet Puccius de eo, de quo maxime ip*s*e E.K. dolebat:
dum inquietum, iracundumq*ue* ip*s*um E.K^{m}., ad Iesuitas istos quære*n*dos, venisse, diceret:
Dum ip*s*e tam vellet esse audaculus conatus illius, divinitus iniunctos, impedire:
Dum sua fraude et astutia ip*s*ius E^{i}.K^{i}., præstitam dilige*n*tia*m*, et industriam
talem qualem ita superasse sese forsan apud su*um* Ossa vellet, triumphare ip*s*e Fr^{us}. P.
Et maxime quia periit illa Opportunitas, qua ip*s*ius Confessionariæ Actionis processus
recenti adhuc verboru*m* ip*s*or*um* memoria, sufficienter potuisset esse contestatus: (Quia
maiori examinandam esse Authoritate, hanc Revelatione*m* causam, dixerat prius ip*s*e
Pater Confessionarius): ◎ Atq*ue*, Ecce tantæ indignationis acutissimis
stimulis impulsus tam vehementis zeli quasi furore, inflammatus esse cæpit E.K^{us}.,
quod quasi ultima sibi impendere fata, dubitabat (ferè) ip*s*e Fr. Pucci.
Et cum perpendisset tame*n* ip*s*e E.K^{us}. (in hac eius vehementissima iracundia), quod omnia hæc, (ut ip*s*e fassus est
Puccius), ex eo fluxere ip*s*ius Puccii curioso errore, quòd ex vultu ipsius E.K.
in re tanti momenti, ausus fuerit non solum temerariu*m* iudicium, interponere suu*m*, sed inde etiam, re
ip*s*a et factis, Dei impedire voluntate*m*: Statim excurrere
famulum fecit ad illum amicu*m* suum vocandu*m*, qui totius propositi, tam
divini sc*ilicet*, mandati, qua*m* cautionis premonstratæ, et ip*si*us eventus totius, poterat
indubitatis, esse, et hac presenti hora, testis valde necessarius, ad tam audacis
temerarii, et curiosi iudicis et facti Pucciam iustissima*m* condemnatione*m*. Nocte profunda
lecto vocatus, statim accurrit fidelis ille, et haud premonitus vel
subornatus testis. Mihi permittebatur, aperte testem examinare
istum: quietis, et interim attentis omnibus aliis et auscultantibus. Testificatus est
ip*si*us E.K. valde et in prandio quietum fuisse, et quietis, pacis et veritatis promov=
endæ gra*ti*a

ad Iesuitar*um* hodie secum ivisse Collegiu*m* sive Domum, et ibide*m* illis fuisse
obvios Ossa et Fr. Pucciu*m*, ip*s*osq*ue*, duos variis modis irritum
fecisse conatum D*om*ini Ed. Kellei: quemadmodu*m* etiam ante per
Spiritualem erat presignificatum vocem, ip*s*i D*om*ino E.K^{o}.: atq*ue* sibi
inter eundum declaraverat. Hiis exploratis, Cum videret E.K.
Honestum, eius proposit*um*, sibi divinitus iniunctum, animoq*ue* quieto a se susceptum
cæteraq*ue* (quæ commemorabat iste) nobis, testimonio sufficienti constare,
animo longe erat quam prius quietiori. Postq*uam* autem abivisset honestus
iste testis, Fr. Puccius, animadvertit deceptum fuisse se in Physiognomico suo
iudicio: præterea iussum mandatumq*ue* intervenisse divinu*m*: Vnde valde
magno afficiebatur dolore: atq*ue* addidit, Si admonnisses me, in hoc tuo nego
a D*om*ino te recepisse mandatum; non obstitissem equidem. Nunc igitur
(genubus flexis atq*ue* ad cælum pretensis manibus) dixit, Paratus sum quascunq*ue*
tibi luere pænas. Statim iuxta caput suu*m* admonuit ip*s*um E.K. vox
Spiritualis dicendo Ignoscas illi. Statim ipse E.K^{us}. hæc protulit verba,
Ignosco tibi: Et paulo post, o*mn*es, cubitum nosmet contulimus.
Nox enim iam preterierat media. Istis hoc modo tribus
explicatis (quas diximus) manifestis nobis, Revelationis sequentis occasionibus,
relique subiunga*m*, quæ ip*s*am Methodum declarare possunt, qua
causæ istæ in tanto post factæ sunt conspicuæ Revelationis
effectu quodam. Die Mercurii (Die sc*ilicet* proxima) matutino
tempore, allocuta est Ed. K^{m}. vox spiritualis; quæ nobis tribus illa tota
” die prohibuit rerum o*mn*iu*m* animatar*um* esum: (Ieiuniu*m* sc*ilicet* quoddam iniungens levius)
” et quòd Die Iovis proxima, matutino tempore, hora quidem octva, ad
” usitatum n*ost*ru*m* conveniremus locum, ut D*om*ini intelligeremus Voluntatu*m*
Ieiunavimus igitur, ut præscriptum erat, et cum magna alacriq*ue* spe,
Visitationem expectabamus divina*m*.
A^{o} 1586 Aprilis .10. Die autem Iovis, (Aprilis presentis decima) mane, circa 8^{am}
horam, in loco convenimus usitato: Oratorio S*cilicet* illo meo, quod in
summa existit turri. Hypocaustulo nimirum eleganti et co*m*modo.
Vbi ego, (o*mn*ium n*ost*ror*um* no*mi*ne, quasi prolocutor ad Deu*m*), genubus flexis
dixi, In Nomine P*at*ris et filii et Spiritus Sancti, (in presso, meo
more, Crucis Signo): a fronte s*cilicet* ad umbilicu*m*, et ab ip*s*o humero
sinistro ad dextru*m*, dextra extensa manu, invisibilibus formatis
binis lineis: in cuius primæ termino superiori, profero nomen P*at*ris:
et cum umbilici locu*m*, quasi tango, profere nomen Filii, et cum
media*m* transversam linea*m* duro, profero nome*n* Spiritus Sancti,
et cum dico Amen, punctu*m* co*mun*e sectionis istar*um* duaru*m* linearu*m*, sive quasi
centru*m* istius Crucis tango, sive premo, (multis apud me super hac imaginatione mea conceptis, causis)
Postea clare et distincte or*ation*em recitavi Dominica*m* P*ate*r n*oste*r &c, Deinde
ista protuli verba Omnipotens Sempiterne vere et
vive Deus, Mitte lucem tuam et veritate*m* tua*m*, quæ nos ducant

---

et perducant ad monte*m* Sanctum Syon, et ad Cælestia tua tabernacula,
ubi te laudemus, et glorificemus, in sempiterna sæculor*um*
sæcula, Amen.
Et post, tacitè dixi psalmu*m* istum (67^{m}.) Deus misereatur
no*st*ri, et benedicat nobis &c. ter repetebam.
Et paulo post, sedentibus nobis tribus, (me, sc*ilicet* ad scribendu*m*
preparato), et Ed. Kelleio ex opposito ad eande*m* mensam:
(nova*m* illa*m* quide*m* et valde munda*m*): et ip*s*o Fr. Puccio,
iuxta Oratorii muru*m* super scamnu*m*) descendit ex alto eu*m*
quoda*m* quasi Spirituali Sonitus vestigio, propè facie*m* ip*s*ius E.K.: Vox:
quæ videbatur, non longe* ab ore ip*s*ius E.K. suæ prolationis
habuisse centru*m*: atq*ue* inde, ip*s*ius E^{i}.K^{i}. ferire aures,
Verbis certè anglicis: (ut n*ost*ris iudiciis exactior longè
eorunde*m* constaret, energia, et propria significatio). Quæ,
omnia et singula, summa qua potui fidelitate, et haud parva industria,
Sequenti Latini sermonis contextu ita explicavi, quod ne in
minime quide*m* ipsius nobis declarati, genuini sensus apice,
discrimen aliquod, in versione mea Latina a quoquam, utriusq*ue* linguæ perito diiudicari queat.
Aurem igitur nunc prebeamus, Verbis Spiritus Sancti, Summæ consolationis plenissimis.

*Ad pedis circiter unius intervallo.

Vox - Ecce, Ecce, Erigite vos et Considerate &c.

ut in historia
sequente habetur.

Vox - Ecce, Ecce, erigite vos, et Considerate: hunc in modu*m* effatur ille, qui
consolator est: et cuius candela, suo populo semper delectationi existit: qui
Filii Syon. lætitia cooperuit filios Syon, et eorum vestimenta: et nationes simul congre=
gavit, sub ambitu et consolatione alarum mearu*m*: qui preparatus
sum contra Tenebraru*m* sedem: qui ab illis non possum vinci qui erra=
verunt: qui mortem obibunt, et non vivent: qui in dolore commorabun=
tur, cuius nullus erit finis. Ecce, ego, vestimentum Naturæ sum,
et illa mater, quæ fructu tàm cæli, tùm terræ producit.
Syon. Et ecce, Syon, (quæ in me habitat, et ego in Syon), in frusta
laceratur; manibus filioru*m* inobedientium, sua vestimenta discerpuntur,
et eius venustas facta est tenebricosa: et statuta illius incarcerata
sunt, inter multitudine*m*, et impioru*m* numeru*m*. Verùm, Ecce,
Ecce, ô vos nationes, et populi terræ; ô vos peccati filii, et
tenebraru*m* patroni, Ecce, Non sum vidua: Quia, sponsus meus
iam ornat reditum: atq*ue* adventus sui fama dilatata est usq*ue*
ad o*mni*um populoru*m* corda; et . . . . tàm v*est*ra quam timidor*um*
v*i*ror*um* filioru*m* corda pervasit. Vbi igitur vos ab in=
dignatione ventura protegent, vel abscondent Dii Terrestres ?
Vbi eritis, torvè vos intuentibus cælis, grati ?
Vbi tuti esse poteritis, qui conclusi estis, et ante
Iudicii Tribunal adducti ? immò certè, in propriis v*est*ris
conscientiis, et iniuriis multiplicibus, quibus contaminastis
Lucem Sanctuarii, et $\overset{\text{Spiritum}}{\underline{\text{Spiritum}}}$ qui ab æternitate procedit.
Super vos lamentor: quia contra vos armatus est Dominus
et in ip*s*as v*est*ras civitates egressus est.
Et, Ecce, omne malum vos supergredietur ab Aquilone
Atq*ue* tales, qui in tempus asservantur, uxores et filios v*est*ros abducent
et usq*ue* ad diem ultimam servitute prementur. Super vos
Ego lamentor; et propter vestram destructionem ingemisco.

Ita enim iuravit ille, qui sedet et Iudicat o*mn*em carnem: Ô Vos
Hypocritæ, et Sepulchra depicta: Ô vos eloquentes, et
persuasorii fures: Ecce, Ecce à v*est*ris humeris auferetur superbia
ut vestra nuditas conspicua fiat: Atq*ue* templa, quæ v*est*ris erexistis
manibus, prosternentur; immò funditus devastabuntur: Vt animabus
quæ vindictam contra vos inclamitant, satisfiat: propter Sangui=
nem, quem illæ per vos effuderunt: atq*ue* ut Bestia perire possit,
ratione multitudinis capitum suorum.

Ô vos, (impia generatio), qui politica v*est*ra pluris facitis negocia,
quàm animarum v*est*rarum salutem: qui mundum promovetis,
et illum, qui vos creavit, contemnitis: qui amore fervetis erga o*mn*es
abhominationes: et reipsa, odio prosequimini, Deum Creationis
et Redemptionis v*est*ræ.

☞ Quomodo vos abduxit Sathanas, quòd incipiatis sedere in iudicio
contra illum qui o*mn*es sibi subiecit creaturas ?

Sursum ad astra coniicile oculos, atq*ue* populo dicatis: Ecce,
Intelligo, et litera illius est finis dictionis quæ significat Præsci=
entiam Dei, in obedientia Creaturaru*m*, in præparata temporis pleni=
tudine. Vos, ignorantes estis. Legere non potestis. Alligatis
Spiritum Dei, ad imbecillitatem v*est*ræ intelligentiæ: atq*ue* non consideratis
Potentiam, et Decorem illius Spiritus, qui o*mni*u*m* reru*m* vita est: et à quo
vestra descendit Authoritas.

◖ Ast, ô vos fideles et filii pacis: Ô vos, qui, (ut obedientiæ
filii) P*at*ri v*est*ro servitis sempiterno: hodie, ex me discatis.

·1· Promissum Dei, in origine fidei, ex cælo factum est: quasi ex
loco et fundamentis ip*s*ius, qui suæ veritatis emittit radios
et abundantiam.

·2· Amor Dei, postq*uam* suum simul collegisset populum, ex cælo
manus suas aperuit: Et Ecce, qui in captivitate erant, emit=
tebantur: Verum subvertebantur superbi, in suorum cordium
imaginationibus.

·3· ·1· Regu*m* Cap ·8· Cum Populus, negligere incæpit favorem cælitus illis concessum,
atq*ue* plus suæ propriæ gubernationis imbecillitati attribuere,
quàm illius manui, qui illos exaltaverat: Ecce, illis

---

datus est Rex, illorum similis, qui (cùm esset primitiæ
*·1· Regu*m* Cap ·31· palpabilis ignorantiæ illorum, et incredibilis superbiæ) coram illis periit*
tanquam destructionis illorum Mysterium.

Quia Ecce, populus Israel dispersus est propter illorum inobedientia*m*
Reges qui succedebant, potentes erant et sapientes, illi quidem,
qui Deum timebant: Ast qui insipientes erant, scientiamq*ue*
·4· desuper demissam fastidiebant, ignoranter (oblivioni tradentes
fortitudinem, quæ illos eduxerat, et magnitudine*m* eiusdem) semet
Imbecillitati subdidêre, Atq*ue* ita, in Idololatriæ suæ abundantia,
subvertebantur.

Quo tempore, IESVS, (qui d*icitu*r Christus) Dei filius, Deus et Homo,
(per cuius Spiritum, iam, consolamini), concipi deberet ex præ=
parata virgine, per fortitudinem Spiritus Sancti (qui, Spiritus est,
v*est*ra præsentis consolationis) libri legis, et prophetarum ora, sigilla=
·5· bantur in legatione à cælo demissa.

Quando Angeli, Evangelium pacis et consolationis ad terræ
faciem attulerunt, non illud ferebant in Hierosolymam, neq*ue*
in Templum, neq*ue* in Sanctum Sanctorum; Sed in agros
et inter pauperes pastores.

Quando Christus nasci deberet, (ex illa, quæ vas erat electum), non
ducebatur in Templum; neq*ue* a Scribis et pharasæis magnifiebat,
Sed Spiritu Dei, eductus est (per Spiritum illius, qui
habitabat intra ipsam) in illam civitatulam: Vt verba, quæ de
Aº 1586 Aprilis .10. illo antea proferebantur, in eodem implerentur.

Quando illi, qui, coram Deo, iudicabantur Sapientes, Stellæ cognitionem
consecuti sunt, et per eandem iter suum direxerant: Ecce,
in Hierosolymis, facti sunt quasi tenebris involuti; illis, sua adempta
erat Lux. Verum, enimverò, quam primùm Hierosolymam
reliquerunt, consolationem recuperabant: et ducebantur ad ip*s*um
locum, ubi illum inveniebant, in quo Salvari deberent.

Salvator ipse Mundi (in quo salvi facti estis, et exaltamini in honore
electionis) immediatè, Mundi Tyrannidi Subditus erat, et tene=
brarum perversitati.

Quam ob rem non se recepit in Templum ? Quare non se curavit fieri
manifestum, multitudine signorum et Miraculorum: se eundem scilicet
esse, qui Sperabatur venturus ?

Quia Deus Sapientiæ est: et venit ad sui patris faciendam voluntem,
quæ non est devincta Humanis traditionibus, sed sempiternæ suæ Divinitati.
Veruntamen, Ecce, Tandem, idem ipse Deus revertebatur, et Authoritatem
suam declaravit, in ip*so* Templo, et in ip*s*is Hierosolymis:
filios iniquitatis, à facie patris sui, et ex domo, quæ illi erat,
per servum suum Davidem, Sanctificata, eiiciendo.*

*Marci ·11· B.

Ita prorsus, vobiscum procedit Deus: quos, iuravit, magnos se factu=
rum, in honore Dexteræ sua, et in igne vehementi Potentiæ suæ.
Iam in mundum redituras est, ut eundem castiget propter mul=
titudine*m* abhominationum suarum: at*que* ut illos consoletur
qui in illo conquiescunt, et vivent.
Atqui tales illi sunt, qui castigabuntur, qui facti sunt Scribæ et
Pharasæi, Hypocritæ, et omnium abhominationum filii: Qui
dedecori sunt illi veritati, quæ per Apostolos expressa erat; et
Authores certi sunt iniquitatis, omni populo. Isti igitur
sunt, qui punientur et non recipient consolatione*m*: Quia ex
calice omnis fornicationis, et abhominationis biberunt.
Proinde, non erunt admittendi, Iudices esse (Quia ipsimet
condemnabuntur): ne*que* sedere in Iudicio: quia non sunt
iustificandi. Pecunia enim vendiderunt veritatis Spiritum
Quod, Apostoli, (illorum Antecessores), illos non docuerunt facere.
Instrumenta Sanctitatis, (quibus Populus Sanctificari deberet)
ipsi contaminaverunt.
At*que* Ecce, Patris sui venturi Semina Sparserunt Super omnes
Terræ filias: adeo quòd maledictum existit Semen ipsorum.
At*que* idcirco, Deus Cæli et Terræ, vobis apparet: Vobis, quia
Pastores estis; et extra pollutam positi Civitatem: Vobis
qui Stellam quæritis, at*que* visitatione*m* illius, qui venturus est
Vobis, qui a manibus Herodis fugietis: Ast rever=
temini in templum, cum flagello et potentia Dei: At*que*
eiicietis, qui semet ipsos iustificant: Vt potens Dei manus
inter vos magna. Verùm, nondum est temporis plenitudo.
Quapropter quemadmodum Christus se in Secreto continuit:
Quemadmodum Virgo Maria (quam isti vobis obiiciunt) cum ipso
Domino contenta erat: et iudicium non expetebat illorum, qui
de Templo erant, sed usum tantu*m* Ceremoniaru*m* illorum:

Δ.
Nondum est tem=
poris plenitudo
ut potentia nostra
fiat manifesta.

Ita, etiam vosmet reddatis contentos:
Quia, in hoc, quod recipitis, illi subditi estis, qui vivit:
Sed in eo quod de illorum numero estis qui recipiunt consolationem,
Subditi estis Spiritui Sancto: eatenus, quatenus purificari,
confortari vel exaltari possitis ex Sacramentis: quæ ab eo sunt
instituta. Tanquam igitur ex Ecclesia, submittite vosmet
Ecclesiæ: At*que* tanquam ex illis, et talibus, qui consolationem
desuper recipiunt, Submittite vosmet illi, qui vos docet: qui
est Spiritus eiusdem Ecclesiæ: sed in maiori amoris abundantia:
Qui est Spiritus Sanctus, procedens à Patre et filio: qui ab initio
fuere, et ante omnia initia: Cuius nomen, Videte, quòd in vobis,
et inter vos, glorificetur.

Δ. - Gloria P*at*ri et filio et Spiritui Sancto: Sicut erat in prin=
cipio, et nunc, et semper, et in sæcula sæculoru*m*, Amen.

Vox - Lege hæc, et iterum vos visitabo.

* * *

Δ. - Legebam præmissa, duobus præsentibus: ip*si* nimiru*m*
D*omi*no Edoardo Keleio; et Francisco Pucci: Ex quibus, magna
sumus affecti consolatione, et quasi, fortiori animo effecti
Paulo post, iterum incæpit vox audiri.

Vox - Ecce, Dominus pro vobis respondet: Dominus, illis rebus responsu*m*
reddit, quæ contra vos obiiciuntur, dicendo:
” O vos Hypocritæ, vos dicitis, Indicate vel declarate nobis, vel excogi=
” tate, si poteritis rationem aliquam pro restauratione Ecclesiæ, et
” multitudinis, quæ nunc afflictata est: et quæ, post mortem .N.
” talis hominis, in periculo magno erit, ne pereat. Si hoc non possitis
” præstare, doctrina, quam recipitis, non est ex Spiritu Sancto: non est
” ex bono aliquo Spiritu. Vobis dico, hec doctrina docetur, et
Spiritus Dei descendit, ad restaurandum, et ordine disponendum
populum et gregem Dei: Qui non potest restaurari, nisi vos
prius extirpemini. Propterea extirpabimini, et eradicabimini:
et purgabitur Ecclesia Dei: ut ipse descendat, et in eadem habitet.
Si quis habet Spiritum, qui vobis placet, et *vestr*is inservit affectionibus,
inter vos, censetur habere Spititum Dei: Sed vos omnes, Dii
facti estis, et Gigantes potentes; et pleni estis Spiritu Patris *vestr*i,
Diaboli. Quicum*que* igitur vobis placere studet, eiusdem Spiritus erit
particeps: in quo, tandem, confundemini: qui etiam, unâ vobiscum, co*n*fundetur.

Scopus unus
n*ostr*a Doctrinæ
a Deo nobis
propositæ.

Prophetia.

Ex hoc intelligetis, Spiritum Dei, hîc, contra vos docere: quia non docet
doctrinam, v*est*ris gratam affectionibus, sed quæ ad v*est*ras spectat
correctiones: Omnes Scortationes, et abhominationes,
per vos multiplicantur. Sacerdotes quidem estis n*omin*e: Sed non exequi=
mini Sacerdotii officium. In monte Sancto estis; Sed eundem pol=
luistis: et proprias vestras sordes passi estis superare et
obruëre herbas, fructusq*ue* eiusdem loci: qui illis præparabantur,qui v*est*ris
sunt subditi Authoritatibus: Et hanc ob causa*m*, precipites deiiciemini.
Et vehemens ille ventus, à Domino promissus, locum Sanctum purgabit:
ut ibi abundanter crescant fructus: atq*ue* ut ibi etiam purificentur aquæ, ad
o*mn*ium Nationum consolationem.
Non stabo (igitur) Iudiciis v*est*ris: Neq*ue* vos agnoscam esse Iudices: Attamen
vobis prædicabo pænitentiam: quòd possitis esse liberi a vindicta, quæ contra
vos præparata est, et contra Iniquitates vestras. Qui habet aures, audiat.
Qui vult Sapiens esse, neq*ue* ad dextram respiciat, neq*ue* ad sinistram: neq*ue*
ad illum qui vacatur Catholicus, neq*ue* ad illum qui nominatur hæreticus, (Ita enim
v*est*ra habetis nomina), Sed respiciat ad Deum Cæli et Terræ, et ad filium eius
Iesum Christum: qui dedit suarum abundantium et multipliciu*m* gratiarum
Spiritum, illis quidem, qui in puritate Naturæ, vitam agunt, et in operibus
Gratiæ. Ecce Meretrix iustificabitur: Sed abiicietur Hypocrita,
et sub pedibus conculcabitur. Vbi enim non est nomen, veritas habetur.
Et ubi nomen abundat, veritas est abscondita. Fælix est
qui intelligit. Fælix est, qui neq*ue* in Iudam neq*ue* in Israel con=
fugit: Sed ad Sanctuarium Domini, per eius filium Iesum Christum
et per pacem illius, qui est Consolator.
Qui, Ecce, Iniquitas prævalet, et o*mn*is Caro in quæstione*m* vocata
est coram Tribunali. Quicunq*ue* (igitur) supra fastigiu*m* domus existit,
ne descendat: Neq*ue* ille, qui in eodem cum fratre accubat
lecto, surgat à fratre suo: Quia gladius iræ et indignationis, illius,
qui iustificat omnes, qui illi confidunt, paratus est, certès contra
propriam suam domum, tanq*uam* virga correctionis: Et contra impietatem
Superbiæ et peccati, tanq*uam* ultima peccati et impietatis vindicta.
Benedictus est ille, qui vivit, et sapiens est, atq*ue* Deum timet, discit
à suis Creaturis, et ex testimonio veritatis, et non est plenus humana=
ru*m* Imaginationum, ad æterna*m* mortem.   Amen.

Δ. - Deus illam nobis concedat Beatitudinem.   Amen.

Vox - Revertor.

* * *

Δ. - Perlegi ego secundum hunc (quasi) Actum, præsentibus Amicii (E.K. et
F.P.) et quam primùm finem imposuissem lectioni, denuo incæpit
Divina Vox, ipsius Edouardi insonare auribus, verbis sequentib*us*.

Vox - Iterum, inquit Dominus, Quis ille est, qui vos contegit ? Vel, quis ille
est, qui vos docet ? An non est Spiritus Veritatis ? Si Spiritus (igitur) Veritatis
vos, et v*est*ram contegat nuditate*m*, Quare vosmet ip*s*os detegitis ? atq*ue* à
vobis obedientiæ proiicitis vestimenta, et patientiæ, quæ v*est*ris est
necessaria vocationibus ?
Si edocti sitis, atq*ue* à cælo vestra sit doctrina, quamobrem, et vestra etiam
opera, non sunt cælestia ?
Ecce, fræ pleni estis, et
malitiæ: perverso zelo repleti
estis, et Iniquietudinis agitati
Spiritu. Horum verò nullum,
à Cælo descendit. Adhuc,
igitur, Carnis Tyrannidi, estis
subiecti,
et carnalibus Imaginationib*us*.
Phy, super vos.
Flagellari digni estis, et
puniri, propter errores v*est*ros. Illi enim estis scandalo, qui vos docet: et
illi paci, cuius ip*s*e vos fecit participes. Exuite (igitur) immò
abiicite propriam v*est*ram carne*m*, atq*ue* affectiones eiusdem: et vos replete
Spiritu omnimodæ obedientiæ, et humilitatis: amantes et amplexantes
vos mutuo, eo prorsus modo, quo ip*s*e, qui vos omnes amat. Estote
Zelo fervidi, in abundantia Spei; et in omnigenæ obedientiæ fructu.
Quicunq*ue* enim zelus, non est in Obedientia fundatus, odiosus est: immò
quidem, in conspectu Domini, et illius qui Zelotypus est. Qui scientia caret,
Instruatur: et ignorantibus exponas intelligentiam. Ignorantia enim,
cui copulatus est Charitatis scopus, præstantior est, quam Scientia cu*m*
iræ et excandesce*n*tiæ redundantia. Qui operatur, operetur iuxta voluntatem illius
qui illum misit: Atqui, non, pariter, iuxta propriam operetur voluntatem,
asserendo etiam, Hæc est Voluntas Domini mei. Quicunq*ue* enim vult
illud, quod est bonum, illud quærit in gloria: quæ gloria, exaltatur in Spiritu
patientiæ, per fructum illius, qui propter v*est*ras afflictiones, afflictatus fuit.
Errastis, et unus et alter: Vnus, in Curiositate, alter in zeli cæcitate.
Si quisquam proinde sit Curiosus; in eo, quod illi co*m*missu*m* est, curiosus sit:

*2. Reg. Cap. 6. Sed alternus munus ne sibi in manus arripiat. Quicunq*ue* enim, Arcam, iniussus* attingit, reus (coram Domino) censetur præsumptionis.

Si quis zelo feratur, zelum ostendat in fructibus obedientiæ, et in Spiritu humilitatis: omnia peragens in gratiæ fortitudine: quæ ornamentum pacis est, atq*ue* illius qui exaltatus est.

Et, cùm unum habeatis Deum, estote etiam vos, unius animi.

Vos enim tres estis, et non duo: et vocatio v*est*ra, omnino una est, ast diversa sunt officia v*est*ra.

E.K. - .1. Videns (igitur) prophetet, quando Tempus advenerit: messemq*ue*
Apocalyp. cap 14. D. sequatur, et messores.

Δ. - 2. Qui annotat, et monimentis commendat verba Altissimi, publicet ip*s*e fortitudinem illoru*m*, in plenitudine et abundantia temporis, per fortitudinem et auxilium illius, qui illum exaltavit.

Fr.P. - .3. Qui vocatus igitur est, veluti Concionator, abundet ip*s*e bonis operibus, ut coram suis ip*s*e illustris sit auditoribus, et in illo magnificetur, qui illum misit.

Quicunq*ue* (igitur) suam negligit vocatione*m*, eiici possit: atq*ue* eius ab alio occupari locus. Facienti vero voluntatem illius qui docet, (quæ, illius est voluntas, qui cuncta creavit), abundanter concedetur gratia.

Pace itaq*ue* abundetis, et pœnitentiæ fructibus repleamini: et vos invicem tali diligatis amore, quali ille, qui vos o*mn*es suo complectitur amore.

Nam ubi Amor iste deëst, Spiritus Dei abest. Implet enim ille o*mn*ia Charitatis plenitudine: Quod, humani generis est meritum, naturale, et necessarium: et sine quo, Nullus existit beatus.

Considerate attentius hæc o*mn*ia: Tum refocillate vos ipsos:
Nam consolationem recepistis.
Secunda post recreationem v*est*ram hora, etiam Ego
vos iterum visitabo.

Δ. - Omnipotenti n*ost*ro Creatori Redemptori et consolatori,
sit omnis laus, honor, et gloria.
Amen.

* * *

Aprilis .10. A meridie, eiusdem Diei Iovis, (post prandium n*ostru*m) tempore assignato, Vox percellebat aures ip*s*ius E.K., dicendo.

Vox - Venite.

Δ. - Statim ad Oratorium n*ostru*m (visitatum Divinæ visitationis locum) nos ire festinavimus, ubi, præcatiuncula ex Psalmis recitata, verbum D*omi*ni expectavimus.

Vox - Aurem præbete.

Δ. - Ad aliquot minuta horæ, silentium factum est post hæc verba.

Vox - Qui contra proximum suum insurgit, eo animo ut illum bonis spoliet illis, quæ cum Labore, honestisq*ue* collegit rationibus, sive tanq*uam* latro, sive tanq*uam* Iniuriosus compilator illius, quod eius non est proprium, contra legem Naturæ peccat:

quæ, lex est Dei: contra legem Iustitiæ, quæ, præcepti lex est: contra legem Evangelii filii Dei; quæ, Domini lex est: Et, pro tali peccato suo, virga iustitiæ verberari debet.

Ast, qui contra suum insurgit proximum, (qui præceptum et consolationem ex alto recepit), et illum spoliane decrevit beneficiis Gratiæ, damnationis reus est, ignemq*ue* meretur Infernalem.

Nam quicunq*ue* Domino Iesu resistit, vel illius Spiritui, maledictus est, nisi pænitentia afficiatur.

Nunc, itaq*ue*, voci auscultate meæ; atq*ue* hodie intelligite, quid vobis sum dicturus: Vt Inimici vestri percipiant, quòd contra illum pugnent, qui creavit et redemit illos: et per quem cibantur.

Erigite vos igitur, atq*ue* v*estr*as aures, meæ accomodate voci.

EGO, vos eduxi, à gente maledicta, quæ superbia inflatur; et quæ Innovatrix est, ipsiusq*ue* Sanctæ Ecclesiæ resistens legi atq*ue* Ordinationi.

Quæ, est Ordinatio Iesu Christi, veri Dei et hominis: filii Dei: cui, fortitudo, et galdius omnis potentiæ data est à suo Patre, super cælorum multitudine*m*, et super omnem carnem, et Creaturas quascunq*ue*.

Miraculis editis, et in potenti manu, vos eduxi; et vos, in loco hoc, locavi: Panem Intelligentiæ, et Sapientiæ, vobis manifestum feci: et (cum sim Spiritus Sapientiæ) Instruxi vos in cognitione Christi, quæ rerum o*mni*um est Scientia,

Medicinam vos docui, contra peccati perversitatem: atq*ue* vobis revelavi res, ipsi Ecclesiæ abditas. Quemadmodum enim Ego ip*s*e Sempiternus sum, ita et potentia mea sempiterna est. Verùm, neq*ue* uni homini, neq*ue* in uno tempore, neq*ue* una in ætate, neq*ue* uni populo, neq*ue* uni Sæculo, simul effundo multiplicem, et inperscrutabilem profunditatem infinitæ meæ Sapientiæ.

Illi, proinde, qui in lego Naturæ, vitam transigebant, à Natura recipiebant, tanq*uam* à digito Dei.

Qui autem sub legis iugo habitabant, per legem assequebantur cognitionem peccati.

Illi, Deniq*ue*, qui sub Gratia vivebant, atq*ue* adhuc vivant, recipiunt Spiritum Dei: Sed non eodem modo, omnes. Omnes enim animæ, non sunt pari fortitudine præditæ: neq*ue* loca o*mn*ia, parem habent benedictionem.

Iuxta temporis igitur necessitatem, quam vos lapides petebatis, ego vobis exhibui panem. Et quum v*est*rorum cordium vos sequeremini imaginationes (quæ carnem sapiunt) oculos v*est*ros aperui, ut proprios v*est*ros palpabiles deprehenderetis errores; atq*ue* ut illius insisteretis vestigiis, qui vestræ redemptionis persolvit pretium.

Nunc, itaq*ue*, considerando, quòd EGO vos educavi, tanq*uam* Cælestis
Scholæ et vocationis: discipulos; mihi incumbit, vos
defendere, atq*ue* invincibili mea Sapientia et fortitudine vos protegere.
Vt vanas hominum subvertam imaginationes, in abundantia summæ et damnandæ
superbiæ suæ.
Surgas igitur: Libros quos habes, atq*ue* omnia, quæ ex me recepisti
ponas, coram me: atq*ue* tunc intelliges, quæ tibi sum dicturus reliqua.
Et quo modo, in ictu oculi, adversarioru*m* tuorum oculos eruam;
tunc quidem, quando opinantur acutissimè se videre.

Δ. - Surrexi, descendi, atq*ue* omnia monimenta et volumina, (per
4 co*n*tinuos annos, iam, nobis à Deo, et eius Sanctis angelis dictata) atq*ue* per me Scripta, adduxi
atq*ue* alia quædam. Adduxi (inquam) in oblonga cista alba, (quæ
habebat in longitudine (ferè) tres pedes; in latitudine, pedem ·1· et ¼; et in
altitudine ¾ pedes). Sanctam autem non adduxi mensam, quæ
sæpè vocabatur, Mensa fæderis.

Vox - Collige libros tuos simul (illos, quidem, qui Libri stantes [sive fundati] sunt)
à primo, ad ultimum: atq*ue* etiam illum, quem iam, in manibus
habes (sola istius diei Actione, excepta) Atq*ue* illos colloca hîc
ante me.

Δ. - Quid faciam (ô Domine) cum Actione hodierna ?

Vox - Ex libro rescindas:

Δ. - Et cum Sacra quid sum facturus Mensa ?

Vox - Quod tibi iniunctum est, facito.
Seorsim separato libros, per se: atq*ue* eosdem super ha*n*c mensam
colloca.

Δ. - Libros, sive potius volumina illa, quæ in folio
erant, et compacta sive decenter consuta,
~~separari ab aliis (ad numerum,~~ (numero, 27) separari,
et postea (præsenti hac excisa actione), ip*sum*,
volumen quod nunc in manibus erat, adiunxi.
28 Volumina. Sicq*ue*, viginti octo erant omnia (quater scilicet, 7): Et
omnia, (tamq*uam* in historia) continebant, quæ à prima hora n*ost*ræ
(E.K. sc*ilicet* et I.D.) coniunctionis, usq*ue* ad horam presentem, per Angelos Dei fideles
et Deum ipsum, nobis revelata et demonstrata erant: Atq*ue* in uno
illoru*m* 28 voluminum, erant 48 libri particulares, maximè
mystici: et (ut Deus ip*s*e testis est), valoris maioris, quàm o*mni*u*m*
toto terrarum orbe, æstimari rerum valor possit: In illis enim Sapientia
☞ admirabilis et potentia divina continebantur: quibus, nos, determinato à Deo tempore,
uti debemus ad eius honore*m* et gloriam. Aliud volumen erat (ex illis 28), quod istis 48 in serviebat
libris Particularibus, huius Titulus erat. 48 Claves Angelicæ.

Hoc totum, lingua Angelica scribebatur. Cuius interpretationem,
lingua n*ost*ra angelica, clarissimam, in volumine alio (illoru*m* 28) habuimus,
ultra 48 illos particulares libros, erat unus brevissimus: et mysterium
Mysterioru*m* erat ille liber, et Sanctum Sanctorum: Solùm enim con=
tinebat profundissima quæ ulla Creatura unq*uam* cognoscere valebit
Dei ipsius, et Omnipotentis Divinæ Trinitatis Mysteria. Huius nondum
erat nobis concessa clavis.
Aliud volumen (ex illis 28) Sapientiam et Scientiam illam continebat,
quibus, Enoch, (Dei Nutu) imbutus erat, ubi etia*m* aliquid erat,
illi Iudæ Apostoli testimonio (de Enochi prophetia) consentaneu*m*.
In aliquibus ex illis 48 libris (præter plurima alia, valoris
Nota. inæstimabilis) continebantur o*mn*es Libri Sacri, pleni et perfecti
tàm ante quàm post Christi incarnatione*m*
illi dico libri, qui veritatis erant conscripti Spiritu.
~~Religionis Christianæ~~ Et quæ alia in eisdem libris com=
prehensa erant, mihi non existimo fas esse ante præfinitu*m*
à Deo tempus, particulariter, (vel summatum saltem),
aperire, vel commemorare. Aliquid tamen, ut Ego
(de hisce 28 voluminibus), memoriæ sempiternæ commendarem, in hoc loco, mihi
videbatur et opportunu*m* et necessarium valde: et Deo Omnipo=
tenti haud ingratum fore, spero. Separatis igitur (ut iussus
eram) voluminibus prædictis, et super mensam, positis
dixi ut sequitur.

Δ. - An nunc (ô Domine) tuum perimplevi mandatum ?

Vox - Etiam, (Kelleie), afferto tu sacculum nigrum, librum, et pulvere*m*,
quæ tu abscondisti.

Pio lectori. Δ. - De ip*s*o E.K., et de rebus istis, (illius commissis custodiæ) aliquid
mihi hîc annotandum esse, existimo, iuxta ip*s*ius veritatem historiæ.
Hoc Dei præceptum, tam erat Ed. Keleio inexpectatum, et quasi ingratum,
quòd magno cor eius oppressum stupore erat. Verè, tamen, eius Spiritus
confirmatus erat ad obedientiam Deo prestandam: licet caro aliquantulum
reluctabatur; tantisq*ue* vexabatur doloribus, quod illi videbantur suæ spinæ
(iuxta coxendices) disiungi, dislocariq*ue* iuncturæ: qualeum nunq*uam*
se in vita sua perpessum fuisse doloris formam, asseruit. Orabamus
Deum ut illum, in fide fortem, et in obedientia paratum, morigeriumq*ue* redderet.
Tam vehemens illi erat internus dolor, tamq*ue* carnis contra Spiritum infesta
contentio, quòd in ip*s*o doloris et dimicationis summo vigore, eiaculatus
fuerit hanc sententiam —— [E.K. - O domine, à te non recepi hoc].
Hortabamur illum ad obedientia*m*, erga Deum, et fidem indubia*m*
concipienda*m* de præteritis Dei munificentissimis promissis, nobis factis: eisdemq*ue*
sacrosancto eiusdem iuramento, sæpe nobis confirmatis. Mihi respondit (E.K.)

Spiritus promptus est, ad explendum Dei hoc mandatum, (immò quidem
si mihi Dei causa, moriendum nunc esset) Verùm, ignoscite vos mihi, et ignoscat
mihi Deus, quòd caro mea, hac r*ation*e suam prodat fragilitatem,
moram aliquam nectendo; hiis dictis, subito, ex sede surrexit,
alacriter abivit, rediitq*ue*; et sacculum istum nigrum adduxit cum
inclusis, libro et Pulvere, antea memoratis et supra mensam iuxta libros
illos 28 posuit. Sacculus novus erat

Anglicè Blak fustian, Germanicè Berkat.

ex nigro fustaneo, (ut ita explicem exactissimè materia*m*, de qua est
factus ip*s*e sacculus) cum novis nigris fibulis, ad os eiusdem concludendum
in modum marsupioru*m* aliquorum: Ea erat capacitas sacculi
ut mihi modium unum Tritici continere posse videretur.
Hic liber, (sive volumen, duoru*m* diversi argumenti libroru*m* particulariu*m*) et iste
pulvis sacer, non solum nobis duobus, (E.K. et mihi D:) nostrisq*ue* liberis,
sed et aliis etiam Dei servitiis erant
à Deo assignati: et ante prefinitum a Deo tempus quoddam, nullo
modo praxeos, in usus aliquos à nobis convertendi erant. Huius
tanti Thesauri custodia, ipsi E.K., fuit concredita.

Sacer Lapis Phi*losoph*orum.

Ibi, illud erat mysterium, Naturæ et artis, quod arrogantes
et superbi Philosophastri, et maxima pars studiosorum,
nullo fieri posse modo, contendere solet. Vnde, nos, argumento
certissimo, maximam talem Mundanoru*m* superbiam et ignorantiam
iudicare, diiudicare, et condemnare iustissime possumus. Verè, et
in Deo, assero, Thesaurum illum, tantum esse, actu, et potentia
(propria, et propinqua), quòd o*mn*es o*mni*u*m* principium, et Regum
Christianorum, Thesauri, (simul coaceruati, et coniuncti),
ne decimam quidem partem istius Thesauri exæquare possint.
Ego, igitur, ipsum E.K., brevissimis verbis animabam:

Genes. cap. 21 B.

et, ut Abraham fidem, in memoriam suam revocaret, monebam.
Cui, etiamsi Deus promisisset prius, quòd in Isa*ac, illi vocaretur semen et propagatio; Tamen, postea, iubente Deo, ut eundem Isaac in Holocaustum offerret,
Non hæsitavit, unicum hunc filium, et posteritatis suæ benedicendæ futurum,
(ex promissione) parentem, in holocaustu*m* offe*rre: neq*ue* (promissum cum præcepto, conferendo), r*ation*e humana ratiocinari, conabatur, haud sibi constantem esse Deum, vel que Naturæ virtute fiere non possent, moliri eundem

Genes. cap. 22.
Theodoretus in Quest. Geneseos: tale quid habet. Abraham cu*m* esset medius inter natura*m* et fidem: et modo huc modo illius inclinaret, ad extremu*m* tribuit fidei victoria*m*.

Simili ratione, neq*ue* nos cunctari debere, humillimè et alacriter Dei obtemperare iussui, libros istos, n*ost*rosq*ue* alios repetentis Thesauros. Et cum Fidelis
sit Deus, et in servandis promissis constantissimus, certissimos nos esse, quicquid
de istis, vel cum istis libris, et Thesauris, facturus sit Deus, ad eius id omne futurum
esse gloria*m* et laudem; nostram aute*m* consolatione*m* magna*m*: et ad hostium
deniq*ue* nostroru*m* reprehensione*m*, sive castigatione*m*. Hiis finitis, Dixi ego Deo:

Δ. - Ecce (ô Domine) habes hîc sacculum istum nigrum, cum
(libro et pulvere) in eodem sacculo inclusis; Quid ulterius cum istis fieri
velis, scire desideramus.

Vox - Ecce Ne te^E.K.^ mundus vincat: neq*ue* pluris facias divitias (humanas

---

fantasias) quàm meæ voluntati, et mandato obedire.
Ecce, quàm durum est, mundum deserere?
Et, cùm omnia, mea sint, cur igitur dicere volvisti, hoc, per me
haudquaq*uam* recepisse te?
Vobis autem dico, Ne moveatis, donec vobis imperatum fuerit. Locus

Promissam novum nobis faciet Deus.

eni*m* Sanctus esti. Atq*ue*, Deus, hodierna die vobis faciet promissum
quoddam, nondum vobis cognitum.
Ecce reservasti etiam aliquam parte*m* eiusde*m* libri: quam hûc itidem
adduces: Ne sis protervus, et mundum excutias.
Qui Creaturas plus amat, quàm Creatorem, cæcus est, et imperitus:
et sine Luce: atq*ue* ob hanc causam, excludendis, atq*ue* extra ianuam
extrudendus, quando sponsus venit.
Quicquid vobis, hac die, mandavero, videte quòd faciatis:
Istos libros, hîc positos, etiam in sacculum includas eundem.

Δ. - E.K., o*mn*es illos 28 libros (sive volumina primaria) in eunde*m* nigru*m* sacculum
intrusit: et sacculum (contractis, de more, fibulis) clausit:

Vox - Nunc surges tu Kelleie: et lapides à fornacis istius ore removebis:
et ubi lapides illi nunc sunt, hoc tu ibidem locabis: atq*ue*, eo facto, redito.

Δ. - Ex cathedra sua surrexit E.K.: et ex fornacis ore exemit lateres
coctos, 4, vel 5, (quibus, ignis calor, commodius intra fornace*m* continebatur, et ingredientis frigidi aëris, et venti incommoditas excludebatur) Sacculum ip*su*m in ore
ardentis fornacis posuit; loco eodem, quo prius erant predicti lapides cocti:
atq*ue* ita reversus est ad cathedram suam.

Vox - Nunc surgas, et quod reliquum est, afferto. Nihilq*ue* abscondas.

Δ. - Ivit E.K., et aliquot quaterniones scriptas, (et in 8º formatas) adduxit:
Scriptura videbatur valde antiqua, et charactere grandiori quàm vulgaris
n*ost*ræ scripturæ: istas ex volumine illo, suæ custodiæ commisso, exciderat: (ex
posteriori sc*ilicet* libro, no*n* p*r*iori)
posteaquam adduxisset istas, et nobis iterum assedisset: allocutus est illu*m* Dominus.

Vox - Surge, et in fornacem coniicito.

Δ. - In ip*su*m ignem, (ô Domine) vel super ip*su*m sacculu*m*, poni vis, ô Deus?
Voluntati tuæ (ô Domine) paratus est obedire.

Vox - Surge Pucci, et cum illo te conferas: et videto quod in ip*su*m ignem illas coniiciat.
Et præterea, quod sacculum et libros post trudat etiam.
Non recedes, donec ignis illos pervadat penitus.
An non ego resuscito mortuos?
Igitur, Ito: Et Habeas^E.K.^ fidem:

Δ. - Surrexerunt, iverunt ad fornace*m*: Istas quaterniones primùm in igne*m*
ardentem proiecerunt: Et deinde sacculum ip*su*m truserunt in eundem
ignem animosè, et alacriter: Vnde Ego (illis ita occupatis ad os
fornacis) exaltabam voce*m* mea*m* ad Deu*m*, genibus flexis: atq*ue* cum magno
gaudio, et lætitia, et exaltatione, gr*ati*as Deo n*ost*ro egi: orabam ut nobis
fidem et augeret, et confirmaret: De illius nobis prius factis beneficentissimis promissis ut nihil dubitaremus: Atq*ue* eius Sapientiæ, potentiæ, et bonitatis

Holocaustu*m*, o*mn*ium, quotquot ab initio mundi fuerunt pretiosissimu*m*.

ut confirmatissimos nos redderet testes, et ministros, ad sui no*min*is laudem
honore*m* et gloria*m*. Illi interim, acriter, et graviter, isti Holocausto absolvendo
incumbebant: levissima et siccissima ligna, lignorumq*ue* et asseru*m* assulas
tenuissimas in magna abundantia in fornacem proiecere; libroru*m* acerum
bacillo et veru ferreo moveba*nt*, levabant, aperiebant, ut eo facilius ignis o*mn*ia
consumeret: atq*ue* in cineres et facullam converteret, quicquid esset combustibile.
Et cùm iam ferè p*er* horæ quartam partem, ita occupati fuissent, audivit E.K.
vocem illi dicentem, Iam dicas ipsi Pucci, quod intret [in oratoriu*m* sc*ilicet*].

Venit ip*s*e Pucci ad me in Oratorium: et genibus flexis mecu*m* ad Deum
fudit præces eucharisticas, &c.
Quam primùm intrasset Pucci, alta voce nobis significavit E.K., ante os fornacis
(maximis flammis repletæ) consistens, Videre se formam ho*min*is,
(à diaphragmate, sursum, tantum) quasi ambulare horsum et illorsum in mediis ip*s*is
flammis: faciem autem illius, illi non apparere.
Videtur (inquit E.K.) aliquid manu sua dextera, ex flammaru*m* colligere
vel decerpere quasi summitatibus. Iam videtur mihi manifestè folia
libroru*m* ex flamma ip*s*a contexere: folium post folium.
Iam, unum integrum videtur composuisse librum.
Et (parva interposita mora), dixit. Nunc autem secundum libru*m* videtur
sua tenere manu: ast ubi primum deposuerit, non video.
Alium iam video illum in summis flammis collegisse librum.
Iam verò, ex ip*s*is flammis summis, mihi videtur ip*s*am
pixidem cum pulvere fabricare cum digitis suis.
Pergit, folia ex ip*s*is flammaru*m* fastigiis colligere.
Iam, videtur duos alios libros habere: Ast, quo o*mn*ia hæc abeunt
nullo modo percipere possum.
Iam certè evanuit vir iste valde subito: dixit E.K.
Vnde iam omnibus ita igne consumptis (quæ consumi poterant), et
Visione hac finita, ad nos venit E.K. Et dixit: Ignis
omnia consumpsit: Veni ô Pucci, vide, et iudica. Ivit, consideravit
et rediit: mihiq*ue* asservit, nihil apparere reliquum, præter cineres et
lapides, et pancas valde prunas, et folioru*m* chartaceru*m* favillas paucas, ignis
spu*m*, ad latera fornacis delatas.

Vox - Reliqua, nunc, apponas.

Δ. - Quæ reliqua apponam, ô Domine?

Vox - Libros: quicquid sc*ilicet* restat in papiro, comburas; quemadmodum
et priora combussisti.
Alia Custodias, modo quo te docebo atq*ue* instruam, prius quàm recdatis.

Δ. - Hanc fasciculum convolutum, et sigillatum, (quem ab ip*s*o Fr.
Pucci, abstulimus, tuo iussu) vis etiam, quòd comburamus?

Vox - Non.

Δ. - Asserem hunc Chartaceum (particulam libelli, ip*s*ius
Enoch, quem mihi dedisti): comburi etiam vis hoc monimentum.

Vox - Illud non comburas.

Δ. - Tunc, ex illa alba oblonga cista, o*mn*es reliquas solutas laxasq*ue* chartas et
folia, valde multa, (Dictatorum divinoru*m*), supra mensam
exposui: nullum unum filium, scriptum, feci reliquum.
Omnia ista chartacea, sive papiracea E.K. et Fr. P. acceperunt; et in fornacem
candentem proiecêre: et citissime, concepta flamma, ab
igne erant exusta.·. Atq*ue* sic mihi significaverunt.

Dixi igitur, toto corde.

Δ. - Sit tibi hoc sacrificium obedientiæ n*ost*ræ, gratum
et acceptum Omnipotens, sempiterne, et vive
Deus noster. Protector n*oste*r, et liberator noster:
Amen.

Δ. - Statim subsecuta est vox divina, verbis eisde*m* quæ sequuntur ab E.K.,
(ip*s*o n*ost*ro vidente), recepta, mihiq*ue* expressa.

Vox - Ecce, Iuro per meipsum, quòd non peribit litera una, o*mn*ium
quotquot igni commissæ sunt.
Ast, quemadmodum potentiam habes, ex nichilo mihi exuscitare gloriam?
ita potentiam habeo, ea simul colligere quæ per me prolata sunt.

Combustorum, igniq*ue* traditorum Restitutio promittitur.

Proinde, posthac, quando illorum cessabit Tyrannis, simul colligite
vos ipsos, et coram me sermonem proponatis, Invocando nomen
Patris, in nomine filii sui Iesu: Atq*ue* advertite; Quemadmodum
in ignem immissa sunt, eundem ad modum, eadem, iteru*m* recipietis.
Neq*ue* illius, quod locutus sum, peribit litera unu.
Verùm, quia asserunt vos negocium habere cum humani generis hoste: atq*ue*
mea super vos visitatio, illis facta est offendiculo:
Et eo magis, quia Cæli Mysteria non sunt aperienda, nisi illis, quos ego
Eligo, et ab aliis, (vocatione mea) secerno:
Et etiam, quia non intelligent, sed ignorantia obruentur (Nemo
enim recipit a Patre, sine Fidei merito: neq*ue* approbatur aliquis
nisi cui est concessa Iustificatio).
Idcirco, illos prostravi in medio Imaginationum suarum:
Adeo quod, Nunc, Si discere cupiant, illis dicatur, quemadmodum,
in parabola, Diviti dictum erat: Habent Moysem, et
Prophetas: quid illis, de Cælo, ulteriori est opus doctrina?
Habent testimonium filii Dei, sed illis deest Spiritus Intelligentiæ,
Et propterea, EGO illis dico, O vos modicæ fidei.
O vos qui sedetis in Templo Iustitiæ, sed omni estis miseria contaminati:
Visitavit vos Deus, et vos non percepistis?
Ecce, vobis obtulit, ast recusastis.
Vos vocavit, verùm filii vos estis negligentiæ et inobedientiæ.
Nunc igitur, imponite finem, et quiescite:
Quia Egrediar inter illos: Et in gravi indignatione mea,
illos subvertam. Percutiam illos, et dispergentur: Vt scire
possint, Quòd Spiritum Domini offenderunt: qui omnibus
largitur abundanter, qui Patris nomen invocant, in nomine filii
sui, Christi.
De cætero, illis non eritis molesti: neq*ue* amplius contra ipsos
loquamini: sed illorum causa, dolore afficiamini. Atq*ue* ad
Patrem v*est*ru*m* qui in cælis est, oretis, ut illius, in o*mn*es eius creaturas
diffundatur misericordia.
Estote illorum Authoritatibus Obedientes: tanq*uam* illis
qui sedent in sede Iustitiæ.
Colite Deum in Sanctis suis: at maximè in filio eius Iesu
Christo: Colite ip*sum* in omnibus suis creaturis: et laudate
nomen eius.

Δ.
Adventus Sp*iri*tus Sancti, nobis sæpe promissus est, certo quoda*m* futuro tempore.

Si vos affligant, patienter feratis: et meu*m* expectetis adventum.

Estote, (Deni*que*) pleni omni humilitate et Obedientia.
Ne*que* intermittatis, illis præces fundere, qui intelligentiæ Sp*irit*us est: ut oculi *vest*ri aperiantur: et ut cælestes evadatis; atq*ue* eius ut abundetis decore, qui vitam, gratiamq*ue* contribuit sempiternam.

Sapientia, et pax Dei, in filio eius, Iesu Christo
Sit super vos, defendat, atq*ue* instruat vos,
in omnem pietatem et vitæ tranquillitate*m*.

Δ. - Amen.
Vox - Vtrosq*ue* Lapides ex suis eximes orbitis: eosq*ue* servabis separatim.
Mensam appendes ad aulæ finem; per ip*su*m quidam hostium ubi Sacellum esset: In ip*s*o quidem illo appendes loco.
Δ. - expressius, hoc mihi declares, ô Domine.
Vox - Supra nudum quidem murum appendes, in lignea locatum Capsula: Vt semper signum, atq*ue* memoriale ante oculos conspiciatur *vest*ros.

Δ. - Quis est, sicut Deus n*oste*r: qui humiles suos filiolos
consolatur, illuminat, dirigit, prolegit &
liberat? Ille Solus, est Omnipotens: Ille Solus
est Sapiens: Ille Solus, est bonus:
Exurgat igitur in fortitudine sua, Vt
dissipentur Inimici eius, et pereant a facie
illius. Quia ille est Rex Regum, D*ominu*s
Dominantiu*m*, et Rex Gloriæ. Cui
Soli, sit omnis Laus, honor et Gloria,
nunc, et in sempiterna sæculorum
Sæcula. Amen.

* * *

British Library
MS. Cotton Appendix XLVI
Part II
(continued)

Liber Resurrectionis
et 42: Mensium fundamentum
Pragæ
Aprilis: 30
Pactum, seu Fœdus Sabbatiſmi

* * *

✧1586✧✧

Pragæ - Actio prima
et secunda ex
septem
Trebonæ Octob. 14. }∴{ venimus eà Septemb .14.

1586 { In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod.
In Augusto 8, Reversionis permissio; Dº Rosenbergio obtinente ut ad sua veniamus.

---

29 April 1586–21 January 1587
(from British Library MS. Cotton Appendix XLVI Part II)

Aprilis 29
a meridie
circa 1½.

Miraculu*m*, et factum Memorandu*m* in perpetuum.

As E.K. stode at the ende of the Galery by his Chamber loking over into the vyneyard, he seemed to see the little man, the gardener in all manner of behavior & apparell, who is the chief workman or overseer of M^{r} Carpio his workmen in the same vyneyard. He seemed very handsomly to proyne some of the trees: at length he approached under the wall by E.K., and holding his face a way ward he sayd unto him, Quæso dicas domino Doctori quod veniat ad me. And so went away as it wer cutting here & there the trees very handsomly, and at length over the Chery trees by the howse on the rock in the garden he seemed to mownt up in a great piller of fyre.
E.K. bad his wyfe to go & see who was in the garden.
She cam up & browght him word, *Nobody.*
E.K. than cam to ~~see~~ me & sayd, *I think there is some wycked spirit that wold illude me.* And so told & sayd to me as is before Noted. Then sayd I, *I will go into the garden.* & bad E.K. come with me. We went down that way, which this Creature did go: but nothing we saw. We went to the banketting howse in the vyneyard. But that place pleased us not: so, we went along in the way by the clef syde, & satt down on the bank by the great pyle of vyne stakes lying in the very sowth ende of the vyneyard. And we had not sytt there, half a quarter of an howre, but I espyed under the almond tree, & on the sowth syde of it, being the westerly ~~trees~~ almond tree: that is it which is standing on the westerly syde of the straight path which leadeth from the north toward the sowth in the vyneyard: I espyed (I say) like a shete of fayre white paper lying, tossed to & fro in the wynde. I rose & went to it: & (to the prayse of God his truth & powre,) there I fownd three of my bokes lying, which wer so diligently burnt the ⦵

⊖ the tenth day of Aprill last.
1 The three bokes were, Enoch his boke,
2 The *48 Claves Angelicæ*,
3 and the third was the boke of my Gathering of the thirty ayres, & entytled *Liber Scientiæ terrestris, Auxilii et Victoriæ*.

Theruppon E.K. comming to me, I fell on my knees with great thanks yelding to the God almighty, & so did E.K. whose mynde & body wer mervaylously affected at the sight of the sayd bokes, having no shew or signe that ever they had byn in the fyre; neyther by cullor or savor or any thing wanting.

And after we had sat half an howre under the forsayd Almond tree praysing god & wondring at the miracle: Suddenly appered by us, the self same gardener like person, but with his face somwhat turned away & nothing therof to be iudged as of Ave the Custom is. He sayd, Kelly *follow me.*

E.K. went & I satt still, awayting his retorn.

This Gardener went before E.K. and his fete semed not to towch the grownd by a fote heith. And as he went before E.K., so the dores did seme to open before him, he led him up the great stayrs on the left hand by the vyneyard dore, & so in at his own chamber dore: & than on the right hand into the chamber where E.K. hath his new Study: & then the dore going out of that to the stayres opened of it self: & he went up these stayres, & at length browght him to the furnace mowth where all the bokes & papers had byn burnt the 10th day of this April. And comming thither, there the Spirituall Creature did seme to set one of his feet on the posts on the right hand without the furnace mowth, and with the other to step to the furnace mowth, and so to reach into the furnace, (the bricks being $\overset{\text{not}}{\text{now}}$ pulled away, which stopped the mowth of the furnace, all, saving one brick thick) and as he had reached into the furnace there appeared a great light, as yf there had byn a wyndow in the bak of the furnace, and allso to E.K. the hole which was not greater then the thiknes of a brick, unstopped, did seme now more then three or fowr brick thiknes wyde: and so over his sholder backward he did reach to E.K.: all the rest of the standing bokes, excepting the boke, out of which the last Action was cut, and Fr. Pucci his Recantation. Allso to E.K. appered in the furnace all the rest of the papers which wer not as then delivered out.

This being done, he bad E.K. Go, and sayd He shold have the rest afterward. He went before in a little fyrie clowde, & E.K. followed with the bokes under his arme all along the gallery & cam down the stayres by Fr. Pucci his chamber dore, & then his guyde left E.K. and he browght me the bokes unto my place under the Almond tree.

1586 † Pragæ
Aprilis 30
May even —— Mane circa 8^{am}.

Δ. - Præcibus quibusdam fusis ad Deum, et gratiis pro miraculo hesterno actis, petebamus iam a Deo consilium suum quid de isto miraculo nobis esset faciendum ulterius, &c.
Et quid faciemus cum Domino ~~Gulielmo~~ Rosenbergo: an illum debeamus admittere ad amicitiam nostram et fœdus sanctum? Quid de eius oblatis ædibus? &c.

E.K. - A voyce commeth down right before me, saying:

Vox - *Thow* William —— Δ. - a pause.
Thow William —— Δ. - a pause.
Willelmus a Rosenberg. *Thow* William *of* Rosenberg.

E.K. - Who is this William. Δ. - *I suspect it to be the lord Rosenberg.*
Δ. - a greater pause.

This day, in the blud of the Lamb, do I pronownce forgivenes of synns uppon the: and for a signe & token: Thy loynes shall be opened: & thy sede shall be multiplyed uppon erth. Therfore take unto the a shepe, that is yet a lamb, & spoyle not the flock of thy pore neighbor.
And behold, yf thow turn thy self from the north, & ascende into the holy mowntayne, and *I will hereafter make a covenant with the. But take hede, thow despise me not.*
Blessed are those, that are cumforted of me: for, theyr strength is from above: for, who so ever, is rebuked of the spirit of truth, shall, with tyme, perish as a shaddow.
Ys it not sayd, Yf thy eye offend the, cast him out?
I say unto the, allso, yea thowgh thy hed offend, cast him allso away. The unstable whisperings, & worldly pollycies of such as are the princes of this world, are they not known unto me?
Ô you hypocrites, ô you of little understanding, & of les faith, how far are you in love with the world, & her pomp, with the flesh & her lightnes, or wantonnes, with the divell, & his damnable suttletye? Purge your howses, & purge your kingdomes: Yf you will styr up the lord to strengthen you.
Consilium. *Cursed is that nation, that defyleth her self with the society of such as are bastardes. But, wo wo be unto him that ruleth not according to the length of his bridle.*
De Imperio Ro. et Regno Boemiæ. *The Chaff of this Empire & kingdom, behold, it remayneth: The father swept it not owte, neyther doth the sonne lift up his hand for the name of the highest.*
Ô you hypocrites: you are faithless: for, you fullfill not your charge.
Tyme yet. ☞ *Thow hast, yet, tyme to awake. Thow mayst, yet, be acceptable. Thy doings, let them be a Iudge betwene the & me.*

Δ. - Magna pausa.

Vox - ◐ *Behold, I have given $\overset{\Delta}{\textit{the}}$ unto Rosenberg, him allso have I given unto $\overset{\Delta}{\textit{the}}$. Who so ever therfore considereth not the giver shall be called to accownt, & that, sharply.*
Δ The voyce so expownded it after, at my request.

A^o, 88. *In the year 88 I will send out my visitation, that the endes of the world may be known: & that Iustice may appere in the garments of her immeasurable honor.*
Noster beneficentissimus Deus. *In the mean season, I will bless you abundantly with all the gifts & sedes of Nature. See therfore, that you work & labor, that your hands may bring furth frute. The encrease of the Lord.*

Sex Actiones futuræ, et Sabbathum:

Δ. - I axed which fryday.

* From good Friday.

Our hevenly Kalender of six monthes Action.

Six Actions you shall have: The seventh is the
*Saboth of the lord: & from this *Day (being a part*
of the tyme, begynning from fryday, last celebrated,
as the memoriall of him, throwgh whome I speake
unto you: which suffred uppon the crosse for your redemption)
untyll the day come of the sixth moneth, you shall not
presume to ax any visitation of him that speaketh with
you. And so the sixth moneth (the last day answering)
shall allwayes be your day of Action.

Fr: Pucci.

☾ *Pucci is defyled: & shall not be partaker of these six visita=*
tions to come: but shall depart from you: & be ready
as the lord shall fynde him, & as he shall be warned
by you: Notwithstanding, *my spirit shall not*
depart from him, and I will open his understanding
that he may convert many. For the world must be satisfyed
with testimony as well of his life, as the recantation
& professed doctrine

Δ. - *We lack (o lord) his recantation written with his own*
hand: I can not finde it in the bokes restored.

The restored bokes to be most closely kept untill the sixth Action.

- *These bokes let them be kept of the,*$^{\Delta}$ *as committed unto thy*
custody by me: And see, that they be never opened
untyll the sixth Action to come.

Domini miraculum sub silentio est tenendum.

See allso that you disclose not my hand amongst you
least I$^{\text{they}}$ *rise up against you.*
For behold, you are yet in the wilderness. Therfore, be silent.

Willielmus à Rosen=berg faciendus est conscius suo tempore.

Unto William, *notwithstanding (hereafter) all things may be*
known, and made manifest.
Yf any man seke you, els, you know him not:
for you live within the Silence of the highest.

Omnia reliqua restituentur. Quæ igni committebantur.

The rest that wanteth, shall be restored unto you, even unto
the least & last letter.

E.K. et Δ, to gither.

Live, therfore, to gither, as in the hands of your protector:

ADAM of Newhowse Lord Chancelor.

And Dowt not, but that I will be mercifull unto him
that is syk throwgh his infirmitie: yea and unto his generation
as I have promised: And the synne which remayneth
in his fathers howse, & in his howse for many
generations, I will mercifully blot out.
Dowt not, my peace, (which am peace: the begynning &
& the ending) shall allways be amongst you.

Δ. - We red all and had long discowrse of all, & at last I axed thus:

Δ. - *What shall I say unto* Rosenberg *of your present mercifull*
dealing & intent toward him?
Vox - *That, which is sayd of him, that, say th*$^{\Delta}$*ow unto him.*
Move no more questions.

Δ. - Benedicite domino omnia opera eius: Laudate illum omnes
Creaturæ eius: Laudent illum Angeli eius, laudent illum
Sancti eius: Ille solus est omnipotens, ille solus est Sanctus:
Ille protector noster, illuminator, et consolator noster est.
Cui soli omnis honor et gloria, *Amen.*

* * *

Memorandum

1586 Maii ·1·

On May day after dynner I went over the water (being browght to the water
side in the lord Rosenberg his coach, and Iacobus Menschik with me)
unto the lord Rosenberg his gardens and lodgings by the water side, whether
he cam to me by appointment. To whome when I had red in Latin (ex tempore) the
things that concerned him: I axed him what he had done, syns the tyme
of my ~~last~~ being with him, that I might the better understand these
words spoken to him & of him.
He told, that he had often, prayed, syns unto god for the forgivenes of his synns
and to open his eyes how he might serve him: & to make it to
be evydent unto him whether he be to marry, or no: & where, or in
what stok, or kinred. And if it were his divine will, that
he might receyve cumfort & instruction by me. And that
these & such matters, & somwhat ernestly he had prayed
allso, for his Master the Emperor that he might bend him self to enioye
greater favor, yea for his own marredge & amending
of his loase life, while he yet satt at dynner this day
at the Archbishops table, his hart & thowght did ronne
very much uppon it: &c.
At these his words I reioysed much to perceyve the doing of the highest,
in the hearing of his prayer, faithfully prayed, and that the answer
which I red unto him was so fittly applyed unto his prayer, as he
allso him self, did perceyve, with great cumfort & spirituall ioye.
He entreated much that I wold pray to God that the Emperor might
be restored to the favor of God, as he was when I declared my message
unto him from the Highest. I answered that what so ever
the God of heven and earth shold appoint me to say or do unto
his Maiesty, I wold most willingly reioyse in the faithfull
doing of it: And that it was my duty (as a Christian)
to pray for his Maiestie: But I could not make any
promys of my prayer to be herd: but wold highly reioyse yf
his Imperiall Maiestie wold so use him self in god his
iudgment, as might be meritorious in the sight of our Redemer.
Such words and matter as this passed betwene us. And he
sayd, that he wold, in all points, fullfill the advise and warning
of god, in this Action expressed: and wold marry a mayden, as
he was willed: and this day did acknowledg and accownt
him self a happy man: and as concerning our mutuall bond,
by the meanes, of ech being given to other by the God of heven

Votum et Promissum Wilhelmi Vrsini, vi=ce regis Bohemiæ.

and erth, he vowed and promised that he wold regard it in all
points to the best of his skyll and powre, &c.
These and other such good sedes for the servyce of God being sown
betwene us, He went toward his pallace in the cowrt, & I to
the water side, & so over to the coach awayting for me, & so cam
home. *God be praysed.*

Memorandum

Maii 4, Sonday. The lord Rosenberg sent Mr Iacob Menschik with this letter unto me.

Magnifico Domino Ioanni Dee
ad manus proprias.

Magnifice D*om*ine, Pater Observande et Charissime.
Lætatus sum in his quæ mihi dixistis. Cognovi enim quoniam exaudivit depræcationem meam pius pater et misericors Dominus. Itaq*ue* maximopere desiderans ut quam sæpissimè ea mihi legere, perlegere et semper ob oculos habere possim: per amore*m* Dei oro, ut saltem eorum, quæ mihi perlecta et ad me pertinent verborum mihi transmittas descriptione*m*. Non tantu*m* mihi multum gratificabitur, sed et consolabor plurimum.
Obsecro præterea Dom. v*estr*am, assidùe pro me orare velit, ut confirmet hoc Deus quod operatus est in nobis: et dirigat o*mn*ia consilia, opera, actiones, immò et cogitationes n*ost*ras ad laudem et gloria*m* Sanctissimi no*min*is sui, commodum multoru*m*, et animæ n*ost*ræ salute*m*. Neq*ue* desinat, pro amore suo paterno, quo ~~me~~ (ut spero) Dominatio v*est*ra prosequitur me, semper in omnibus quæ pro honore Dei et commodo v*est*ro a me fieri et debent et possunt, admonere et significare. Rem summopere mihi gratam et expectationi meæ dignam et consentanea*m* faciet. Et cùm his, me commendo suis præcibus et orationibus, nec non paterno suo amori et cordi. Optimè valeat Magnifica Dominatio v*est*ra Dominica, Cantate, Anno 1586.

Filius et Amicus vester ex animo.

Wilhelmus ma*nu*
propria.

Rogo, ut melius intelligat Dominatio v*est*ra ea quæ scripta sunt et consideret plus mentem mea*m* qua*m* verba. Quia mihi in usu non fuit a multis annis Lingua Latina: et nemini in hac re considere volo.

Note

I had translated this ~~same~~ Sonday morning, the same parcell of the former Actions into Latin for the Lord Rosenberg, which he then sent for, iump at the tyme, when I had finished it: And so I sent it him incloased in a letter.

Maii 6, being Tuesday I entred my Iornay toward Valkenaw glass howse and Leipsig Mart.
There are diverse Valkenaws, one by Egre, or Elbogen, not far from Carls Bath, Westward from Prage abowt 18 bemish myles: an other in Behem abowt 11 or 12 myles from Prage, Northerly, a myle from Krebitz: and 2 myles from Liep. and a myle from Kamnitz.

Note.

Maii ·11· Sonday. I cam to Leipsig, on Sonday the ·11· of May, and was at Peter Hans Swartz his house, lodged.
I fownd Lawrence Overton, (with much a do) an english merchant to whome, my wife (the last yere) had shewed no little frendeship to him self and Thomas his partners servant, in the tyme of his lying sik in our howse, &c. at Prage.
He cam from England at Mydlent: he confessed that Edmond my servant, had byn often tymes with him, at his howse: and that he did think that he wold come with the next ships after his comming from England then to come within 16 dayes.
I perceyved by his diverse expresse sayings that he was but a hollow frende unto me, and semed half affrayed to deale eyther with me, or my man.
There, allso I fownd a curteous gentleman called Mr Francys Evers: the Lord Evers his sonne of the North.
And of all other matters omitting the rehersall in these Records (those matters I meane which at Leypsig and in this Iornay happened notably to me, or I did my self), I can not omit, or passe without memory, the copy of one letter which I wrote to the Quene of England her secretary The right honorable Syr Francys Walsingam, as followeth:

To the right honorable Syr Francis Walsingham,
Knight, her most excellent Maiesties
principall Secretary, my singular good frende
and Patrone
With spede.

Right honorable Syr, Albeit I have (almost) in vayn, come a hundred myles (from Prage, to this Leipsig mart) hoping either to mete my servant there, with answer to my former letters, sent in November last to her Maiestie (when allso I wrote unto your honor, and diverse other) And so with spede from this Leipsig to have sent againe, most spedyly as occasion shold have served. And, now, I fynde, neyther servant, neyther letter from him, neither word of mowth: yet all this Notwithstanding: and what so ever the hindrance, or delay hereof, be (whether the keping bak of my letters from her Maiesty, or the Manifold and importune, most weigthy affayres publik hindring or delaying her Maiesties most gratious discrete and wise resolution herein: Or what other occasion els hath and doth cause this long and wunderfull delay of answer receyving: All this Notwithstanding, I thowght it good, before I set up to my coach, to viset and most humbly to salute your honor very faithfully, dutifully, and sincerely, with great and the same good will, that my letter, some yeres sins written to your honor (but then, a stumbling blok unto your honor and other for the strangenes of the phrases therein) doth pretend. So it is, right honorable, that the mercifull providence of the highest, declared in his great and abundant graces apon me, and myne, is so wunderfull and mighty, that very few, unleast they be present witnesses, can beleve the same. Threfore, how hard they are to be beleved, there, where all my life and doings were construed to a contrary sense: and processe of death contrived and decreed against the Innocent, who can not easely iudge? I am forced to be briefe. That, which England suspected, was allso here, for these two yeres, allmost, (secretly) in dowt, in question, in consultation Imperiall and Royall, by honorable Espies fawning abowt me, and by other, discoursed apon, pryed and peered into. And at length, both the ~~one, and the other~~ Chief Romish powr, and Imperiall dignitie, ar browght to that point, resolutely, that, partely they are sorry of theyr so late reclayming theyr erroneous iudgment against us and of us: and seke meanes, to deale with us, so, as we might favor both the one and the other: And partly to Rome is sent for as great Authority and powre, as can be devised: and likewise, here, all other means and wayes contryved, How, by force, or for feare, they may make us glad to follow theyr humors. But all in vayne. For, force humayne we feare not: as, playnely, and often, I have to the Princis declared: And otherwise then in pure veritie, and godlynes, we will not favor any (my words may seame very mervaylous in your honors ears: but mark the end. We have had, and shall have to deale with no babes) I have full oft and uppon many of theyr requests and questions, referred my self to her Maiesties answer, thus, in vayne, expected. Nuncius Apostolicus, (Germanicus Mala Spina) after his yeres sute unto me, to be acquaynted with me, at length had such his answer, that he is gon to Rome, with a flea in his eare, that disquietteth him, and terrifyeth the whole state Romish and Iesuiticall. Secretly they thretten us violent death: and openly they fawn uppon us. We know, the sting of Envy, and the fury of the feare in Tyrannicall myndes, what desperate attempts, they have and do, often, undertake. But the God of heven and erth, is our light, leader and defender. To the worlds ende, his mercyes uppon us, will heade his prayers, honor and Glory. Thus much very rhapsodically, (yet faithfully) tanq*uam* dictum Sapienti, I thowght good to committ to the safe and speady conveyance of a yong merchant, here, called Lawrence Overton: which yf it come to your honors hands, before my servant have his despatch, I shall or may by your honor be advertised.

Your honor is sufficient from her Maiestie to deale and procede with me, yf it so be thowght good. But yf you make a cownsayle Table case of it, Quot ho*min*es, tot sententiæ. And my Commision from above, is not so large. Qui potest capere, capiat.

Syr, I trust, I shall have iustice, for my howse, library, goods and revenues, &c. Do not you disdayn, neyther fear to beare favor unto your pore Innocent neighbor:

Yf you send unto me, Mr Thomas Diggs, in her Maiesties behalf, his faithfullnes to her Maiestie, and my well liking of the man, shall bring furth some pece of good servyce. But her Maiestie had byn better, to have spent or given away in allms, a million of gold, then to have lost some opportunities past. No humane reason can limit or determyne god his mervaylous means of proceading with us. He hath made of Sawl (E.K.) a Pawl: but, yet, now and then, visitted with a pang of humane fraylty. The Almighty blesse her Maiestie both in this world, and eternally: and inspire your hart with some conceyving of his mercifull purposes, yet, yet, not utterly cut of from her Maiestie, to enioye.

From Leipsig this 14 of May 1586
at Peter Hans Swartz howse.
Your Honors faithfull wellwiller to use and
commaunde for the honor of God and her
Maiesties best service,
Iohn Dee.

To the right &c.

Illustriss. & Magnif. D. mei colendissimi.

Benedictio Dei patris et mera gratia & misericordia per unicum meritum IESV CHRISTI, illuminatio Spiritus Sancti confirmet nos cum omnibus Christianis, qui magno cum Zelo, propter gloriam eius crucem, tribulationem, & persecutionem a rancido atque putido scorto Babylonico, in turbulentissimo huius mundi Oceano patimur ut exemplo IESV CHRISTI qui est in patre, virtute & auxilio Spiritus S. hæc omnia perferre pacienter valeamus ad nominis sui gloriam & animarum nostrarum salutem, Amen.

Mirum fortassis videbitur Dominat V. quod ignotus ad ignotos scribo, imputabitis bonam huius culpæ partem iustissimo dolori, quam ex rumore sparso, & ad me delato propter D. V. concepi, mirari enim non satis possum, pertinax studium bestiæ istius Babylonicæ, quæ nihil intentatum relinquet nullum non movendo lapidum, quo hominibus vestræ nationis precipue piis & amantibus Dei non solummodo nocere sed & funditus perdere studet

☞ *Elapso enim undecima die huius mensis Legatus Pontificius libellum supplicatorium (ut vocant) Rom. Cæs. Maiestati obtulit quo D. V. nigromanciæ & aliis artibus prohibitis insimulat, aliisque calumniis graviter accusat, copias huius libelli habere potuissem, sed nimis ferò hac de re sum certior factus, nec tutum et absque suspitione est qui illum ex Italico in latinum sermonum transtulit petere. Quare cum hæc omnia vana a D. V. ut hominibus Christianis & philosophis certo sciam; epistolam hanc cum leniendi tum admonendi causa ~~causa~~ exarare libuit ut promptiores & paratiores D. V. ad respondendum offendant, peto itaque ut eo animo suscipiatis quo scripta est scilicet Christiano integro & candido. Valete meque precibus vestris Christo commedate.*

Post Scripta:
Ante aliquot dies transmisissem D. V. literas sed Dominos peregre profectas esse mihi significatum fuit postquam autem à servitore Generoso D. a Biberstein cognovissem (Ferdinando Harnik) Dominos hanc nostram remisse patriam intermittere non potui quin illud quod vestrum interesset scire litteris istis significarem.

Julius Ascanius
A. Verdeman

Illustriss. & Magnif. D.
Ioanni Dee & Edwardo
V. & Dominis & amicis
— meis colendissimo.

Receyved, of M^{r} Kelly on friday before whitson
Sonday: after my retorne from, Valkenaw ·1586·

M^{r} Kelly receyved this as on thursday
before whitsontyde, 22 Maii 1586.

Illustrissimo Principi et D*omin*o, D*omin*o Wilhelmo Vrsino
hæreditario D*omin*o Inclytæ domus a Rosenberg, D*omin*o in Crommaw
Equiti aurei velleris Cæsareæ Ma*iesta*tis intimi consilii consiliario, et in Regio
Bohemiæ supremo Burgravio es &c. D*omin*o et patrono meo colendissimo.

Illustrissime Princeps: nihil mihi gratius à Magnifico D*omin*o Schonbergio narrari poterat, quàm *vest*ram Celsitudine*m* prospera interim frui valetudine, Dum ego vario, diverso, et intricato quodam fueram iactatis itinere, per montes per valles, per sylvas densissimas, per apertos campos, et per nivem profunda*m*, et nobis (ferè, imperviam): Et (semper tamen nos protegente Altissimo) tandem sani, salvi*que* illæsis tàm equis quam curru Celsitudinis *vestr*æ, reversi sumus. Pro quo prospero successu, summas Altissimo agimus gr*ati*as, et *vestr*æ Celsitudini infinitas a nobis deberi fatemur. Dum absum contra nos nescio quid falsi incipit iste Apostolicus Nuncius vel leviter nimis credere, et temere conqueri, vel a seipso excogitare perversi. Verè, si ita pergant (habito ian n*ost*ro, per bieniu*m* experimento satis accurato) illi quidem, qui pietate et sapientia, (saltem vulgares) deberent superare ho*m*ines o*m*nes: O*mn*iu*m* ho*m*inu*m* semet declarare maximè invidos, malitiosos, perversos, sanguinis humani appetentes, superbus, innocentu*m* carnifices, et pioru*m* in Chr*ist*o Calumniatores exitiosos &c. Verè (dico) cogemur pulvere*m* ex calceis n*ost*ris excutere, et alias in mundi partes nos conferre. Et nisi *vest*ræ Celsitudinis haberemus, ea*m*, quam debemus, consideratione*m*: Et Nisi nos ip*s*os vestræ Celsitudinis presidio q*u*ocunq*ue* armato (quasi) munitos existimaremus (præter illud invincibile, Dei Opt. Max. agmen invisibile) statim abire ex hoc regno conaremur. Curare etiam debet sua Cæsarea Maiestas, ut aliq*u*o modo, et citissimè, perspectum toti huic Regno esse possit, nos duos, non solum verè Catholicos esse, sed etiam veræ pietatis et pacis Christianæ esse amantissimos.

Per literas istas non est opus ut plura effundam, spiritus mei fervore quodam. Sed diligentissimè et circumspectissimè respiciamus non utriq*ue*, inestimabile Dei, quod nobis utrisq*ue* contulit Domu*m*. Sumus enim quasi tres: Sed in uno Deo, unus quasi vir esse debemus. Mysterium hoc Notate:

W.R: **I.D**: **E.K**: Nam qui me habet, habet et E.K.
Et quem ego meum habeo, ille etiam
ipsius mei E.K., censendus est esse.

Omnipotens ille Deus qui cuncta creavit, vestram illustrissima*m* celsitudinem, suæ divinæ Iustitiæ, et gloriæ Comministrum et cooperatore*m* nobis coniungat et diutissime conservet.

Pragæ, Maii 26: A°. 1586:
Illustrissimæ Celsitudinis vestræ fidelissimus
in Christo Servitor
Ioannes Dee.

Invictissimæ Potentissimæq*ue* Sacræ suæ Cæsareæ Ma*iesta*ti,
Hungariæ, Bohemiæ, &c. Regi, &c., &c.

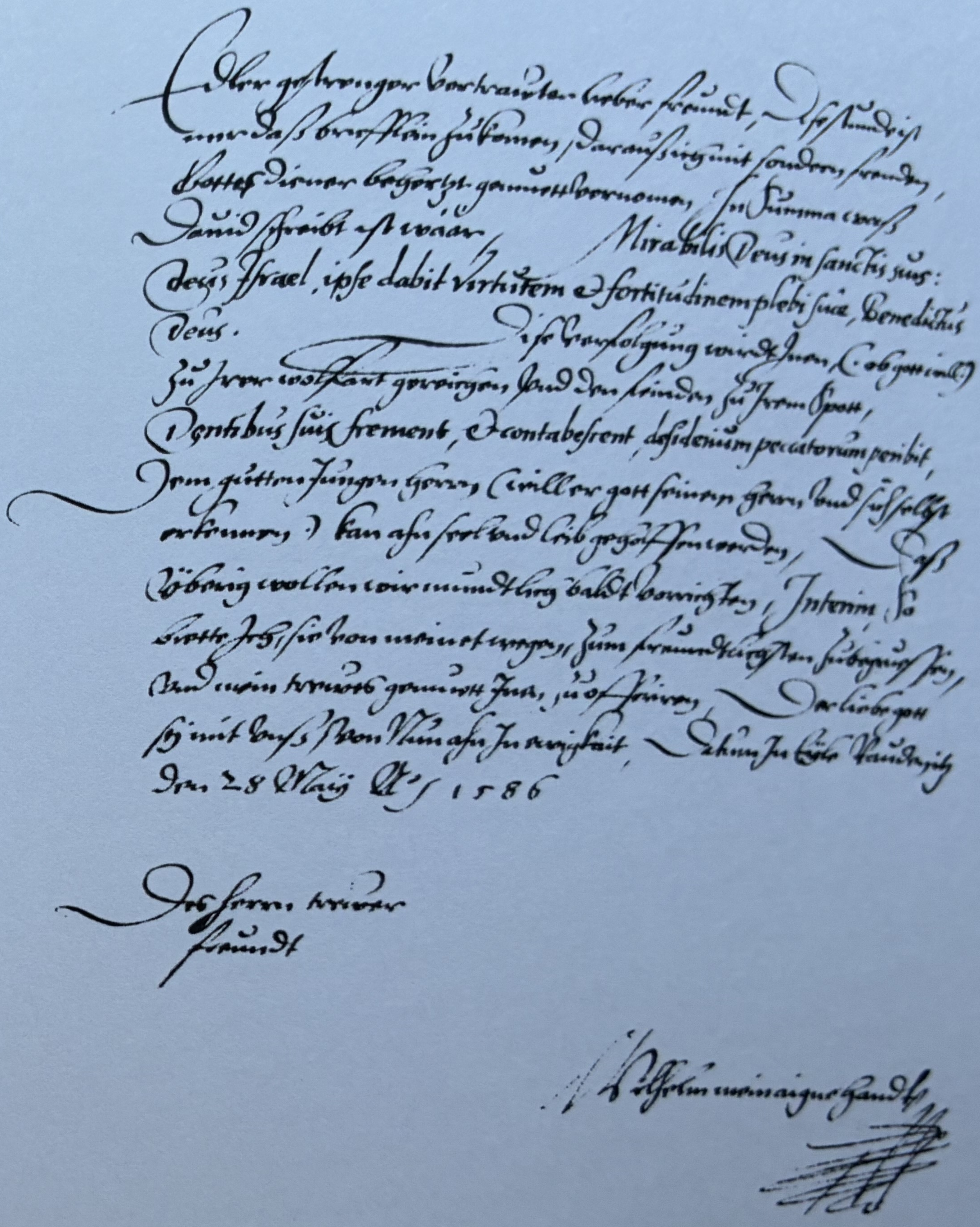
Per aliquot iam hebdomadas, Invictissime et Gratiosissime Cæsar,
aures n*ost*ras circumsonabant rumores varii, quasda*m* contra me, et
2. sociu*m* mea*m*, preparari accusationes graves et exitiosas: Vestræq*ue* Sacræ
Cæsareæ Maiestati offerendas fore, vel iam oblatas esse: Et præterea
Sacra*m* ves*t*ram $\overset{\text{Cæsaream}}{\wedge}$ Ma*iesta*tem quorunda*m* persuasionib*us*, penè eo perducta*m* esse, ut
aliqua*m* malam, et nobis periculosa*m*, de nobis conciperet opinione*m*.
V*est*ra igitur sacræ Cæsareæ Ma*iesta*ti humillimè supplicamus, ut (Autho=
ritate sua Cæsarea interposita) illius, cuiuscunq*ue* contra nos exhibiti
libelli, copia*m*, accuratè, et verbatim exscribi, nobisq*ue* tradi,
1. mandare, gratiosè dignaretur. Sic enim, n*ost*ris responsis
ad accusationis, contra nos confictæ, collatis articulos,
citissimè et clarissimè intelliget sua Sacra Maiestas
Cæsarea, quid in præmissis, cum Iustitia, ad Dei honore*m*
et Reip*ublicæ* Christianæ utilitate*m*, arbitrari, vel statuere possit
aut debeat. Et de hoc certissimi nos sumus, favente
Deo, (quod, adhuc, et nimis diu, aliquoru*m* negligentia,
2. et contra n*ost*ram voluntate*m*, vestra*m* sacra*m* Cæsarea*m* latet Ma*iestatem*).
Nos, tùm v*est*ræ Sacræ Cæsareæ Ma*iesta*tis personæ, tùm Reip*ublicæ*
Christianæ, per vos, longè utiliores, gratioresq*ue* esse
1. posse, quàm o*mn*es, et quotcunq*ue*, hîc n*ost*ri præsentes adversarii: Veluti
ip*s*a docebit veritas: Si penes v*est*ræ Cæsareæ Ma*iesta*tis aures proprias,
eum possit habere favore*m*, ut gratiosè audiri queat.
Deus Opt. Max. sacra*m* v*est*ram Cæsarea*m* Ma*iesta*tem
sua divina abundantissime illustret gratia
brachioque suo extento, contra Chr*ist*i atrocissimos
hostes, Imperatore*m* reddat Triumphantissimu*m*.
Amen ∴

[redacted]

.....e

Maii 28, 1586
Sacræ v*est*ræ Maiestatis
Cæsareæ
Humilis et fidelis Servitor,
ad Dei promovendam gloriam,
Ioannes Dee.

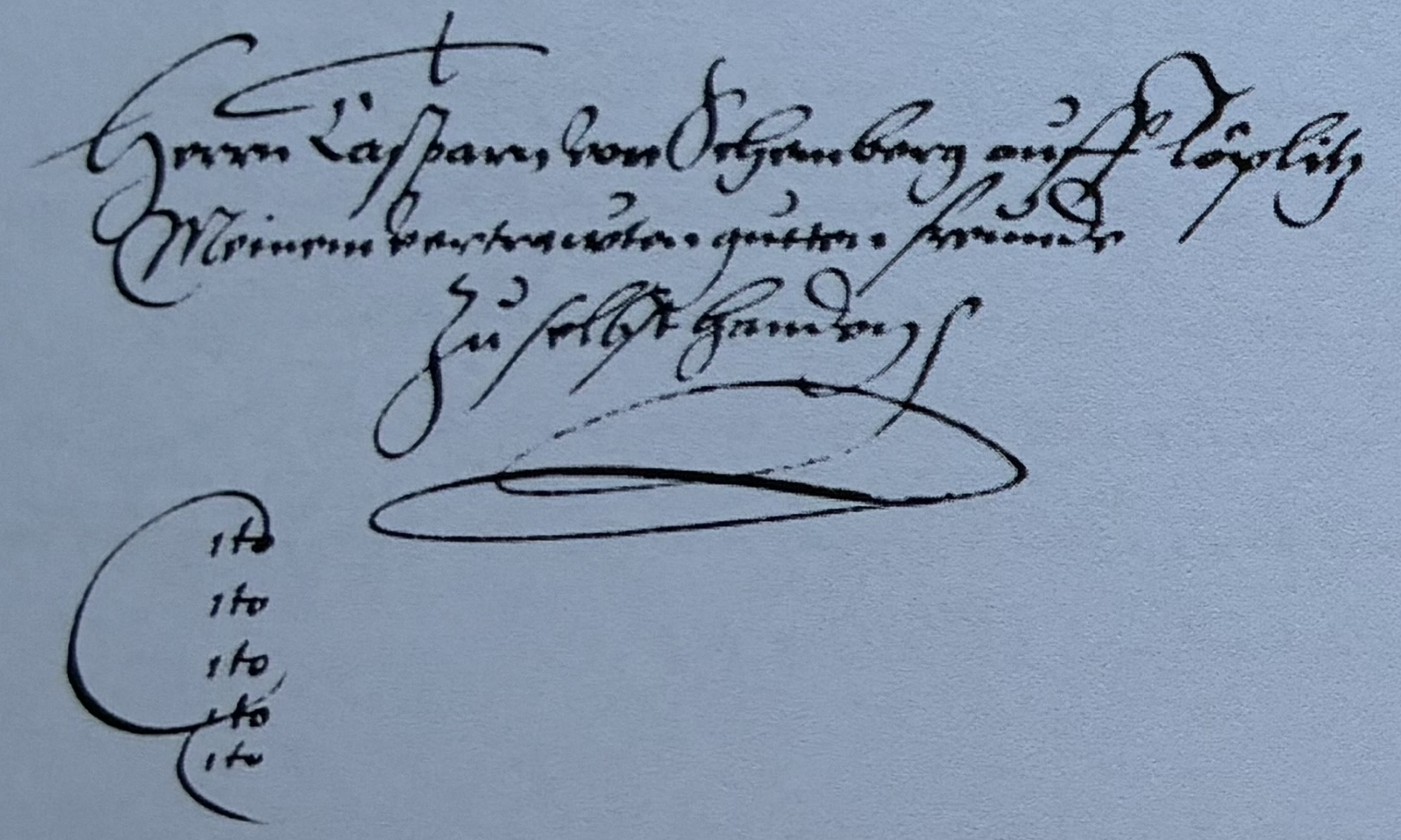
Invictissimæ Potentissimæq*uæ*
Sacræ suæ Cæsareæ Ma*iesta*ti,
Hungariæ, Bohemiæ, &c. Regi,
&c., &c. Domino meo
Clementissimo, et
Patrono incomparabili
ad manus proprias
expeditissime.



Edler gestrenger vertrauter lieber freundt, Diss stundt ist
uns dass brieflein zukomen, daraus wir nit sonder freude
Ewers dieners bezeugt gemutt vernomen, In Summa wass
David schreibt ist waar, Mirabilis Deus in sanctis suis:
deus Israel, ipse dabit virtutem et fortitudinem plebi suæ, Benedictus
deus. Dise verfolgung wirdt Inen (ob gott will)
zu Irer wolfart gereichen, und den feinden zu Irem spott,
Dentibus suis frement, et contabescent, desiderium peccatorum peribit,
Dem gutten Jungen herrn (will er gott seinen geist und sich selbst
erkennen) kan ahn seel und leib geholfen werden, Dess
ubrig wollen wir mundtlich baldt berichten, Interim so
bitte Ich, sie von meinet wegen, zum freundtlichsten zu begrussen,
und mein treuwes gemuet Inen zu offenbaren, Der liebe gott
sei mit unss allen ahn In ewigkeit, Datum Zu [illegible]
den 28 Maij Ao 1586

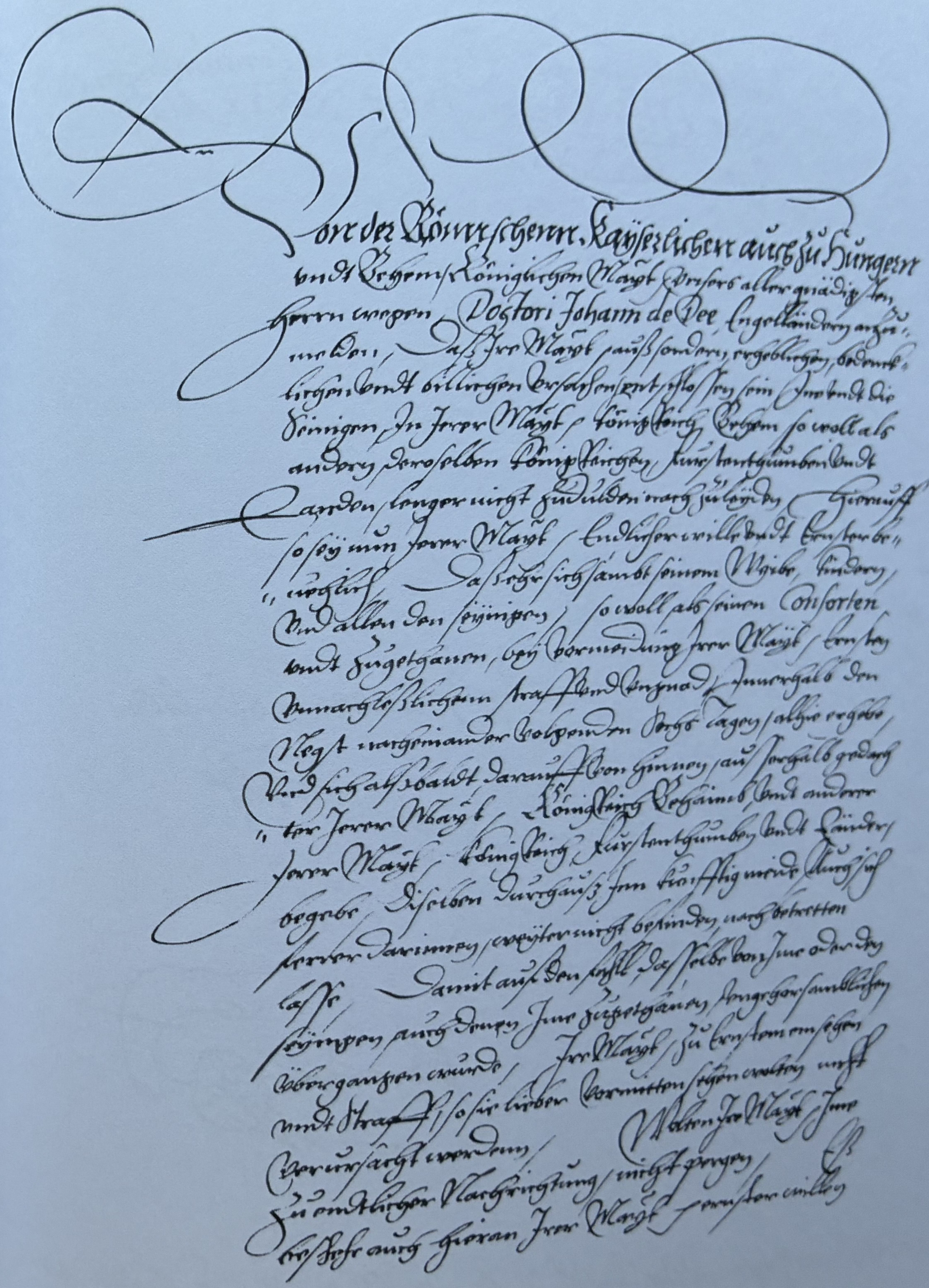
Des herrn treuer
freundt

Wilhelm mein eigne handt



Herrn Caspar von Schönberg auff Köplitz
Meinem vertrauten gutten freunde
Zu selbst handen

Cito
cito
cito
cito
cito



Von der Römischen Kayserlichen auch zu Hungern
vndt Behem Königlichen Mayt. Vnsers allergnädigsten
Herrn wegen, Doctori Johann de Dee Engelländern anzu-
melden, Daß Ire Mayt. auß sondern, erheblichen, bedenck-
lichen vndt billichen vrsachen entschlossen, Ine vndt die
Seinigen, In Irer Mayt. Königreich Behem so woll als
andern derselben Königlichen Fürstenthumben vndt
Landen, lenger nicht zu dulden noch zu leiden. Hierauff
so sey nun Irer Mayt. endlicher wille vndt Bevelch, ernst-
lich, Daß er sich sambt seinem Weib, Kindern,
vndt allen den seinigen, so woll als seinen Consorten
vndt zugethanen, bey vermeidung Irer Mayt. ernst-
vndt vnnachläßlichen straff vndt vngnad, Innerhalb den
negst nacheinander volgenden sechs tagen, alhie erhebe,
vndt sich alßbaldt darauff von hinnen außerhalb gedach-
ter Irer Mayt. Königreich Behaimb, vndt anderer
Irer Mayt. Königlichen Fürstenthumben vndt Länder,
begebe, dieselben durchauß hinkünfftig meide, auch sich
ferner darinnen, weiter nicht betretten noch befinden
lasse. Damit auf den fahl, daß selbs von Ime oder den
seinigen auch denen Ime zugethanen, vngehorsamblichen
übergangen würde, Ire Mayt. zu ernstlichem einsehen
vndt straff, als sie lieber vermitten sehen wolten, nicht
verursacht werden. Welches Ire Mayt. Ime
zu endtlicher Nachrichtung nicht pergen. Es
beschicht auch hieran Irer Mayt. ernstlicher willen

ertheylbrieft mannige Decretum in Consilio Imperatoriæ M^tis Secretiori, Pragæ XXIX Maij.
Anno LXXXVI.

Oswaldt von Schönfeldt

Decret Doctor Johann de Dee Irer Mayt. Königkreich Behaimb so woll, als anderer Irer

Mayt. Länder zu räumen.

Doctori Johanni Dee
offerendum.

I receyed this the 30 day of May
Aº 1586, Mane hora ·9·
by one of the Chancery clarks.

The copie of the Emperor his
Decree of our Banishment
out of his Kingdomes
Dukedomes, &c.
with onely six days warning.

Aº 1586 18 Iunii, in Erphurdia, Thuringiæ:

Admonitio Δ.

Tempore Exilii *nos*tri.

Quo, Illustrissimus D*omin*us Rosenbergius, miserat Ioannem Carpione*m* ad nos, cum literis suis, et maximè, ut de uxore futura, Dei intelligeret voluntate*m*, et de aliis rebus &c. Ego verò iam Cassellæ eram in Hessia: et Erphurdiæ erat D. Edouardus Keleus. Qui super questionibus et petitionibus Illustrissimi iussus erat divinitus, Charta*m* munda*m* sup*er* altare, ante sacerdotem missa*m* celebrantem ponere: quod et fecit, anno et die supra scriptis, mane, in Monasterio minoris ordinis Sancti Francisci inter hora*m* 6 et 7 Monacho seniore missa*m* celebrante: Et finita missa hæc quæ sequntur in charta inveniebantur pulchrè scripta. Sed die sequente, postq*uam* exscripta erant pro Illustriss*imo* Principe statim evanuere o*mn*es Lineæ et Literæ, nihilq*ue* in illa charta, post visibile permansit, &c.

Oraculum Divinum.

Nationes terræ omnes, vocatæ in iudicium, coram Tribunal stabunt. Populus enim rebellis, nimiunq*ue* huius mundi deditus voluptati, mei iamdudum ira furoris irretitius, tabescit: Ita quòd, Neq*ue* ad sinistra*m* neq*ue* ad dextra*m*, sed ad voluntate*m* mea*m* perimplendam, declinandum est. Beatus ille, qui mihi, mandatisq*ue* patris mei obediens est, et perseverantia decoratus.

Maledictus aute*m*, qui mendax operibus, prædicat verbum meum: quia scandalo multis erit, et ignominiæ pacis evangelii mei.

Ego te Gulielme (quia manus adiunxisti mihi) Davidem ad Goliatha iugulandum constitui: et constituendo inunxi. Mundo igitur ad gloria*m* mea*m* utere: et corpus tuum erige in me: ad iustitiam mea*m* in sede debita collocanda*m*: et superbia*m* iniquissima*m* turpissima*mque* (illoru*m* qui posuerunt sedem mea*m*, in scabellu*m* pedum Blasphemiæ et abhominationis) ad penitus tum conculcandam, tum eradicandam,

Beatus enim eris in fortitudine manus et spiritus mei, quia audivi præces tuas.

Noli igitur tempus visitationis tuæ negligere: sed freme zelo et indignatione acerima. Coniunctam tuis parietibus, virgine*m* in uxore*m* accipe: paratam lumbis, et senectuti tuæ: illamq*ue* amando dilige: et diligendo fove: ut mea in te et in illa, benedictio pollicita, manifesta fiat.

Cave porrò, ne, quos tibi in auxilium paravi, servos meos, vel negligentia vel timiditate tua, aliorum sic $\overset{\text{pateris.}}{\text{patiaris}}$, ex manibus tuis, vel tanq*uam* oves ab ovili tuo, malis artibus et iniquitate, eripi. Quis enim surripiet, quod tibi datum est a me?

Cogita igitur, et vigilando cura, quod hactenus læsum est. Stringam namq*ue* frænum Sathanæ, et inimicis v*est*ris.

Benedictio p*at*ris et Spiritus mei, et consolatio a me (cui subiecta est omnis potestas) sit tecum et supra te.

A peccatis deniq*ue* monitus Cessa, ut cum mecu*m* loqueris, vita tua sit Lumine et gratia mea suffulta.

Memorandu*m*

Mr Francis Pucci. *A° 1586, Maii ·6· Be it remembred that Mr Francis Pucci Florentine, whome at my going* to Leypsig
I left in our howse at Prage, in the mean space had byn at Frankfurd uppon Mene,
and went from Prage abowt the same day that the byshop of Placenza, Nuncius
Apostolicus did exhibit to the Emperor a libell against us of most horrible
untruthes &c., at his going from Prage he had that Nuncius blessing, &c.
In the mean space and before his retorne to Prage again it happened so, that
the 30 of May last I receyved the Emperors commaundement, I, my companion,
and all myne to depart within ~~eight~~ six days, out of Prage, and so consequently
out of all his Kingdoms, dukedoms, and lands, which we did, and were
come to Erfurd in Thuringia, & some tymes to Cassell, whither we had
Erphurd - Cassel - removed our goods, and familie: by reason the senators of Erphurd wold
give us no leave to hyre any howse there, as both by the Lord Schonberg
(in the name of the Lord Rosenberg) was assayed, with repulse receyved: and
allso agayn by me and E.K. proved Iulii 7 · 8 · 9 · 10 · 11 · 12 · 13 · 14 · and
on tuesday (the 15 day of Iune) Doctor . . . . browght us word from
the senat, that they could not graunt our request, yet Notwithstanding yf
the Lord Rosenberg wold agayn send unto them in the matter, they
wold think better uppon the matter, &c.

Now remember that Mr Fr. Pucci cam to Erphurd on thursday after
Iulii ·10· our supper Iulii 10, (stylo novo) on horsbak: on a horse which he had
bowght at Nawnberg fayre &c.

Iulii ·11· Iulii the Eleventh, he discoursed with E.K. and me, that he thowght
we might obteyne favor to retorn to Prage agayn, yf we wold.
That he had fownd this Nuncius Apostolicus more curteous, then Mala Spina,
of whome he reported allso, that it was credibly informed him that he was sore offended
that we gave him no more honorable tytle in our speches to him, then Reveren=
dissima ve*st*ra paternitas.

This Pucci framed the discourse of his talk to perswade us to think
well of this Episcopus Placentius: that he was charitable towards us: and
sorry that we wer so uncurteously used: that he ment nothing els in
his sute to the Emperor against us: but that we might be examined: and
then being fownd fawlty, we shold be sent to Rome, but that after he had
begone to move against us, that he fownd the Emperor more egrely bent
against us, than he him self was.

Note.

The Lord Rosenberg told us that when he did (in our behalf) advise the
Emperor of his Error committed in our Extermination: that the Emperor
answered that this Nuncius, from his first Audience did urge so vehemently
agaynst us, and also the Pope had sent commaundement, by letter, to him to deliver
us, and send us to Rome, that he was forced in manner to do as he did. But
yf the commaundement, or his decree wer to be made agayn, that it shold not
pass, or yf this Nuncius Apostolicus had not sent this Decree away to
Rome, that he shold not send it, &c. This I Note in respect of
the contrarietyes in the Nucius assertion and the Emperors, of our so hard
usage.

The forsayd eleventh day of Iuly, the forsayd Fr. Pucci to prove this his
intended perswasion of the Nuncius good meaning toward us, and to make
us beleve, that, great benefyt wold ensue our going to Rome, did bring
furth unto us a writing, of his own hand: which he red unto us: and at
the hearing of it, we mused much for many causes. I axed him then
why this Nuncius had not subscribed this writing: *It is all one*, sayd
he, *for that. Hath he hard this red* (quod I): *yea that he hath hard me*
three, severall tymes
read this thrise unto him (sayd he). *And yf you like of it*, sayth he,
wherin his powre serveth him not to perform as much as is specifyed in the
+ (for I was riding toward Salfeld abowt a howse getting) *writing, he will make, & use meanes to have it from his holines: Well*
sayd I, *Take a copy here of, Mr* Kelly.+ Theruppon, sayd he, contented,
But I think it meater to have and Kepe the originall it self (sayd E.K.).
Well, sayd Pucci: and so the originall was delivered to E.K.

Note. After 10 of clok, the same fryday, being the eleventh
day of this month: after brekfast I ryd toward Salfeld abowt
the howse of the Erl Albert of Swatzenburg &c.
But after I was out of Erffurd untyll my retorn agayn, I was
so sore vexed in mynde to think of Pucci his retorn to our cumpany, as
well for his unquiet nature in disputations, as for his blabbing of our secrets
without our leave, or well liking, or any good doing therby, eyther in god
his sevyce or our credyt: but rathe the contrary ensuing:
☞ albeit not of his entent, but by eyther his undiscreat handling of it,
or of his undue hearers of him &c. And allso for his howshold
behavior not acceptable to our wives and family: and also bycause
we wer warned that he shold be cut of from our cumpany &c.
A bayte. And chiefly now to consider that he had layd such a bayt for us
with our mortall enemy, to entrap us, by fayre fawning words,
which by no means the Emperor wold consent to do, before, by his
Authority: but rather to put us out of his kingdoms &c.
And Imagining that he was a mighty Explorater uppon us:
A Spy. for this Nuncius Apostolicus and his adherents that now he might
☞ perceyve what we had done hitherto, what we wer doing,
& what we entended to do: and considering that he
urged at our hands an answer to the former writing: wherin
allso lay a trap, for eyther, in not answering it, or refusing
to graunt some points of it: or in our consenting to the whole, this Nuncius
wold pyk matter against us to our great disadvantage.
This being tormented in mynde in my absence, how we might
be ryd of this Fr. Pucci, by quiet & honest means, I devysed to
write to this Nuncius, to know, yf this writing wer of
his contriving onely, or of Pucci his contriving onely, or
iointly: or yf at the least, the writing wer according
to his will, & offer unto us: & so to send him away: wherin
he cold make no refusall: I entending not to make him pryvy of
the content of my letter. And in the mean space of his absence
I hoped that some good way and better means wold appere or
fall out whereunto we might trust, &c. Thus I Note my
Imaginations & discorses in the tyme of my absence.

I retorned to Erphurd, Iuly 13, hora ·5· a meridie.

I fownd Fr. Pucci desyrous to have answer to the forsayd wrytings
& very much perswading this Roman voyage, using arguments
out of our Actions: as that God sayd we shold go to Rome in
a certayn monthes space. That we owght to obey the Roman
Bishop & to love him &c. I replyed & sayd that he was not
to urge God uppon any his sayings to us, but to refere all to his most free disposition.
His wyll was to be done & not ours ∴ God was not bownd to us, &c.
^very vehemently & often He answered^ that Deus est nobis obligatissimus: et Deus dixit nos
ituros Romam, et ego credo, et credam, et aliter non credam
nisi mihi deus Dixerit, Non vobis &c. *Well* (quod we), *God hath*
declared unto us his meaning in that phrase, which we also advise
you of, that it is not ment (by that speche) *that we shall corporally go to Rome*
& so I brake of that his reasoning: And told him that we mervayled
that he shold urge this Roman voyage, so violently, & egrely more
then we: It appertayned unto us, as much as to him &c.
The same day I told him that he had hertofore offended god with his
Curiosity in our affayres otherwyse then appertayned unto his Calling,
as he may well remember his repentance therin, & his forgivenes obteyned:
But that now he had offended much more in Curiosity, and half in conspiracy

against us, with our Mortall Enemy this Nuncius apostolicus: uppon
whome he did fawn, in whose favor he is, who ioyneth cownsayleth
with him in our affayrs: who dare prescribe us what we have to
do in so waighty affayres, as our Iornay to Rome: who hath
framed a byll, accusing us confusedly of heresy, & wycked
Magik, both falsly on one part, & dangerouse to life, &
infamous at the least, in the other. & hereto requireth urgeth, & in, manner
in god his name argueth by our actions past, obedience.
And therfore he hath separated him self from us, & hath
set him self against us, &c.

With great vehemency he sayd, he entended nothing but well to
us, & was Explorator with this Nuncius for our behalf:
We require none, (sayd I) *neyther we nede any: for god seeth all,*
& doth all, *for our benefyt, yf we will constantly love*
him & serve him: To be brief he wold seme to be
wurthy to be thowght well of for his zealous good will & fidelity to us=
ward, in all his doings & sayings: The truth
wherof, God knoweth, To whom, we committ the cause
betwene him & us.

The Copy of the writing before specifyed:

Remember Fr. Pucci his own hand writing herof is kept in a lether bag by it self, to be the more safe, & ready to be shewed without shewing of this boke.

Si D. Iohannes Dee, D. Eduardus Kelleus, et Franc. Puccius
volent ire Romam, ut conferant cum summo pontifice de suis
Revelationibus, Venerantes eum tanq*uam* Sancti Petri Successorem
et Christi in Terris Vicarium: Ill^{us}, et R^{mus} Episcopus Placentinus
Apostolicus Nuncius apud Cæsaream Maiestate*m*, dabit illis literas
commendationis: ut per totum iter, et Romæ, humanissimè
summaq*ue* charitate tractentur, et in suis necessitatibus iuventur:
ac præterea authoritate Apostolica, absolvet eos, et liberabit ab omni
culpa et poena, quam meriti essent in vitæ ante acta, ob artes magicas
exercitatas, hæreses, falsasq*ue* opiniones ab eis sparsas, aut fictas, verbis
aut scriptis, aut aliis rationibus, ob libros prohibitos lectos aut
scriptos, sive ob aliud quodvis crimen, cuius accusari aut argui
possent in foro Sanctæ Inquisitionis, aut in foro quod contentiosum
vocant, aut in quovis alio foro pontificiæ ditionis: Ne quis ob ullum
peccatum, aut scelus quantunvis atrox, quod illi admiserint ante hoc
iter susceptum, eis unq*uam* facessere negocium, aut molestus esse
possit, aut ullo modo inquirere, aut ip*s*os accusare præsumat.

For the better grownd of any manner of answer making hereunto
15 Iulii. I axed the same Fr. Pucci, after supper on tuesday the 15 of
Iulii, (for as much as I had framed a letter for answer to the
pith of the letter or writing here recorded) whether this letter
were written & sent to us by the consent of this Nuncius Apostolicus
to know our answer in, or no. He semed to be unwilling now
directly to affirme the Nuncius consent: We replyed that he
had allredy told us that he had red it thrise over to the sayd
Nuncius and that he lyked well of it: & did mervayle that
now he wold make strange to affirme the same again,

seing I had now (according to his purpose) written a playne
& perfect humble answer to the same letter, & much more
matter, true & nedefull for this Nuncius to know. Well
sayd he, Eatenus ex eius consensu est, Si velitis
ire Romam, ea prestare conabitur, quæ in eisde*m* literis
Continentur, &c. *Well,* sayd I (in latyn allwayes you must
understand my talk with him), to the sense, here, in english recorded, *Yf he mean well*
unto us, & in charitye unfayned, he will not be offended with
my answer. The copye wherof doth ensue.

The superscription of the letter without.

Illustriss*imo* Reverendissimoq*ue* D*omi*no, D*omi*no Episcopo Placentino
apud Potentissimu*m* et Invictissimu*m* Romanoru*m* Imperatore*m*
Rudolphu*m*, eius no*min*is secundu*m*, Apostolico Nuncio,
Domino mihi (in Chr*ist*o) Colendissimo.

~~In no*min*e sanctæ et Individuæ Trinitatis, *ves*tram Illustrissima*m* Reverendis=~~
~~sima*mque* Dominatione*m*, ea qua viru*m* Christianu*m* decet animi affectione~~
~~et humilitate Saluto.~~

Illustrissime et Reverendissime Domine, mihi
Colendissime.

In no*min*e Sanctæ, beatæ et Individuæ Trinitatis, *ves*tram
Illustrissimam, Reverendissima*m*q*ue* Dominatione*m*, ea qua virum
Christianu*m* decet animi affectione et humilitate Saluto: Non
præsumptione aliqua, *ves*tris manibus, oeculisve istas meas obtrudens literas:
Sed ex istius Nuncii *ves*tri verbis admonitus, non gratas solùm, sed
(ferè) expectatas fore: hasce aliquot, haud invitus, exaravi lineolas.
Quibus cùm non potero, 40 annor*um* continuu*m* et ardentissimu*m* vitæ
meæ cursum, in limatioris quàm vulgaris veritatis Philosophicæ
indagatione transactum, describere (vel adumbrare saltem)
Satis præsenti n*os*tro esse possit instituto, Si præsenti rerum
metamorphosi, et admirandæ negocior*um* nostroru*m* actioni, itine=
rumq*ue* circuitione multiplici, aliquid exprimam, quod maximè
*Ab Anno 1581. quadret. Divinitus ante aliquot annos *informati,
ΔAb Anno 1583. et deinde ex Anglia evΔocati, non solum fortissima Dei
Omnipotentis manu, et miraculosè, ex multis magnisq*ue* evasimus
maris periculis: Sed etiam ex variis ho*minu*m fraudulentis, et truculentis
contra nos, et vitam n*os*tram consiliis et conatibus, liberati hactenus,
eidem Deo n*os*tro gratias Laudesq*ue* Canimus mente grata, mente
Læta, mente profecto Christianæ, Catholicæ Apostolicæq*ue*
Religionis amantissima et, (Dei nos confirmante
gratia) tenacissima futura. Ast Ecce, tamen, Qui
eiusdem n*os*træ piæ Matris (Sanctæ Eccl*es*iæ Catholicæ)
Legitimi etiam censentur esse filii, nos, fratres suos, in omni
modestia, quiete, pace, et Civili Iustitia, inter illos et coram
illis, Pragæ, conversantes, subitò, in exilium quoddam, sive
exterminium, Cæsareo emitti mandato procurabant,

Nulla, nobis, nulla prorsus, neque privatim neque publicè declarata
tam violenti mandati, causa. Sed vulgari solùm, et aulica relatione
nobis facta, intelleximus ex libello quodam, per vos, Sacræ Cæsareæ
Maiestati exhibito, conflatum contra nos fuisse maximam Cæsaris
indignationem, et quasi excandescentiam: Vnde ex Cancellaria
Bohemica, acerbissimum ad nos (Sacræ suæ Cæsareæ Maiestatis
*Aº 1586 30 Maii. nomine) missum sit mand*atum (nulla in eodem expressa, eiusdem
Mandati causa, vel ratione legitima) Vt infra tunc sex
proximos sequentes dies, Ego consors meus, uxores
nostræ, liberi mei omnes, immò et ipse infans noster Micheal (Pragensis
natus, et baptizatus) atque ad matris adhuc pendens mamillas, famuli
etiam mei, et ancillæ, mei denique omnes, et domestici, ex ipsa
Praga, atque ita consequenter, ex universo Regno Bohemiæ, et aliis quibuscunque
sacræ Cæsareæ Maiestatis Regnis Ducatibus et terris, migraremus:
numquam ad ~~easdem vel~~ eadem vel easdem reversuri, sub terribilis
infligendæ poenæ periculo. Nos autem, nulla interposita mora,
huic Mandato Cæsareo fideliter et humiliter obedire nosmet accinximus:
Bonaque nostra mobilia, et peregrinationis nostræ suppellectilem, tam librariam
quam domesticam, in duos magnos currus coniici curavimus: Reliquorum
nostrorum bonorum, partem unam, amicis dedimus, et pauperibus dispersimus et
distribuimus: Partem autem, de facie terræ, (propter causas Deo
non ingratas) pridie, ante exitum istum nostrum, per nos deletam esse
Aº 1586 10 Aprilis. sciatis: Ast Optimam partem, Divino iussu, decima die Aprilis
(quando etiam, de tota hac afflictione, et persecutione nostra, et alis adhuc
futuris eramus divinitus præmoniti) Ignis Luculentissimis
flammis commisimus: quando illa, eiusdem optimæ partis, quæ nullus
unquam naturalis vulgarisque ignis poterat lædere vel consumere, visibili angelico
ministerio, ex ipsis summis flammis, in Divinam, Angelicamve invisibilem
recipiebantur Custodiam. Ast librorum Divinorum Thesaurus
maximus, tunc, et ibidem (duorum adhuc viventium testium,
diligenti opera,) ab ipsis flammis in Cineres favillamque
conversus est totus: renovationem, restaurationem, et quasi
regenerationem vel resurrectionem quandam, per Divinam manum,
opportuno recepturus tempore. Sacellum, Denique cum altari,
quod Omnipotenti Trinitati consecrandum fore cupiebamus,
(media ex parte absolutum) intactum reliquimus. Ego
verò, cum Consorte meo, uxoribus nostris, liberis meis, et reliquis
*Aº 1586 Iunii ·4. exulibus, sive exterminatis nostris, Rhedis tribus avecti, Transmigrationem
hanc, nobis iniunctam, die prefinita ing*ressi sumus. Atque nondum
ex Imperii Romani finibus egressi, ita gressus nostros disponimus, et, de cætero,
(Deo favente et Gubernante) disponemus: Vt toti Orbi Christiano

clarè apparere poterit, patienter nos hæc (qualiacunque) tollerare
posse, aut saltem velle: et paratissimos esse nos, Reddere Deo,
quæ Dei sunt, et Cæsari, quæ sunt Cæsaris. Obedientissimos
etiam nos esse, et humillimos sacrosanctæ Catholicæ Ecclesiæ
filios: et summi Pontificis Romani, et aliorum Ecclesiasticorum
Præsulum Catholicorum, in Christo et propter Christum tàm esse observantes,
et fore, quàm ipse qui Iudex futurus est vivorum et mortuorum,
variis nos esse modis haud raro admonuit. Vestræ verò
Illustrissimæ, Reverendissimæque Dominationi, hoc a Deo optamus
bonum, ut per secundas vestras (de tota causa nostra) meditationes: Nostræ
Innocentiæ, sinceritatis, et fidelis (coram Deo et hominibus) in illa
Republica Bohemica conversationis nostræ, Iusta habeatur
ratio: Meæque honestæ famæ, existimationisque (sine qua, ne
vivere quidem cupio) ea fiat in integrum restitutio: ut talis posthac
esse iudicetur indubitatè, qualis (ante vestrum, Cæsareæ Maiestati exhibitum
contra nos libellum,) per 30 annos, (et plures)
in omnibus (penè) Christiani Orbis tàm Academiis, quàm Regnis
et Provinciis (ex Dei immensa Bonitate, gratia abundantissima,
et singulari providentia), extitisse, haud obscuris confirmari
possit testimoniis. Ex, hiis igitur paucis, Historicæ ipsius
veritatis scintillis, vestræ Illustrissimæ Reverendissimæque Dominationes
prudentia, magnum sibi lumen alicere, sive accendere poterit:
ad nos, nostrorum animorum affectiones, nostrorum ita mirabilium
et adhuc incredibilium negociorum progressum et statum
diiudicandum: et denique de ipso futuro horum omnium exitu, haud
leves sibi contexendas conjecturas: Cùm nos, ex solo Deo
Omnipotente, vero, et vivo, in omnibus nostris pendeamus,
et ab ipso dirigamur, et protegamur. Cui soli, nos ipsos,
nostraque omnia, Animæ, Corporis et Fortunæ nuncupata
Bona, tanquam Holocaustum, quotidianis nostris, humillimis
et spontaneis offerimus præcibus. Cui Denique soli
sit Omnis laus, honor, Gloria, et gratiarum Actio,
nunc et semper. *Amen*.

Datæ Erphurdiæ Aº 1586, die 16
Iulii.
Illustrissimæ Reverendissimæque
Dominationis vestræ.
Fidelis (in Christo, et propter
Christum) Servulus.
Ioannes Dee.

This letter being written, and red unto E.K., and of him well liked
for the quiet and modest course therin kept: otherwise (as he sayd
to Fr. Pucci) then he could have used: or had used in a letter
which now he had also written: but now wold not send
thinking that my forsayd letter might suffice for our
case: He talked with Fr. Pucci of this letter, which
Fr. Pucci sayd he wold gladly see & reade: whch E.K.
told him that I was mynded not to let him reade it:
Then sayd he, that he wold not carry it: Hereuppon in
talk with Fr. Pucci, speaking of this letter, I told
him that I had written a letter with sufficient answer in
generall to the Nuncius request & offer by him in writing
browght to us: and in somme told him the chief contents
of the letter. Then sayd he, *where as you write*
of the bokes burnt, why write you not to him of the
recovery of them, as I now perceyve by you both, that
they are restored? And it shall be a disgrace to you yf
the Nuncius *shall understand more by other, then by your self.*
Therof have I no care, Quod scripsi, scripsi, *and*
I know the truth of my writing. And they are not
all restored ∴ *that I know of. And what so ever he hath*
at my hands he may be assured, is true: what so ever
he shall otherwise here, the credit therof can not be so good,
unleast our record consent therto. ~~sayd he~~ Then sayd
he, *Why write you of those bokes burning, being done before*
your coming away: It is as if you wrote bakward. Have
you no Care Mr Pucci, *for the method of my letters,* sayd
I, and I sayd farder, *It is told me* ~~*sayd I*~~ *that unleast you*
see my letters you will not carry them: you shall pardon
me for seeing of them: the content I have suffyciently told
you: & yf you will not deliver them, I can get
them deliverd divers wayes: or I may omitt the
sending of them, & write such a letter to the Nuncius
that I had written answer to his requests and offer, ~~*but*~~
sent by Fr. Pucci. *But he wold not bring the sayd*
my letter, unleast he might have a sight of it him self.
At the length, by farder discourse with E.K., he
became resolved to go with the letter, & (by E.K. his order)
50 dalers. he was to receyve 50 dalers of Iohn Carpio: that he shold
not be destitute of mony at Prage.

Note

Puccii infide=litas manifestis=sima facta. This day, Francis Pucci sayd to us, both, *How can you dowt of my fidelity toward*
you, (whom I love as my owne life) and against this Monster of Rome, whom
my chief desire is, and long hath byn, that he may be overthrown? &c.
Agayn, consider, what fidelity, obedience, and reverence he hath promised to the Pope,
and this Nuncius: as the writing browght by him, & so sore & many
wayes urged by him, for us to accept of, can specify.
Therfore Fr. is fals to Pope, or us, or both, or rash folish, blynde &c.

And, (as our Spirituall Scholemaster, diverse tymes, termeth him)
Leprous. Therfore I committ this his doings to the
Iudgment of God.
But allso it is greatly to be remembred and Noted that he now allso
discoursed againe with E.K. as concerning the byrth of Christ, that it
could not be proved by the Scriptures, that Christ cam of
the line of Davyd, unleast he wer begotten of the actuall
copulation of Ioseph with Mary: and sayd that, bycause it
was the gift of the holy ghost, that at Ioseph his first & onely
carnall copulation with Mary, Christ was conceyved. Therfore
*Videlicet, that is Miraculous that Virgo in primo cu*m* viro congressu conciperet. she was accownted (in manner) a Virgin, according to the Iues doctrine*
Which his heresy when I hard, I trembled for the horror of so
manifest an heresy: against evident scripture, Virgo
concipiet, et virgo pariet, &c., and against many other
most playne & sufficient authorityes both of Scriptures, & also
histories of our Lady her examination made by women, &
that she was fownd a virgin &c. And at her conception
her answer to the Angel, Quia viru*m* non cognovi &c.,
et antequa*m* convenirent: Inventa est in utero habens de Spiritu Sancto, &c.

Note:

Yt is evident hereby that this Pucci, is very Leprous,
both in this Heresy (what other he is infected with, God he
knoweth) and also the former infidelity, proved.
On thursday, 17 Iulii Fr. Pucci entred his voyage
toward Prage with my letter to the Nuncius Apostolicus,
and with letters to Iohn Carpio from E.K., and with
my letters inclosed to the Lord Rosenberg.
And we entred our iornay toward Cassell: but that
night we rode onely 3 myles, to Gotha, our horse
wer so yll that wer hyred: & therfor sending them
bak again the next day, we hyred a coach, &c.

Post scriptu*m*

Remember that Fr. Pucci, the morning before his going,
required of me our letters testimoniall, to our frendes, of his
Fidelitie toward us. *What nedeth that* (sayd I) *for*
as much as your dedes were as well known to them, as
to us: and ~~*if he be so, that*~~ *your own conscience to your*
self, may serve abundantly: But our frendes, diverse,
who have warned us of you, and have mervayled why
we wold suffer you any longer in our howse & Cumpany
wold neyther credit our letters as yet (in this case).
And wold allso condemn us of light iudgment, or great
blindenes to iudge the cause betwene you and us.
But truely I observed in him, now a more prowde
presuming over us then hitherto, before, when he was
sore rebuked, for overcrowing us, so, as he began to do.
·1· Now, he sayd, he had as great authority as we, to publish any
Presumptio of our secrets, at his discretion.
·2· That he owght to eat bred with us.
·3· That he understode our bokes of Actions, better then we.
·4· That he neded not our consent or cownsayle to deale with the Pope his
Nuncius: he did it by his duty generall, of charity &c.
·5· He offred to order the Nuncius and the Emperor to the reclayming
of the Decree made against us: &c.

Note:

Consider what this may import, that the Decree towching him, being one of my howshold cumpany, and of them that then did apperteyn to me: and whose name he is not affrayd one way, and any other way, not abashed to thr*ust him self into the whole body of our Revelations as a principall felow or receyver of them: By the first he owght to be affeared of the danger of the decree which banished us: unleast he is assured of theyr good will, who have shewed them selves our mortall enemyes, or els some other cause emboldeneth him, to some other purpose &c: By the second he might be affrayd of so great presumption: being but a probationer, not yet allowed of: and to us known, as to be Cut of.

* Vide script*um* illius de n*ostro* itinere Ro=mano &c.

I. D. All these points I can not deciphre and iudge, but refer them to the profownd wisdome and high provydence of God, wherfore and how far he hath admitted him to be pryvy of our Actions, and so a Wittenes to some purposes sufficient.

All things be to the honor
and Glorie of God, Amen.

Magnifice Domine

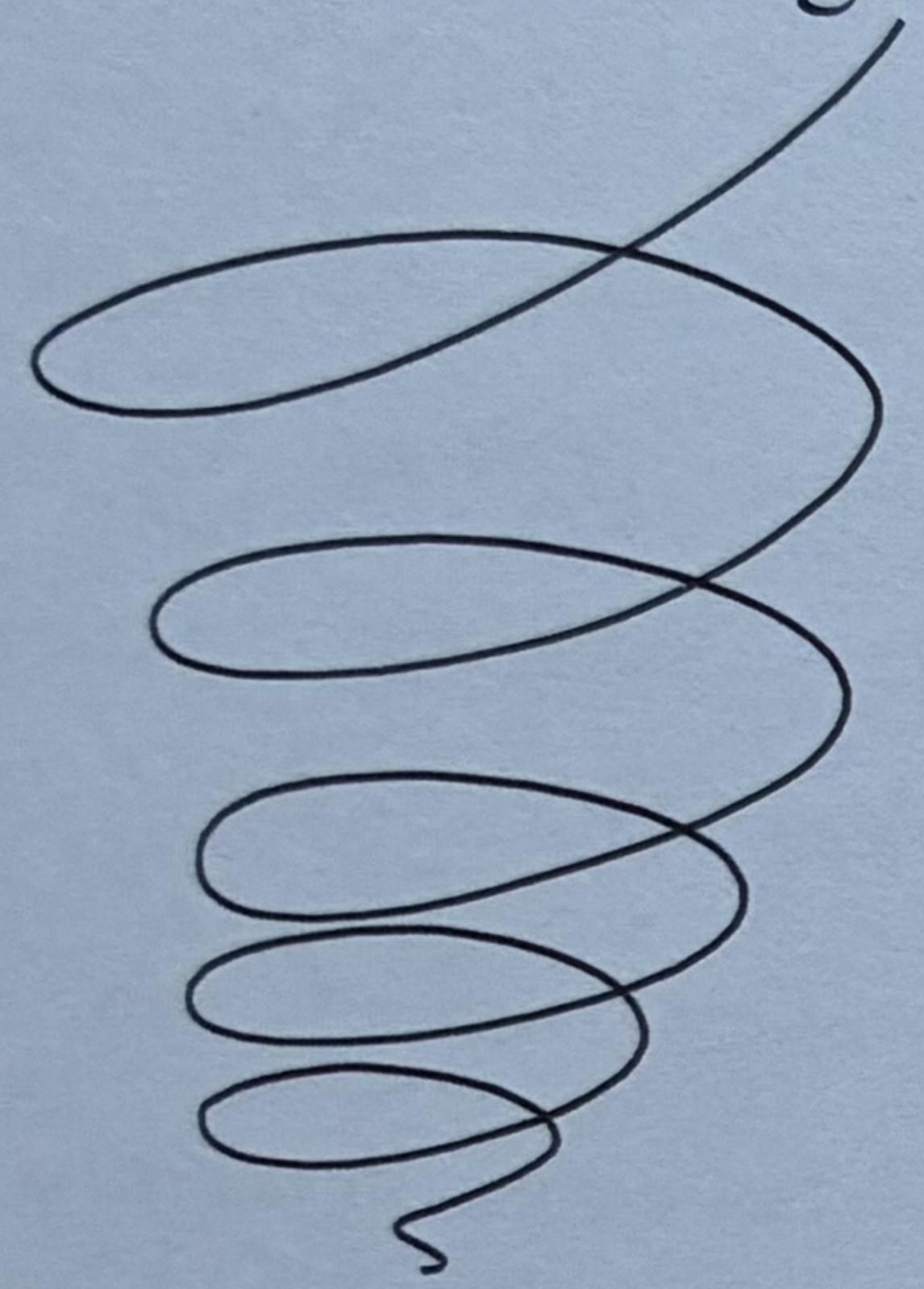
Lectis tuis literis fui miratus quòd intelligerem te ilius esse opinionis et sententiæ, me apud Cæsarem tibi ac consorti tuo officiis meis non parum obfuisse, maximè quod sciam ita me et religione et natura comparatum, ut omnibus quàm maximè cupiam prodesse, nemini autem obesse. Quòd autem præstiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter Summum Pontificem, et Cæsarem, merus sim interpres, non video quid in hoc vestro negotio præstare possim. Consulo autem, ut vestram innocentiam, de fide Catholica sensum, et de Angelorum conversatione et assistentia, quam visibilem habere dicitis, iuxtà Concilii Lateranensis in undecima Sessione decretum coram Summo Pontifice et Sede Apostolica deducatis, et ita exponatis ut non possit cuiquam esse dubium quid sentiatis, quin Sede Apostolica approbante, fides tuto ab omnibus, angelicis assertionibus vestris, præstari possit, et tum demum et obtrectatoribus, si qui sunt, ora obcludentur. Nec ut arbitror grave vobis videbitur consilium meum, si enim ea vobis est in fide Catholica puritas atque constantia, ea in prætensa Angelorum communione sinceritas, vitæ integritas, et innocentia, ut asseritis, me etiam tacente occasionem quæretis declarandæ vestræ fidei et bonitatis, et hac una ratione honori vestro (cuius vos rationem habendam dicitis, et cui tantum abest quòd per me aliquid sit detractum,ut illum etiam pro viribus quantum officii mei et iniuncti muneris ratio patietur, fovere sim paratus, ut Domino Puccio pluribus dixi) et omnibus vitæ commodis vel maximè consuletis. Deus gratia sua vos ita regat ut Angelorum conversationem in Cœlis aliquando habere possitis. Vale. Pragæ die 28 Iulii 1586.

Magnificæ D. V.

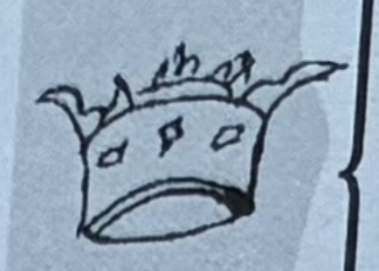
Ex Corde In Christo frater

Philˢ. Eps. Placˢ. Nˢ.

Magnifico Domino Ioanni Dee Anglo &c.



Δ - Oraculum Divinum



Multa sunt flagella, præcepta mea negligentium: Multiplex*que* furor hom*in*ibus propriis confidentibus viribus. Hi enim contemptores sanguinis et Regni mei fortitudinis, Gigantes facti sunt, ad omnem abominatione*m* multiplicanda*m*. Sed Ego sum qui sum, qui posui in Patre Solium verbum*que* ad faciendum in terris Iudiciu*m*: qui in ultima Tuba percutiam illos: ut coacti recognoscant vias meas: et ad ovile proprium redeant. Peribit Ecclesiæ, et populi Iniquitas, et iudicabitur in gladio. Tu verò Gulihelme, manum in tempore extende opportuno, prout a me informaberis: et Regnum, (tacto et moriente nequissimo) adiunctum, indue: Inunxi enim te in fortissima dextra mea, ad falsum illum prophetam, et Goliath extirpandum: Vt intelligat Terra iudicium a Nazareno Crucifixo me. Sunt qui cribrarent te: Sed maledicti sunt machinantes in te malum. Fac bonum, et utere Creaturis meis ad Gloriam meam. Docui Kelleum, in quiete, hac nocte, de cæteris: quæ, ab illo disces. Spiritus meus, habitet in vobis.

Δ. - forte Machometanos et Turcas.

Trebonæ, Aº. 1586. mensis Augusti fine.

When Mr Kelly was gon from me at Salfeld toward Bohemia, and in the mean space the Emperor had granted to the Lord Rosenberg, licence for us to retorn into Bohemia, to any of his Lordships Towns, Cyties, Castells &c. This was delivered written by Spirituall and divine means, and the writing yet remayneth in my lord his hands, out of which I copyed this for the order of the History somewhat making playn.

Franciscus Puccius præstantißimis ac Deo dilectis viris, D. D. Johanni Dee, et
Eduardo Killeo generosis anglis, maioribus in Christo fratribus, et
ipsis tanquam patribus colendis, precatur gratiam et pacem,
à Deo patri nostro et à Domino Jesu Christo, amen.

Ex quo à vobis discessi, toto illo itinere, quod octo diebus confeci, vendito Lipsiæ equo, haud parum vexatus fuit meus spiritus, dum animo mecum volverim, quot modis Satanas divinum opus retardare, et nostram coniunctionem dirimere, adhibitis exterioribus et interioribus machinis et armis, tentaverit, et adhuc tentare non ceßet. Neque enim poßum, nisi ab eo, agnoscere afflatus illos diffidentiæ rumores ab invidis hominibus, sparsos, suspiciones nobis iniectas, absque certis indiciis, adversus fidem non levibus argumentis probatam, atque huiuscemodi impedimenta et offendicula, quibus cursum nostrum impedire ac sanctam amicitiam, divinis auspiciis, inter nos, coeptam, convellere ac labefactare, malignus ille spiritus aggreßus est. Itaque, in illa lucta, nè ullo modo manus illi darem aut fatiscerem, decrevi me, magis ac magis, munire certa fide in Deum, ac spe promißionum eius, quas illum servaturum non dubito: tum precibus frequentioribus magis instare, apud summum patrem, ut nos quam primum donare velit illo spiritu, quo nostri humeri, montibus ferendis, ut ille inquit, pares evadent, ad hæc austeriorem vitam instituere nec mensas lautas amicorum adire, sed panem doloris solus comedere decrevi, nè sim meliore conditione quàm vos, qui tantopere affligimini: ut benignißimus Dominus, quamprimum, vos in integrum restituat, atque ad solita colloquia, piaque exercitia nos unà revocet, et eventu consentaneo suis sanctissimus dictis, singulos nostrum exhilaret. Hanc viam sequenti Dominus mihi spem facit fore, ut vobis et aliis facilius meam fidem probem, et multas tentationes vitem, quæ apud huius mundi homines facile nos invadunt. Ideo, nisi neceßitate urgente, aut communibus negociis, familiaritatem omnem et convictum cum aulicis fugio, et me hoc modo minus ineptum precibus sentio, meamque vitam et mores in dies emendare conor, nè videar omnino indignus ea schola, in qua Dominus me erudire dignatus est, nec interim, cum publicano illo, precari obliviscor, ut Deus propitius sit mihi peccatori. Vos non dubito me vestris votis et supplicationibus, iuvabitis, ut vocationi meæ respondeam, et in opere Domini vobis adiumento et consolationi eße poßim, et benignissimus ille pater propediem hoc adverso vento ignem suum magis excitari curabit, ac nos maiori, quam unquam antea, iucunditate recreabit. Ac de his hactenus. Quod verò ad nostra negocia attinet, perveni huc die 24 Julii, sub vesperam, ac statim adivi Illustrissimum Dominum Nuncium, cui vestras tradidi, quas læto vultu accipere visus est: sed colloquendi non fuit ocium, cùm, parata coena, iam discumbere vellet. In posteriorem Diem igitur reiectus, ad Dominum Carpionem me conferebam, cùm didici eum ad vos mißum, quatriduo ante, hinc disceßiße Dolui admodum eum non eße mihi obviam factum, tum ratione vestrarum tum mearum literarum, quoniam fasciculum quendam ad me quoque ferebat. Sed, quod maximè me torquebat, erat cura de literis Illustrissimi Domini Rosembergii, quas sciebam inclusas Domini Carpionis literis, nec eas aperire, aut alii tradere audebam, cùm disertè eßet scriptum illud, ad manus proprias. Dum itaque occasionem quæro et expecto, ea sese obtulit, quam mox audietis. Reversus sequenti die ad Illustrissimum D. Nuncium, invenio apud illum Iesuitam Italum qui mihi fuit à confeßionibus: blandè ab ambobus accipior, sedere iubeor, à Iesuita nomine candoris et ingenuitatis, non parum, laudor: Tum lepidè moneor ab Illustrissimo D. Nuncio, ut ipsi adsim, in convertendo Iesuita illo (is enim erat qui cum ipso expostulaverat, quòd nimis facile mihi dedißet: testimonia triumphantis ecclesiæ non subiici iudicio militantis). Respondeo me fecißе quod in me erat, ut docerem eum præferre coelum terræ ac tribunal superius inferiori: sed cum id mihi minimè succeßißet, eius eße, sua doctrina et authoritate, hominem de sententia illa deiicere. Illustrissimus D. nuncius haud gravate, nostram sententiam, hac in parte, probat, et exemplis confirmat, atque ita concludit, ut statuat certitudinem videntis et audientis Dominum, aut eius angelum, non pendere à probatione ecclesiastica, neque ab illo eße rationem repetendam suæ revelationis, dum nihil publici muneris exercere audet: Sed si incipiat palam profiteri, se à Deo doctum et mißum, ita ut non ipsius solum, sed aliorum quoque intersit, scire quo spiritu agatur, tunc ecclesiasticorum munus eße illius spiritum examinare et probare, neque ipsum iurè poße examen hoc detrectare, licet suas revelationes eis subiicere ~~minime~~ teneatur. Nam si ordinaria authoritas eum admiserit bene habebit, nihilque turbarum excitabitur: sin per iniuriam aut inscitiam aliquam, aut per aliam huiuscemodi caußam, reiicietur, suum erit appellare superiorem Dominum, qui ipsum misit, quò suum servum et legatum defendat, aut ordinario iudice commonefacto, aut alia ratione; quod probabat decreto Lateranensis concilii, cuius mentionem facit in suis literis; ac præterea historia S. Francisci, qui primùm expulsus, ab Innocentio pontifice, mox revocatus fuit; cùm per quietem apparuißet pontifici pannosus illi, qui Lateranense templum, suis humeris, fulciret. Addebat præterea viros Dei non eße solitos deterreri, una aut altera repulsa, et hoc repellendi modo, dicebat præsules aliquando usos eße, ut probarent spiritum et constantiam eorum, qui res novas magnasque proponerent. Ego vero, inquam, ut hæc ita se haberent vos hactenus publicum munus exercere non tentaße, et intra privatos parietes, summa modestia vos continuiße. Tum ille, longiori ambitu verborum, sic de vobis dißervit, ut ex vestris verbis ad Serenißimum Polonie Regem, ad invictissimum Cæsarem, et ad Illustrißimum legatum Hispanicum, iam constare diceret, vos aliquid amplius quàm privatum moliri. Ac summo pontifici, sedenti in specula super totam Christianam rempublicam potuiße meritò suspectas eße vestras personas, hoc modo principum animos, et interiores aularum receßus scrutantes: Idque ratione vestræ Reginæ infensißimæ apostolicæ, sedi, et cum ipso furca conspirantis, nec non spiritus familiares habentis; ac præterea ratione vestræ summæ peritiæ, in artibus et scientiis reconditis, quibus facilè plebi et imperitis imponi potest. Cùm enim sitis magni astrologi, dicebat ille, et facile vobis sit habere geneses principum, nec non magicas artes calleatis, haud difficulter poßetis, bonorum angelorum nomine, ea proponere, quæ à spiritu ecclesiæ hoste manarent. Ideo summum

pontificem, (cui duo illi principes sunt maximè observandi, ut pota qui inter hæreticos vivant et regnent) prudenter fecisse, qui iußerit, ut in vestros mores et doctrinam inquireretur. Accidisse autem præter eius postulatum et voluntatem, ut, indicta caußa, expelleremini. Se verò vicem vestram dolere, et paratum eße ad curandum, ut vos iustificare poßitis, idque sibi eße in votis, non semel, aßervit. Quapropter hortatus eßt me, ut ad Ill^{mum} D. Rosembergium contenderem, atque ipsius bonam propensionem, erga vos, ei significarem; nam ille à Summo pontifice facilè impetrabit, ut caußa vestra hîc cognoscatur, et si ille vobis faverit, ut hactenus facit, se quoque adfuturum vobis, omnibus officiis, ac primum fore, qui se vestris genibus obvolvat, si tales eritis, quales vos nonnulli prædicant. Ego igitur recta ad Ill^{mum} D. Rosembergium. Sed quater redeundum mihi fuit, ante quam admitterer. Die 27 tandem admißus, exposui meum studium, erga vos resque vestras, ac quomodo Ill^{us} D. Nuncius affectus erga vos eßet, ac tandem oravi ut non desereret patrocinium et defensionem illam, quam suscepißet peregrinorum pientißimorum, qui à Cæsare minus bene informato ad Cæsarem melius informatum, provocarent ac suam innocentiam, Deo et hominibus, probatam cuperent. Ille humaniter respondit. Vos non admodum sibi notos eße: se bis cum Seniore, semel tantum cum iuniore collocutum, iudicaße vos doctos et pios, et præclaris donis instructos: Existimare vobis hoc accidiße mala aliqua relatione, cui incommodo aures principum sunt obnoxiæ: vestrum eße id æquo animo ferre: non se poenitere quod vobis faverit, et si sciret quid potissimum, à se, peteretis daturum operam, ut vestris votis responderetur. Tunc mihi visum est non nulla dicere de optima spe, quam de ipso concepißetis, et quomodo me non dimiseratis sine literis ad illum: sed erant inclusæ fasciculo D. Ioh. Carpionis, quem statim protuli, atque eo instante, ac respondente D. Carpionem non ægre laturum si ipsi dedißem, tradidi fasciculum ei qui, dixit se per ocium lecturum, ac sequenti die, mihi responsurum. Discedo igitur ab illo ad Ill^{mum} D. nuncium atque, ocium nactus, tum per me, tum per Ill^{mum} legatum florentinum, pluribus cum eo agere instituo, de insigni iniuria vobis facta: expono quantopere laboraveritis, ut considere poßetis, apud catholica templa, et quàm inhumaniter, in hospitiis et civitatibus ratione huius præiudicii Cæsarei, tractaremini: doceo quàm sordido et angusto loco vestras familias reliqueritis, ita ut vestram supellectilem, et libros explicare nequiveritis: moneo, ut Domini Dee iam gradis natu, aut potius senis, et nihil tale hactenus paßi, vicem doleat, eius erumnas non tanquam simplicis hominis considerandas eße, cum vir sexagenarius, quatuor tenellis suavißimisque liberis (quorum maior septimum annum vix exceßerit) ac dilectißimæ coniugi adiunctus, longè gravius affligatur, ratione uxoris suæ lectißimæ foeminæ, et pignorum charißimorum, quàm sui ipsius, ostendo quanto offendiculo hoc futurum sit catholicis Angelis ac cæteris, et quanta ansa præbeatur hæreticis, invehendi in ecclesiasticum ordinem: declaro periculum imminens ordini illi, si forte Deus facultatibus vestris ad eos plectendos eorum inimicos armari permitteret: Demonstro Deum alias, per Israelitas hereticos catholicos Iudæos punire consuevisse: ac denique declaro, quàm absurdum sit vos indicta caußa condemnari, si id meriti sitis: quanto absurdius, si non meriti sitis quicquam tale: absurdißimum verò, cùm à catholica ecclesia honor potius vobis deberetur. At cum non petatis nisi ut vobis vos purgare liceat nihil magis consentaneum rationi excogitari, nullo alio modo errorem admißum emendari, atque hoc negocium bene dirigi et redintegrari poße. Ille mihi legit vestras literas, id est D. Dee, sed de rebus, ambobus vobis, aliquo modo, communibus: dicit se non credere ea, quæ de divinis monitis et miraculis, in illis, continentur, petit ut ipsi declarem obscuriorem locum de libris combustis: audit à me testimonium oculatum de illis concrematis, et quomodo à vobis audiverim eos eße coelitus restitutos, ac denique concludit in illis literis eße multa laudabilia, multa admirabilia, multa itidem incredibilia, sed cùm non sint Deo impoßibilia, se sustinere aßensum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen responsurum humaniter, ac daturum mihi literas; quod fecit postea die 28, quas literas ad vos, cùm hisce, mitto. Et quia legendi eas mihi fecit copiam, satis ieiunas et frigidas mihi eße visas haud dißimulo. Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fusius de suo animo, erga vos, egerit, visum est mihi accuratè et particulatim exponere, quid inter nos actum dictumve sit, ut verba cum factis conferre poßitis, et, pro vestra prudentia et pietate, consilium capere, et si operæ precium videbitur rescribere. Quantum enim ex eius sermonibus colligo, videtur ipsi neceßarium novum mandatum, à summo pontifice, antequam quicquam vobis cum agat, nec se scripturum dicit de vobis Romam, nisi prius petatis quod ab eius sanctitate cupitis, utpote qui, in hac caußa, fuerit merus interpres, inter pontificem et Cæsarem, nec poßit, nisi verbis sui Domini, quicquam promittere et statuere. Idcirco, quantum videre poßum, res diutius protrahetur quàm vellemus, nisi dominus noster et pontifex coelestis, alio modo, nobis providerit. Die 28 et 29 inveni Ill.^{um} D. Rosembergium tam occupatum, ut admitti non potuerim, sed per cubicularium, significavit, se valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rursus cum Ill.^{mo} D. Nuncio mox disceßuro ad sancti Caroli monasterium, ubi commorabitur quamdiu hi æstus sævient, et cùm commodè cecidißet, in colloquendo, visum est mihi interrogare hominem, an probaret meam sententiam de discernendo ex certis notis et tecmiriis verum verbum Dei à ficto et fucato, cùm poßit angelus malus transformare se in angelum lucis, et apostoli falsi, non raro, se transfigurent in apostolos Christi. Dicebam enim duo mihi videri neceßaria, ut hoc iudicium ritè fiat; primùm quidem, in homine audiente, bona propensio et animus bene affectus ad Creatorem, totusque ex eo ita pendens, ut nihil antiquius habeat quàm ei placere, et qui de eius benignitate ac veritate non dubitet erga eos, qui ad ipsum confugiunt, ut bonum spiritum hauriant. Deinde in sermone, nomine Dei proposito, requiri eas proprietates, quæ tantum authorem deceant; quas graphicè describit Paulus, cùm dicit. Vivus est enim Heb. 4: 12, 13. sermo Dei et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus; compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis, et non est ulla creatura invisibilis in conspectu Ier. 23: 28, 29. eius. Cui adstipulatur Deus, qui apud Ieremiam dicit. Propheta qui somnium habet, somnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea sunt quasi ignis? dicit dominus et quasi malleus conterens petram? Concludebam igitur, hominem Deo fidentem, ex efficacitate et ardore illo, quo affici se percipit, deprehendere sermonis Dei veritatem. Nam vox lupi et alieni pastoris non potest permovere veram ovem, ut ipsum diu sequatur, et hanc eße regulam, qua iudicarem divinas sententias à non divinis, distingui poße. Ille probavit meam sententiam, atque addidit, sine bono studio auditorum, non apparere efficacitatem divinorum sermonum, ut constat ex Christo historia. Dum enim simplices Israelitæ dicebant. Nunquam sic loquutus

est homo, et similia, de Christi doctrina, Pharisei et perversi sacerdotes eum deridebant et contemnebant. Tunc ego. Si contingeret igitur, ut cùm congrediemur, fieret ad te verbum Domini, num huiuscemodi regula uteteris. Si cùm poßet accidere, ut mihi de hac re iudicandum eßet, nolo, hoc tempore, meam sententiam declarare, sed huiuscemodi ratio non mihi mala videtur. Ex quibus verbis nescio quid mihi visus sum odorari minus candidum, quàm in re tanta, opus eßet. Sed Dei esto iudicium de eius interiori sensu, ego, bona fide, colloquia nostra exposui, ut vobis usui eße poßint, ratus hoc vobis gratum, sicut foret mihi si vestro loco eßem. Reversus die 30 ad Illustrissimum D. Rosembergium vidi cum tandem exeuntem, ex cubiculo, ad quosdam nobiles, et dixit se tantopere districtum eße, ut mecum colloqui non poßet, sicut cuperet. Ego verò, inquam, me S. Celsitudinis monitu, toties reversum expectare eius responsum, et an vobis rescribere vellet. Tunc ille inquit. Prius tecum colloquendum est mihi, itaque (ut eius verbis utar) habeas patientiam, aliquot dies, donec ego pro te mittam, et sic me dimisit. Docui igitur Venceslaum cubicularium nostras ædes, qui dixit se optimè callere locum, ac, suo tempore, memorem fore mei, cùm Dominus me acceset. Expectans igitur aut responsum Ill.^{mi} D. Rosembergii, aut aliquid aliud dignum vestris auribus, non visum est mihi ad vos expreßum nuncium mittere: monente præsertim Domino Scivembergio, vobis eße paratas nescio quas ædes, in oppido Naitu, in comitatu Svarzemburgensi, et ut expectarem reditum D. Carpionis, quem propediem reversurum sperabat, nè sine magna caußa atque incertus de loco vestræ sedis, ad vos literas dirigerem. Igitur non parum solicitus de vobis et de reditu D. Carpionis, semel ad minimum, in die eius ædes adeo, atque interrogo siquid de illo significetur, nec quicquam per multos dies, audio. Tandem die 12 Augusti sciscitor D. Millerum an aliquid mihi de amico, dicere poßit. Respondet se quoque expectare hominem, atque admodum mirari tam diuturnam moram, præsertim cum D. Gregorius, qui cum ipso Carpione ad vos venerat, sit triduo ante reversus. Ego igitur qui nihil prius de D. Gregorii aut itinere aut reditu, noveram, ad illum recta contendo. Gallus eius contubernalis humaniter me admittit, iubet expectare D. Doctorem, et ad illum accersendum currit. Sed cùm diutius moraretur, ego iam disceßurus; video D. Gregorium seorsum cum ipso colloquentem, et me torvo vultu intuentem. Saluto illum et gratulor reditum, ac demum de vobis interrogo: Ille respondet se nihil quicquam de vobis aut rebus vestris scire, nec vobiscum fuiße. Tunc ego aliquantulum hæreo, ac tandem dico, si nolit quicquam dicere me æquo animo laturum, sed iam mihi constare eum vobiscum fuiße. Ille stomacbatur vestrum nomen, ac totius mundi fallacias et imposturas: dicit sua sibi eße curæ, non vestra vos multa quidem promittere, sed parum præstare; nescire se quare conquaramini: se per sesqui annum, vana spe lactatum, vobis adhæsiße, ut aliquod e minoribus vestris arcanis disceret, nec quicquam alicuius momenti percepiße. Hîc ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille verò, subridens, à D. Sconto, inquit longe præstantiorem habeo. Denique, his omißis, librum meum Postellæ repeto: ille negat se habuiße interrogata a quo audiverim; ac me laudante D. Dee, ille rursus negat se vidiße, nisi forte, inquit ex manibus D. Sevembergii, vis dicere librum nescio quem sine titulo: ac denique de restituendo nullam spem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum vestrum Stanislaum, in atrio offendo, et ab illo intelligo, vos Erfordiam usque cum D. Gregorio et D. Carpione venisse, ante octiduum: D. Carpionem illinc Bambergam ad exigendas nescio quas pecunias profectum; se cum D. Gregorio huc veniße. Interrogo an literas aut aliquod verbulum, à vobis, ad me, ferret, respondet nihil prorsus, quia fortè putabant (inquit) te hîc non eße: se post triduum aut quatriduum ad vos reversurum. Laudo eius consilium, et constantiam in serviendis dominis, ac doceo meas ædes, nè sine meis literis ad vos veniat: promittit se non disceßurum, me insalutato. D. Gregorius interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis iudicare poßum) puerum revocat. Ego, cogitabundus, discedo. Die quinto decimo huius mensis, tandem nactus servulum vestrum Stanislaum, in loco libero, eum accuratius de vestris rebus ac statu examinο, atque non sine magno animi mei voluptate, audio vobis conceßas eße ampliores ædes Ill.^{um} D. Langravium præstantißimo D. Dee multum tribuere et favere, et summo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco ostendoque illi literas ad vos paratas ne sine ipsis ad vos revertatur. Sed paulo postea pater Carpionis me monet, se velle ante noctem, ad vos nuncium expreßum mittere et ut scribam si velim: nam se à D. Killeo monitum hoc mihi significare, itaque ingentes gratias ago D. Killeo qui mei non sit omnino oblitus, et, hæc, per hunc quem vobis spero fidum nuncium, significare statuo, scripturus rursus per Stanislaum, si opere precium videbitur. Oro vos atque obtestor per Deum illum vivum, qui author eßt nostræ amicitiæ, et qui disertè præcepit ut nos invicem ac mutuo amemus, ne obliviscamini mei cùm datur vobis occasio invisendi me per literas aut per inter nuncios, et reddendi me certiorem de statu vestrarum nostrarumque rerum; nam ego certè vestri non obliviscar, et officia mea id testabuntur, non solum coram Deo, sed etiam coram omnibus hominibus. Si vester reditus aliquandiu differetur, invisam vos proximo mense Septembri, longe enim à vobis vix vivere poßum, immo si propriè loquendum sit, me vitæ tædet: Ac præsens agam de non nullis rebus quas scribere minimè decet. ☞ Iam elapsi sunt 18 dies ex quo Ill.^{um} Nuncium Apost. non vidi, et cùm satis superque satisfecerim obedientiæ, non adibo illum, ne verba nobis dare sibi tam facile fore persuadeat. Ostendit literas D. Dee legato veneto et Florentino, et uterque mihi summopere eas laudavit, dixitque sibi visas disertas, graves, et plusquam vulgaris spiritus, et optaßent exemplum illarum, sed ego offerre non poteram, et dubito ne Ill^{us} Nuncius eas supprimat; nam haud obscurè, innuit se timere vestrum congreßum præsertim æquum et rationale, et id quærere videtur, ut vobiscum agere poßit more Hisp. &c. D: Ioh. Carpio nondum revertitur, et D: Rosembergius cras dicitur disceßurus, ut nescio an recuperare potero literas ad eundem Carpionem, in quibus de pecuniolis illis agebatur, si dubitatis nè ille diutius quam par sit, solutionem differat, quæso curetis, ut aliquo alio modo mihi prospiciatur. D. ab Oßa, per 20 dies, non vidi, ac Iesuitis palam dixi et dico quandocunque occasio se offert, vobis factam ab ipsis insignem iniuriam, eos plus pendere ab aulis terrestribus quàm à coelestibus, timere collationem æquam cum vobis, ac suæ causæ haud obscurè diffidere, itaque iam sum eis minus gratus.

Saluto uxorem D. Dee lectißimam foeminam, ac mihi non minus quàm matrem venerandam: nec non coniugem D. Killei rarum exemplum iuvenilis sanctitatis, castitatis, atque omnium virtutum. Saluto omnes alios vestros domesticos sanctos: vosque inprimis D. D. Io. et Ed. desiderabilia mihi nomina foelices ac beatos in Domino cupio ac precor. Quantum tribuam et tribuere debeam vestris precibus nostis, eis oro atque obsecro me apud D. Deum iuvetis, ut vocationi meæ respondeam, et cursum meum hilari animo ac firmo corpore perficiam. Sanctißimus ille pater, qui nobis iam suscitavit pastorem illum magnum D. Iesum filium suum, mox reversurum ad subigendos omnes inimicos eius sub pedibus suis, atque extremam manum impositurum renovationi rerum, nos omnes suo spiritu foveat ac recreet, ut læti adventum eius præstolari, atque nuptialibus vestibus, lampadibusque accensis ornati,
1586. ipsi occurrere poßimus. Praga XV Kal. Octob. MDLXXXV.

Idem Dominationibus vestris addictißimus
Atque ex animo frater

EARLHAM COLLEGE LIBRARY

Præstantiſsimis ac Deo dilectis viris D. D. Iohanni Dee
et Eduardo Killeo generosis anglis, ac maioribus
in Christo fratribus, mihi tanquam patribus colendis &c.

Magnifice domine & uti pater amantissime et observande
non minori etiam desiderio teneor videndi
& de multis colloquendi cum Magnifica dom. vestra de cuius
erga me & fide & amore nunquam dubitavi nec dubitare
possum post prandium hora commoda ego illam accedam, Deus sua gratia semper nobis adsit.

Vester ex animo
manu
propria.

10 feb. 1587
stylo novo
Trebonæ
Postridie reditus Illustrissimi
à Vienna ad Trebonam.

Sir, my harty commendations unto you desiring your health as my owne. My Lorde was exceding glad of your Letters and sayed now I see he loveth me, and truly as far as I perceve he loveth us hartely. This Sondaye in the name of The Blessed Trynitie I begin my Iornay, wherin I commend me unto your prayers: desiring the Almighty to send his fortitude with me. I commend me unto mystres Dee a Thowsand tymes, and unto your littell babes, wisshinge my selfe rather amongst you then els where. I will by gods grace abowte xx^{ti} dayes hence returne, in the mean seson all comfort and Ioye be amongst you.

Your Assured and
immovable friende,

E Kelly

Δ Pragæ
1587
25 Ianuarii
Thomas Kelly
Francys Garland
Fernando Hernyk
went with him.

To the Right Worshipfull
and his Assured
frende Mr Iohn Dee
Esquire geve these.

Magnifico D*omin*o, D*omin*o
Dee.

Receyved of Lodovic in the high way, by Platz
in the myddle way betwene Newhowse and Trebon
as I was coming from Newhowse: whether I
went to have met my lord, as he cam
from Vien: But Archeduk Ernest was
occasion (as was thowght) that they shold
go to Prage by Triegle: being the more
even, all thowgh not the went way.
I receyved them on fryday the
6 of februarie, and they wer delivered
him at Prage on Sonday was a
seven night before, being the 25 of Ianuary
Novo stilo.

Swethart I comend me unto you, hoping in god that you
ar in good health, as I and my Children, with all my
household am here I prayes god for it. I have non other
matter to writ unto you, at this time.

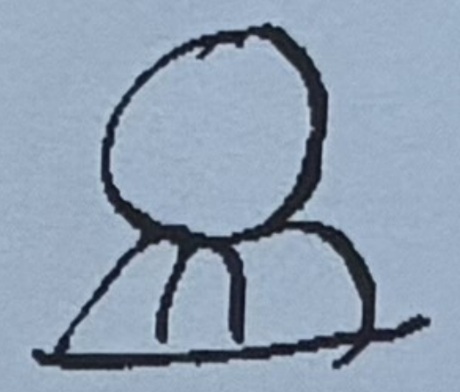
I being at Newhowse from Trebone (to go to understand
which way my Lord Rosenberg wold go from Vien
to prage and when) and this letter being in
the same day browght from Prage, my wife
sent Lodovik with it toward me.
and so without Platz town
in the high way he
gave it me.

A°. 1586
Die 19
Septembris:
die Veneris
sexti mensis
fine ~~ad~~ a
die Veneris
ante Pascha:
à meridie
hora .3.

† Trebonæ in Bohemia.

Visitationis Secundæ, Actio instituta.

Δ. - Præces ad deu*m* fudi, and declared that we here and now presented our selves, as in obedience according to the tyme prescribed of six monthes ende, sins the last good fryday: I craved pardon of all our errors and misdedes sins the last tyme of his visitting us, and now requeste his ayde and direction hence forward to walk prosperously according to the well pleasing of his divine Maiestie: and that he wold grant unto William Rosenberg, E.K. and me, his graces, so abundantly that in us, his honor might be encreased, & glory avanced: mightyly and triumphantly, &c.



E.K. - Here is a rownd fyre, like a Sonne.

Vox - Frigida preparatio.
Frigida oratio.
Frigidu*m* hoc exigunt responsu*m*.
Revertente tamen $\overset{\text{Gulielmo}}{\text{Wilhelmo}}$, mediatore*m* et agnu*m*, respondere paratu*m*, consulite.

E.K. - He is gone now.

Δ. - Tu iustus es Domine, et nos impii: tu Sanctus es Domine, et viæ tuæ immaculatæ: nos nec orare, neque nos preparare sine tuo auxilio et gr*ati*a unq*uam* possumus: Tuam igitur nobis concedas gr*ati*am, et de tanto errore n*ost*ro digna*m* agere pænitentiam ut agnu*m* et Mediatore*m* n*ostru*m omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, et Spiritus tui Sancti afflatu consolatorio, Amen. Cui, Trino et uni, Deo vero, et omnipotenti, sit sempiternus honor, laus perennis, et Gloria perpetua, *Amen*.

Aº. 1586
Octob. 14, Circa 7am
Tuesday,
Mane post
solis ortum.

† Trebonæ

Actio Secunda ex septem.

Præcibus fusis, gratiisq*ue* actio pro misericordiis Die infinitis erga nos tam in predestinatione qua*m* in executione, in patra, in mari, et in hac peregrinatione, et pro liberatione n*ost*ra ex manibus hostium in Pragensi exilio, et pro sua continua tutela, et pro reductione n*ost*ra cu*m* honore et gloria in illo, ad quiete*m* et securitate*m* cu*m* Wilhelmo Rosenbergio, ia*m* consulebamus quid ip*s*e potissimu*m* nobis proponere velit ex suis Mysteriis: et quid de Puccio esset statuendu*m*, quid de Elizabeta et operibus philosophicis iuxta eius propositu*m*, et quid de errore in practica nuper facta statuendu*m*, et quid preterea nobis iam et precipue sit faciendu*m*, et ad Willhelmu*m* vocandu*m* paratos nos esse iuxta Dei beneplacitu*m*, &c.

Δ. - I had set up mensam fœderis, with the appertenances: and had set the Angelicall stone in the frame of Gold on the Table. Onely E.K. and I being in the goodly little chapple next my chamber, appointed to our uses.

A voyce - *Let him come, that is to come.*

Δ. - I went for the Lord Rosenberg: whom I fownd in his oratory of the Church, hearing of masse,
And he cam with me
and sat in his place.

Visio.

E.K. - I sea a great playne like unto a felde: as thowgh it wer a myle over: in the ende of it, there is a great high rotten tree, all the gras is as thowgh it wer wythered & burned. There commeth a beam as of fyre from heven & lighteth uppon the tree: Now there ronneth water out of the roote of the tree, as thowgh it wer a sea, & spreddeth all the playn over.
And the tree openeth, & there commeth a man out of it: his hear hangeth down unto his gyrdle stede: his garment covereth him down from his sholders, & hangeth behynd him, down uppon the water.
The erth hath now dronk up all the water, and the man standeth uppon the dry grownd.
All the place is full of greene grass abowt a Cubit high. Now the man is out of sight.
Yt semed to be, as beyond & without the stone.
The vision is clean disapered.

Δ. - I expownded the Vision in Latyn to the lord Rosenberg.

E.K. - In the middest of the stone semeth to stand a little rownd thing like a spark of fyre, & it encreaseth, & semeth to be as big as a globe of 20 ynches diametre or there abowt.

Vox - *Wo be unto the world: Wo be unto the world & worldlyngs: wo be unto you sonns of men, for you are withered: and behold the felde of the lord bringeth you not furth: You are defyled, & being defyled, you defyle allso the beawty of your seat. And behold, behold, behold, (I say) you that are the kings & princes of the erth tyed & knitt to gither uppon one stem, you are all rotten & barren: behold, you bring furth no frute: but even as the grass that withereth is ~~as his glory to~~ a disglory to the place, even so, are you that is grass of your situation & dwelling: for behold you have no leaves, much less frute. Wo, Wo, Wo, unto such a generation, which lacketh moysture & the fyre of cumfort. The Stem that carryeth you is the seat & holy place, which allso is contamynated: And lo, behold (as it wer) withered. Yf holynes be hidden whereuppon you stand, how wycked are those that are governed by you, how wycked are you & how abhominable: how full of Corruption are you that stand without all beawty, moysture or cumfort: The tyme shall come that the powre & might of god which here speaketh amongst you, in the fyre & spirit of his holy truth shall come down from above, from heven: from the seat of Cumfort, from the everlasting Throne and shall fall down, not into you, nor amongst you (for you shall be rooted out:) but into the stem & into the rote which is the holy place, & the howse of Cumfort. And behold the powre of God (of him that speaketh), shall be mighty, strong, & of infinite powre: So that like a woman with Childe, she shall bring furth in the Church of god, a man, clothed with a white garment: which is Iustice unspotted.*

Locus Sanctus
Contaminatus.

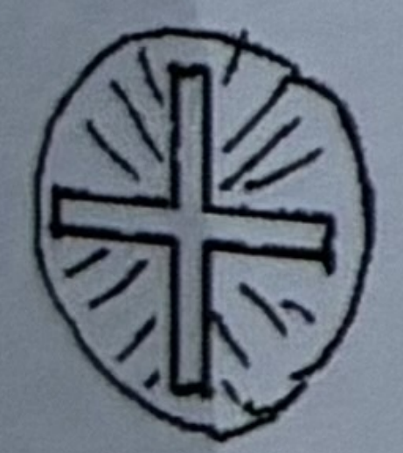
which may walk with infinite powre: (& in the garment of holines & beawty), uppon the abundance of graces & the waters of cumfort: which shall flow out of the holy seat.
And behold ô you sonns of men, you shall be full of understanding, & of the spirit of wisdome, & the grace of god, (of him that speaketh with you) shall be plentifull & strong amongst you: So that you shall spring & beawtify the erth & the howse of Christ.
And behold the higher bowes, & mighty branches shall loose theyr vertue & be cast down, bycause they have placed them selves, uppon the owtward rotten stok to the dishonor of him that hath called them: & there shall no more strength or vertue be amongst you: but you shall be subiect to veryty, & be controlled with a yern rod, by him that cam out and walked on the waters: Then shall be peace, &
Quando Hierusa=lem descendet. *rest: Then shall* Hierusalem *descend.*

E.K. - Now is all disapeared away out of sight.

Δ. - I red the former parcell in Latyn to the Lord Rosenberg.

A pause.

Δ. - Tu Iustus et Domine, et Iudicia tua vera, tu omnipotens ô Deus no*ste*r, et brachio tuo nullus resistere Potest. Veni ô Domine, et consolare nos veritate et Iusticia.



E.K. - Now he is retorned again in the form he went away in.
A red Cross commeth over it, pure red somwhat yellowish ----- A pause.

Religionis Reformatio in Anglia futura. *so that the name of the god of righteousnes & of his sonne* Christe *shall be magnifyed in the.* ℭ *And lo, behold, by my self I swear that after a few monthes the tyme expyred,*
Locus sanctus ruet. *I will smyte & break the holy place: so that there shall be no abhomination in it.*
Fines mundi detegentur. ℭ *And behold the endes of the world shall be opened, & all people shall reioyce in the crosse and name of the Lamb.* ℭ *But first commeth*
Terribilia prius. *terror to all nacions.* ℭ *Wo, Wo, therfore be unto you o you kings & princes of the erth: he that hath eares, let him hear.*
ℭ *And lo behold, this day I am descended, and my promyss is appon him that heareth amongst you.*
William Rosenberg. Faith - Reason - *Let him mitigate therfore the fragility of humayn reason, & give me a dwelling place by fayth: for I will this day make a covenant with him, so that my name & spirit shall not depart from his howse.*
And what I have promised him I can, and I will bring to pass: What is he, or who is he, that laugheth me to skorn, th.... that (if he repent not) receyveth not his reward ?

And more over, I will appere to him hereafter: & he
shall be partaker of the Celestiall mystery: yf my
name be exalted in him.
Rosenberg shall often fall. *And behold, he shall often fall, but he shall rise again*
& shall persever unto the ende.

E.K. - It is disapered.

Δ. - Legi ultima*m* hanc particula*m* Latine ip*s*i
Principi Rosenbergio.

A pause.

E.K. - In Lapide stetit scriptu*m*. After an howre.

Δ. - We removed not but sat still and discorsed
partly uppon the premisses, and partly of Englands misery
to come.

E.K. - There appereth a little white
clowde, like the ende of a clowde: with a dark
image of a face, as three in one,
sometymes appearing three, sometymes one.
The ende of the white clowde doth wave up & down
before the face.

Vox ex latera lapidis - *These fowre monethes, let William, (for as much as*
in him lyeth), absteyn from prage, for
he shall deceyve those, that are deceyvers.

Two Windes in this Kingdom. Of the first vide Ac. 1587 Actione Reichen=steinensi Mart. 16.
Two wyndes shall arrise from the erth, within these
next yeres, in this kingdome. In the first, let
him syt still: In the second let him arme him self,
And resist, with Victorie.

E.K. - There appeareth a wood, a great wood on the
left hand by a ryver: Ther be two like hauks: where
of one is white: & the other is blak: The one
is on a bow in the water, that is the blak: the other on a withered
bow on the land.

Vrsus primus.
A great bear cometh out of the wood,
now he ronneth toward them,

he catcheth the blak one in the water, & swalloweth
him, & standeth up uppon his hinder leggs.
Now he goeth to the other & shaketh him in his mowth,
& standeth up on his hinder leggs: & hath pulled
of both his wyngs. He retorneth into the wood
again: the body of the white lyeth on the grownd.
Now he turneth his fete up.
Now he standeth on his leggs again.
He followeth the beare the same way he went,
he wold lift up him self as if he wold fly,
but he can not.
All this woodd, beare, & two fowles are vanished:

E.K. - Below standeth a great Castell, at the fote of the hill on which that wood did
stand, down in a valley from the hill goeth a
great high bridge of stone, long (in sight) abowt
X english myle long.
Beside the entrance, on the right hand of that
Castell, is like a dyall: with motions celestiall
in it, of Son & Moone.
Vrsus secundus. Now cometh a beare (blak as the other), a very
great monsterous beare. The bridge quaketh
under him, as he passeth it toward the castell he roareth, loking toward the Castell.
He steppeth up to the dyall, & taketh the moone
out of it & teareth it all in peces with his
tethe: The Castell falleth: & the bridge
where he standeth is broken. The Castell
is all in ruyne.
The beare standeth uppon the edge of the
bridge & beholdeth the ruyne of the Castell
downe in to a pyt as it were.
Now he goeth bak & the bridge falleth
down after him.
Now the wood appereth again and he goeth
into the wood.
Now that vision is all vanyshed away.

Vox - *You shall shortly see, against what stone,*
Pucci hath sporned.

My peace and blessing be uppon you.
E.K. - Now all is gone away.

Δ. - Gloria, laus, honor, Benedictio
et Iubilatio sit Deo Patri,
Deo filio, et Deo Spiritui
Sancto. Sicut erat in
principio, et nunc, et
in sempiterna sæculorum
sæcula. *Amen.*
Spiritus principali
confirma nos
Deus,
Deus no*ste*r
confirma nos
Deus,
O*mn*ipotens sempiterne
Vive et Vera,
Amen,
Amen,
Amen.

A° 1586.
Octobris:
Die ·17· à meridie.

Memorandu*m*

Post novas cu*m* Fr. Puccio
turbas et rixas, propter percunias quas cupiebat
à nobis habere, ex liberalitate, et in no*min*e Dei,
et tanq*uam* à servis Dei: et non ab Edwardo Keleio
tanq*uam* ab Eduardo Keleio; Δ et E.K. Nos conclusimus (ad
scandala multa evitanda quæ ip*s*e contra nos sparserat
et excogitaverat, propter pecunias eius 800 florenor*um*, Deo
oblatas et redditas per illu*m*, et prius recusatas quando nos
illi solvere parati eramus, et 630 ducatos illi exhibuimus
coram Deo, ut inde acciperet quod suum esse iudicabat).
Conclusimus inqua*m*, (cu*m* bona spe, quòd non offenderemus Deu*m*)
ante illu*m*, coram testibus, exponere numeru*m* 800 florenor*um*: et
si sibi deberi assereret, quod recipere posset, si vellet:

sin vero negaret 800 florenos, aut aliqua*m* sibi a nobis
deberi pecunia*m*, Tunc et id etia*m* cora*m* testibus pronuntia=
tum, volebamus, testimonio, et chirographo conscripto notu*m*
facere temporibus et locis opportunis.
Ex Arce ivimus igitur ad Primatis Domu*m*, et convocatis aliquot
Civibus primariis, sacerdote seniore, et aliquot scribis Illustrissimi
summi Principis (D*om*ini Rosenbergii) duos magnos saccos
pecuniar*um* exposuimus, et ex uno (ubi duo millia
ducator*um*, et preterea plures quam 400 daleri numerabantur
supra mensam, 800 floreni: et Dilemmate illi proposito (quod superius
annotavi,) pecunias accipere contentus erat, sed ille
voluit subscribere, se accepisse in no*min*e Dei, et a nobis
tanq*uam* a servis Dei. Nos vero protestabamur nos
nullo modo recipere in nos, ut a Deo hoc nobis esset
iniunctu*m* diceremus, ut illi illas proponeremus pecunias, vel
accipiendas, vel recusandas ab illo: Sed tantum ad evitanda
magna et multa scandala contra nos, illata....
illius ibide*m* libero co*m*mittere arbitrio, ut ill....
et dicat, quod illi videretur melius, et illi esset gratius
Accepit ergo pecunias, numeravit, et inde
est conscriptum Chirographu*m* manu scribæ illustris...
simi Principis (Pauli Wolfg.) præsentis cum
diversis testibus, qui sua no*min*a subscripserunt, ut in
ip*s*o Chirographo apparere potest.

Franciscus Puccius.

dixit nobis se velle nunc
....

Deo gr*ati*as agamus speramus
enim, meliori nos iam quiete
fruitŭros: et magis fore liberos
ab eius lingua venenata
et inquieta. Deus
illum convertat: et illi
sit propitius: atq*ue* ministru*m*
faciat, suæ divinæ
Maiestati utilem in
....

Trebonæ
Ianuarii ·21·
Mane hor ·9·

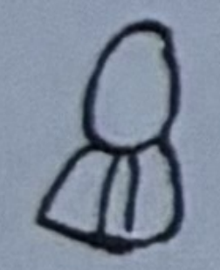
† Anno 1587

Δ. - Tempus beneplaciti, est
tempus opportŭnŭm

Necessitas non habet legem.

Δ. - In no*mine* *pat*ris et f. et SS. &c. Pater no*ste*r, &c. Omnipotens sempiterne vere et vive Deus in adiutoriu*m* W.R. E.K. et mei Io*ann*es Dee, intende &c.

Δ. - Not by, or uppon presumption (o Lord god), but with feare & love toward the, we are ready ~~(o lord as~~ to hear thy will
concerning the shew & commaundement now at
Prage in the monthes begynning, made to E.K.
We beleve & hope it is of the, and that thow
willt not tempt us, or suffer us to be tempted
in so waighty a case: And therfor being
not perfectly informed in those two ounces of
powder: E.K. knoweth not how to do, seeing
at his retorn hither he misseth an half ounce
thereof, whether shall he of the residue
make up that half ounce wanting, or no?
No new, matter, or any of our own framing, we
will or dare propownd, to make any complete
Action: but ~~onely ther~~ therein refer all
to our parliament days, or principall
ordinary actions, assigned.



Mora interposita, parte horæ ¼.

E.K. - Here appere certayn letters yf I cold rede them:
thus they are: □ △ ▭ ○ ▭

- Mihi, ita, et à me.

E.K. - They seme white letters in greenish yellow cullored figures,
in every figure one of the five words: in all being xii letters.

E.K. - Now they be gone.

Δ. - *I understand that the first part of this my proposition
is towched in answer ~~yf Mihi it be of God~~ of
Mihi: that is, to God, the service required is to be
done: and ~~so is the message~~ ita et a me.
So is the message or commaundement from the same our god.*

Δ. - Mora interposita horæ parte ¼.

E.K. - Now is here other writing: thus.
Claudite, clausa sunt.

Δ. - *I understand not this well, if it mean, no more to be
taken out of the powder, or what els?*

- Now appere over the former words, other words, as thus.

Cessate
E.K. - Over ---- Claudite, is Cessate ----- the other words I can not
rede yet.

E.K. - Over Clausa sunt, appereth: divinu*m* propositu*m* sibi adhuc constat.

Δ. - Quæ igitur tibi sunt, et a te, nobis
sunt acceptissima, et per te
et propter te, ut nobis iniuncta
faciamus tuu*m*, O Deus nobis
paratissimu*m* prebeas auxilium.
Tibi Creatori Redemptori et Sanctificatori
no*str*o sit o*mn*is laus, honor et Gloria,
nunc et semper.
Amen.

Ad Omnipotentis Trinitatis laudem,
honorem, et Gloriam:
Myſteriorum Divinorum memorabilia
Actionis (ex 7) Tertiæ, deſcripta
exordio, cui dies 4^{us}
Aprilis, a^{o} 1587,
dicata fuit.

Trebonæ

---

4 April 1587 – 23 May 1587
(from British Library MS. Cotton Appendix XLVI Part II)

1587
Aprilis 4
Mane
circa 8^{am}.

✝ Actio Tertio.
Generalis

Trebonœ

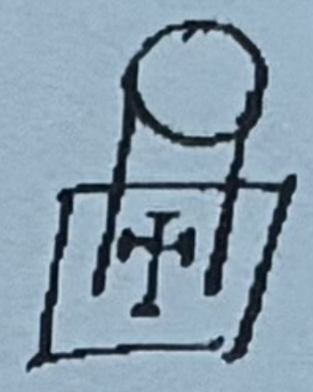
Δ. - Post præces ad Deu*m*, et recitatu*m* Catalogu*m* illu*m* petitionu*m* n*ost*raru*m* ad eundem, quievimus, divina expectantes consilia, monita, et oracula.

Magna pausa —

* Illas cu*m* 12 quæstionibus: et illas priores ad Reichsteinu*m* missas.

Δ. - Tandem accepi literas utra*s*que* Illustrissimi D*om*ini Rosenbergii, et recitavi cora*m* Deo, ut eius obedientia, humilitas, et desideriu*m*, cora*m* Deo et Angelis eiusde*m* contestata essent.

Alia adhuc pausa, sive Mora facta: sed non longa.



E.K. - There semeth a black Curten of velvet, to be drawn from one side of the Stone to the other: The Curten is full of plights. There semed allso one to have descended from above, (a good way behynde the curten,) & so to go behynde the same Curten.

Alia pausa.

* שַׁבָּת א Requires cessatio, Sab=batum &c. Sabbath.

Vox - *Happy is he, whose mynde thirsteth after the knowledge of such things as are spirituall, and Celestiall, of such things as are, in the everlasting pallace, & glory of him that is & was & shalbe for ever. For unto him belongeth rest in the harvest of the highest, & cumfort in the mydst of many worldly sorrows. For unto him, thus sayeth the lord, the lord of rest, Thow hast rendred my blud again, with cumfort unto me, & hast made a blud of eternall rest unto thy self for ever. Ascend therfor, & dwell with me, & receyve eternall Cumfort: for unto such belongeth the kingdom of my father. For I am Zeba*oth unto all such as trust in me. But behold, the erth bringeth not furth my mighty prayse, bycause of the wyckednes that aboundeth in all mankynde: neyther have I many such Children amongst the sonns of men as I have spoken of before: for why? The gyants of this world are a stumbling blok unto the poore people, & unto their subiects. For lo, behold, behold (I say), Vile and base things, (for that they are mysused) are become gods within their howses: so that, gold & sylver, pretious stones, & soft apparell: which wer wont to be brought out of theyr howses to garnish myne withall, are become theyr gods, and the Idols of theyr destruction. For who is he that exalteth not him self in his riches, & despyseth me that was the Author of them? Where is he that*

loveth not his wife & Children, pomp & worldly glory,
more then the setting in order of my little flok: or the preferment
of my glory? Who (I say) is he, that maketh not more of him
self, then of me? Wo be unto you that so do: &
wo be unto the generations that shall follow you.
Δ. - Be mercifull unto us ô God of Merceyes.
- Ô wretched & miserable mankynde, loke, loke in and uppon thy
self: Hast thow made thy self? Or when thow art afflicted
canst thow remove thyn own affiction? Hast thow any thing
of thy own, which my father hath not given the, throwgh
me, in one provydent & eternall Wyll? Canst thow
hyde thy self where I can not see the? Or canst thow
do that which lyeth hyd from me? Loke again uppon
thy self, & consyder what parents & rote thow hadst thy
begynning in Nature. Behold, they & theyr fathers
are become the dust of the erth: even so, shalt thow
do. And even as $\overset{\text{of}}{\text{unto}}$ them, is a straight accownt of life
required, even so shall it be of the: for I that made
the & gave the breath, made the partaker & user of my
Creatures: led the in & owt: gave the the sonn to shyne uppon
the, and the mone as the mother of your radicall moisture.
I that lifted the up, eyther to the honor of a king, or
magistrate, & made the a governor over thy brethern,
will at last take a straight accownt of the, how thow hast
used thy self ~~towards~~ towards me, & where
thow hast advanced my name, in such things as I
have lent the. And be right sure, that thow shalt
pay, even the uttermost farthing. Wo be unto the,
if thow make not a iust accownt: miserable shalt thow
be for ever: yf thy deserts condemn the. Therfore
while thow hast tyme & space: loke, loke up unto
me: for I am the well of Cumfort & the god
of peace: the true reward of righteousnes to all
such as faythfully love & trust me.

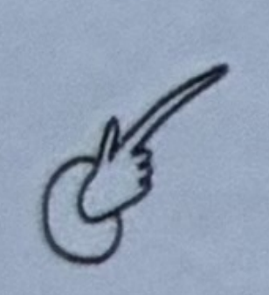
Pausa.

Δ. - I red this over. Oh how cumfortable ar these lessons?
give us & comfirm unto us thy graces & blessings o god, to do thy blessed will
herein: & in all our duty toward the what soever.
E.K. - Now the voyce semeth to come from him who standeth behynde the Curten.

Magna pausa.

- William, the sonn of Vrsine, the lord talketh with the
this day, saying, Wilt thow that I buy a kingdom
for the, with gold or sylver? Wilt thow that
the kings & princes of the erth, shall laugh the
Almighty god of the heven & erth to skorn?
Have I, at any tyme, prefered (such as trust in me)
to the government of my people, by giving them the
excrements of the erth?
Loke down uppon my servant Abraham:
Loke down uppon his Children:
Call to remembrance my servant David.
Set Salomon before thy eys:
the kings & princes of Iuda & of Hierusalem.
Consyder wyth thy self, the Callyng of the twelve:
the government & state, of such as have byn pryncis amongst
the flock Christian.
Have they byn hyred, or promoted; have they byn lifted
up by me, with gold & sylver: or such like trumpery,
the monsters of the erth? In necessity, to pay tribute,
the fish ministred, wherwithall, Tribute might
~~have~~ ~~byn~~ be payd according to custome. ◖ In the calling of
Abraham; Multiplication of sede was promised: which
was to be a Multitude in people, mighty &
great uppon the face of the erth.
David was browght in: (the least of his brethern), even
to be king of Israell: not by the Multitude of pretious
stones, gold, or sylver: A slyng he had: a satchel
with a few stones.
Salomon was commaunded to byld me a Temple, with out any
summe or stente. The Apostles went from place
to place: entending to teach: neyther carryed they gold or
sylver: but onely a skryp, or bag prepared for theyr
common vittayles & norishment.
Many princes & kings have published my name, without
any promis made unto them from heven.
Notwithstanding, unto Abraham I gave plenty, as his
necessyties required: & unto his Children, as I had
limited.
Unto David, being king, riches followed his state.

And unto his sonn Salomon, plenty both at home & abroade, to buyld my temple.
Unto the Apostles I gave ~~them~~ (in the tyme of the Calling of my people), the spirit of understanding, wherby they understode & had powre to teache: And unto such as stretched out theyr hands for my name, I have abundantly given: And it hath byn faithfully, & for the love of me, taken in hand.
Beleve therfor with Abraham: & with his Children.
Bring thy sling & bag, before the people of the lord against Goliath.
Endevor thy self with Salomon, to buyld a common welth, wherin I will be exalted: as the servant of the sonn of god: and as his follower.



Go forward, as thy own powre, & hability shall serve the: for thus sayeth the lord of Hostes.
Thow hast nothing but what thow hast receyved of me: neyther thow, neyther thy father.
Provyde therfor, of that thow hast, which is myne: that is to say, of that which thy powre can extend unto, in thyne own faculty & riches: to shew thy good wyll & redy endevors in such things to be browght to passe, as thow hast lerned of me:
That is to say: Neclegt not the tyme of this thy visitation: neyther despise this kingdom wherin thow shallt raigne: for in so doing I dwell with the for ever: & with thy posteryty, which shall be (in me) mighty. ℂ When thow art entred into it: ~~thow art entred into it.~~

The use of the powder.

What so ever Threasor there is in my howse, or amongst you: Take it, use it.
Make the a sword of it with two edges: that with the one thow mayst cut of the bastards hed: & with the other buyld up the moniments & the howses of Clenlyness, godlines, & understanding.

Vnum ovile.

That the east again may florish: And that I may make one flok, from the son rising, to his going down.

The ownce and the half which W.R. hath is to be Multiplyed.

In the mean season, shalt the powder which thow hast

be extended & multiplyed, with them that are here present: that ~~they~~ it may be apt for thy uses, and the stengthening of thy faith.
The one half of it thow shalt kepe, as the perpetual remembrance of me: even thow & thy posteryty.

Cæsari redenda quæ sunt Cæsaris.

Unto him, that is thy hed, do thy true obedience: althowgh his hart be hardened against the, & thirsteth after thy destruction.

The Lord Lobcovitz the land hof maister.

For behold, thy enemy that seketh to devowr thy sowle ceaseth not to lay netts for the, that thow mayst become odyous to common people.

Iustice against Poples.

But the tyme shall shortly come, whan thow shallt have iustice against him. See therfore, that thow ~~sym~~ smyte: See, I say again, that thow smyte him:

Iustitia.

for Iustice is the hand of the highest ponishing such as offend: ~~ag~~ eyther against him, or his Innocent.

The lords Czotek, Schonberg.

These that now come unto the, have browght the a great Cluster of grapes, even as big as they can both carry: amongst the which, notwithstanding there are many rotten:

Δ He alludeth to the spies of the holy land for the Children of Israel.

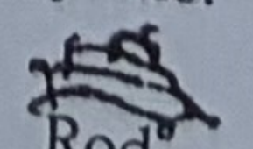
But behold, the folishnes from above shall appere wisdom before them, when theyr wisdom shall becom folishnes before me & before them selves.

To the question of branden=burg sending to.

Rownd abowt the thow shalt receyve asistance & many harts shall be made glad in the.

Respondet Articulo literarum suarum, an Cæsari ex pulvere, aliqua sit danda portio.

As for my Threasores, to be opened, to him that defyleth my seat, and the sword of Iustice.
To him that harboreth abhomination in his own howses, & listeneth unto wicked cownsayle:



Rod.

Unto him which hath despised me, which is accursed of me, shall none of my threasores be opened.
I have Iudged him ~~as~~ and it shall appere shortly.
That which is Cæsars give unto Cæsar:

And that which is myne, unto the howse of
my honor.
Be obedient, (as the servant of god) unto thy
Superiors: And whylest thow mayst, diligently
do Iustice: Thy Cuntry, shall receyve such
remembrance of the, as shall never be rased from
the face of the erth: Untyll the fyre come down
from heven consuming all things.
Be full of humility,
& abandon pryde.
Bow down thyn eares unto the pore.
Be often sorry for thy dayes ~~misspent~~ mys spent.
Be strong, for ever in me ∴

Pausa.

Δ Iane my wife.
{ [Δ] Thy wife is even at the dore of sycknes.
But behold, I am even he, the lord of helth: ~~as unto
the.~~

Ed. K. Vxor sterilis illi erit.
* At Mortlak A°. 1583.
As unto the[E.K.], Barrenes dwelleth with the: bycause
thow didst neglect me & take a wife unto thy
self contrary[*] unto my commaundement.
For neyther yong nor old, rich nor pore, are
respected with me: but what I will have
done, is iust: And who so ever doth it not
is privyly, (if he be not openly) ponished for
his offence. Therfore thow shalt have
the wombe, which thow hast barren, &
fruteles unto the, bycause thow hast transgressed
that, which I commaunded the.

De Thomas Keleo ægro=to.
Be it unto thy brother, as his servyce, trust,
and confydence hath byn in me, & towards me.

Our mutuall participa=ting one with an other.
{ Lay your hands to work, & your bodyes unto labor,
& participate one with an other, as is commaunded you.
That the blessing which I have promised you
may go forward in you: & that your labors
may bring furth good frute.

18 Aprilis futura die ♄.
} The 14th day hence shall this Action ende.

Δ - E.K. told me that he had all the lent prayed ones a day at the least that he might no more have dealing to Skry.

In which day, you shall ones again assemble your
selves here to gither: And now behold I say
unto the, unto the, that hast thy eyes opened, &
thy eares made perfect, which hast byn exalted
by the sight of the hevens: Why dost thow call uppon
me, desyring to be made free.
Ys it a burden unto the, to be cumforted from
above? O foolish man: by how much the hevens
excell the erth, by so much doth the gift that is
given the from above, excell all erthly threasure.
Not ~~with~~ withstanding, bycause that Manna
is lothsom unto the: Behold what is sayd unto
the, this day:
Thow art made free: neyther shallt thow
any tyme herafter be constrayned to see the
iudgment of the highest, or to here the voyces
of the hevens.
But thow art a stumbling blok unto many.
Notwithstanding: my spirit shall dwell
with thee: And in the works of thy hands
thow shallt receyve cumfort.

Arthur Dee.
* Pragæ A° 1585.
{ And the powre which is given the of Seing
shall be diminished in the: & shall dwell
uppon the first begotten sonn of him that
sytteth by the, as I have[*] before sayd.

{ In the mean season shall he be exercised, here
before me, untyll the tyme come, that his
eyes shall be opened: & his eares receyve passage
towards the highest.
And these 14 dayes, shall it be a tyme unto the
of Chusing or refusing.

Unleast. &c. ☞
{ For I will not cast the away, neyther out of my
howse, unlest it be long of thy own ignorance &
willfull despising of my great benefyt.

Yf thow therfore be wery of it, the 14 day hence, Bring hither, & lay before me the powder which thow hast; for, thow hast offended me, as a false stuard in taking out of that, which is not thyne own.

The powder.

I will no longer daly with you: but wyll give unto you according unto your works :.

Δ. - *Ô God be mercifull unto us & deal not with us according to the wyckednes, frowardnes, & blindenes of our harts. Amen.*

* * *

Note

Δ. - Uppon this former part of the Third Action Generall, where my first begotten Sonne, (namely Arthur) was assigned to the Ministery of Seing & hering, in place & stede of E.K., yf he wold utterly refuse the same offyce, (hitherto, by him executed, & by him to be executed, untyll the 7 actions generall finished). And that the same Childe & sonne, ~~shalt~~ in the mean space, (that is to say betwene the day of the part of Action receyved & the ende of the same, determined to be 14 days after) shold be exercised before God, I theruppon thinking that E.K. wold, shold or best could, instruct & direct the Childe in that exercise, did allways awayt, that E.K., wold of him self call the boy to that exercise, with him: & so much the rather, bycause he sayd that he was very glad now that he shold have a wittness of the things shewed & declared by Spirituall Creatures. And that he wold be more willing to do what shold be so inioyned to him to do, that if onely he him self did see: & that, for diverse causes.
But when E.K. sayd to me that I shold exercise the Childe & not he, & that he wold not: I theruppon appointed with my self to bring the Childe to the place, & to offer him & present him to the servyce of Seing & Skrying from God, & by Gods assignment: and of the tyme of 14 days, yet remayning, appointed Wensday, Thursday, & Fryday, being the 15, 16, 17, days of Aprill, & next before the 18 day, (the day assigned to ende the Action in) to have the Child exercised in them.
And theruppon contryved for the Childe this order of prayer ensuing.

Oratio pro Arthuro, qua in exercitiis suis uti debet mysticis.

~~*In the name of God the* father, *God the* Sonne~~
~~*and of God the* holy Ghoste, *Amen.*~~
~~*Glory be to God the* father, *God the* Sonne, *&*~~
~~*God the* Holy Ghoste. *As it was in the*~~
~~*begynning, is now, & ever shall be, world, without*~~
~~*ende, Amen.*~~

~~*O Almighty & everlasting, the true & living God,*~~
~~*have mercy, pity & Compassion on my father* Iohn Dee,~~
~~*and on me* Arthur Dee: *Who, being, now, called hither*~~
~~*by thy Assignment, am now here present, and ready in all*~~
~~*humility, Obedience, and faithfullnes, to serve thy divine*~~

Die Mercurii
summo mane
Die Aprilis 15
A° 1587
Trebonæ.

†

In the name of God the father, of God the Sonne, and of God, the Holy Ghoste, Amen.

Glory be to God the father, God the Sonne, & God the Holy Ghoste. As it was in the begynning, is now, & ever shall be, ~~Amen~~ world, without ende, Amen.

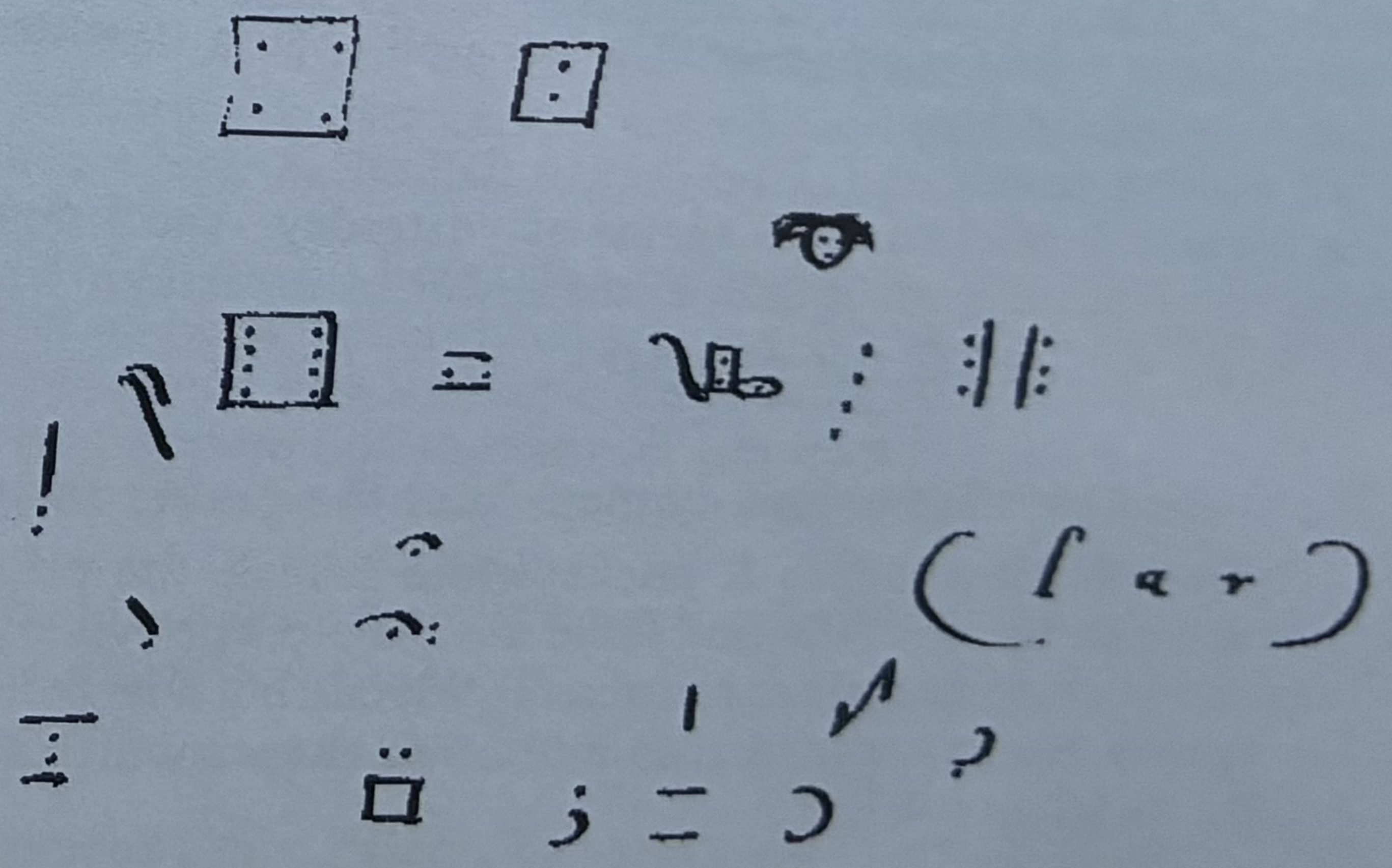
O Almighty and everlasting, the true and living God, Have mercy, pitie and compassion on my father Iohn Dee, and on me Arthur Dee: Who, being, now, called hither by thy assignment, am now here, present; and ready in all humilitie, Obedience, and faithfullnes, to serve thy divine Maiestie, with all the Gifts and graces, which thow hast hitherto endued me with: And with all other, which of thy most bowntifull and fatherly mercy, thow willt hence forward bestow uppon me: Lighten (therfore) o Almightie God, myne eyes, And open thow myne eares: Quicken, Instruct, and Confirme in me, and unto me, my discretion, iudgment, understanding, memory, and utterance, That I may be a True and perfect Seër, Hearer, declarer, and witnesse of such things, which eyther, Immediately of thy divine Maiestie, or mediately, by the ministery of thy holy, mighty and faithfull Angels, shall be manifested, declared or shewed unto me, now, and at all tymes and Occasions, for the Advanncing of thy prayse honor and Glorye. Amen:

~~*Maiestie, with all the Gifts & graces, which thow hast hitherto indued me with: And with all other, which (of thy most bowntifull and fatherly mercy), thow willt hence forward bestow uppon me. Lighten (therfore) o Almighty God, myne eyes: And Open thow my eares: Quicken, Instruct, and Confirme in me, and unto me, my discretion, iudgment, understanding, memory, and utterance: That I may be a true & perfect Seer, Hearer, declarer, and witnesse of such things, which eyther, Immediately, of thy divine Maiestie, or mediately, by the ministery of thy holy, mighty & faithfull Angels, shall be manifested, declared or shewed unto me, now, and at all tymes and Occasions, for the Advancing of thy prayse honor and Glorye: Amen:*~~

Hereuppon: Wensday morning (the 15 of this Aprill) I bowght the Childe to the holy Table, being in order of the furniture therto belonging: and sett befor him the stone in the frame, (my first sanctifyed Stone) and caused him, on his knees, to say the forsayd prayer: and I allso prayed, to the Childes hering, other prayers to god, for the purpose in hand∴ and at his comming to loke & see in the Stone.

There appered to him (as he iudged) diverse little square figures, with pricks, and diverse other figures, & lines, which I caused him with his own hand to imitate uppon a paper with pen & ynk.

They wer much on this fashion, as I have imitated them: all the lines wer white & some of the pricks also: but other of the pricks wer blak, as of ynk.



Arth. - Two old men with blak berds, & with golden Crowns uppon theyr heds do appere. One is now gone: this holdeth his hands before him like a mayde.

Arth. - Now in the place of those square marks I see two lyons
the one very exactly, & gaping. Abowt the upper
brym of the Stone they appere: & the lyons feet be
waxen greater & greater.
I see an other man from the brest upward. I can see
no here on his hed.
I see a great Cumpany of fete, & theyr garments skyrtts
somwhat above theyr Ankels: & they are like womens
kirtells with gards abowt them.
I see an other man without a dublet, in his shirt, &
with a white Cloke abowt him: hanging his hands down
by his sydes.

Δ. - Nothing els estemed, or iudged to be shewn in the
stone, by the Childe: we ceased that exercise,
And committed all to Gods mercyes.

* * *

Aprilis 16. Δ. - On Thursday and fryday I determined eche of them
two dayes that, the Childe shold thrise in the day
be put to the exercise: & at ech tyme repeat the
prayer prescribed thrise.

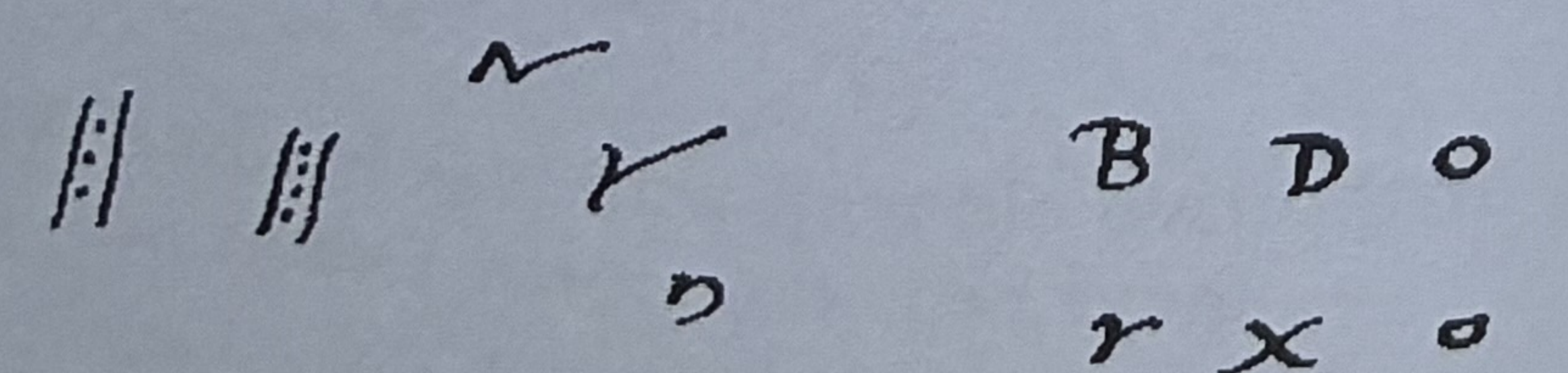
Δ. - In the fornone early, I browght the Childe to the exercise
And he sayd as followeth:

·1· - I see two men with crowns of gold uppon theyr heds: theyr apparell is blak & white.
I can not see theyr feet. Theyr faces are white, theyr eyes are blak,
like spotts of ynk.
There appeare now two other, without Crowns: of the which, one standeth whole
before: and of the other I see nothing but the hed: which standeth behynde
the first.
I see not any with Crowns now. The apparell of him is white that I see.
I see no hands of him.
I see nothing now.
The squares & pricks appere againe as yesterday. And I dowted it was
some thing of the glass it self: as there wer in it certayn white spotts.

Δ. - An howr we wer at the practise.

·2· Δ. - The second exercise before dynner. After the prayer thrise sayd &c.

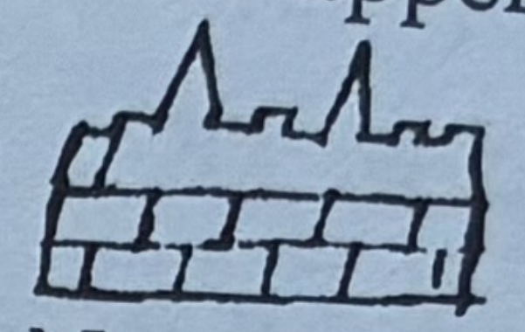
Ar. - I see the first square lynes & pricks, white & blak, the prick for
the most part be all white: but some are blak: & the lynes all white.
I saw, even now, some of those squares, made lyons: but now there appere none.
The squares are now turned allso into other shapes which I can not well
declare, as followeth:



B D o
b

Now the letters be gone, and the squares do appere againe.
The squares are gone, and a word is there, $\overset{oB}{B}$
The letters are clerer then they wer: for all the lynes & letters do appere white.
There appereth a *B*, with a square, with 4 blak pricks in it, $\overset{⁘}{B}$
Yt is gone.

Now some of the squares are come amongst the letters *B D O*.
Under the *B* appereth a little ȼ thus ɔ, backward.
The letters are as if one had cut them in the glass,
B D O.
Here appereth a Castell with little pynnacles like a Church.



Now it is gone.

Ba - this appered and suddenly is gone.
Now there appereth an yong man with a white dubblet, & his armes by his side,
and a *B* before him against his dubblet. He hath a blak berd, & a white face.
I see no heare on his hed: his berd is a little.

He is now changed: he hath on his dubblet brest, on ech side, three blak
lynes thus: ☰ ☰
He is gone & an other is come in his place, with a white leather dubblet, & a
gray cloak like Hans of Gloats, his cloke. He is gone.

The first yong man is come againe, & hath now on the one side of his dubblet
═, on the other syde, thus, ⁚.
Now I see onely two strokes overthwart all the dubblet, but he hath no
hed that I see ═ .

Eyther his hed is come againe, or els one other man, that hath two lynes
& two pricks as he had.

The light of the candell did seme to shyne suddenly, on his face & go away againe.
It did not shyne on his dubblet, but onely on his face & his hed.
There is now an other man come in, who holdeth up both his hands: the upper part of his sleves
are white: & the half toward his hands blak.

The first man is here still: Now he hath no armes, but a *B* before his dubblet,
but no lynes, but onely on eche side two pricks in stede of the lynes thus, ⁚ ⁚.
These men cam amongst the squares suddenly, before I was aware.
Here appere not so many as wer here.
Here are now but six squares, and one man.
I see no farder of the man, but to the wast of his dubblet.
The man appereth not so brym to my sight as he did: his hed is no bigger then
the mark in the margent.

·3· - The Third exercise after dynner.

Arth. - Whereas I sayd before there was some of the square figures wanting: Now I
finde that they are all here againe, as many as they were, at my first seeing.
In lifting up the stone, & bringing it down againe, the squares do all seeme like
great *B B* of the Roman letters.

Δ. - Magna mora.

Arth. - I see now *BA*.

Yt is now vanished away: after iii pater noster times saying.

Ra - Appereth, but I can not see clerely the fote of the *R*. Now it is gon.

⧗o - I see a thing all white in this forme: and a little *o* before it: it wold seeme to be as an *X* and an *o*. It is vanished away.

eB - An english little e, and a Roman great B.

It is gon before I can be aware.

S B - Now this appeareth.

B - By him self, it appereth following *S B*: thus, *S B* *B*.

N - Appereth by the last *B*, in order following, thus, *S B* *B* *N*.

I can see no more now but the *S B* the *B* and *N*.

ՐB Appere.

eB Is here now.

B⁑ By him self, with two great white priks before it, as here, appere.

The priks wax dymme.

The man standeth amongst the squares & letters, in the myddst of them.

ↄ..
ↄ.. This now appereth.

The 4 little priks be gone.

Ꞗ There appereth like a *B* and a *d* ioyning to it.

⊙⁑ This cercle appereth with a blak prik in it: and two white priks after.

ṇ=: An *n*, two strokes, & two priks after: The *n* is white, & the prik within the *n* blak.

ua Appereth & went quickly away.

═ Two long strokes, by them selves, white.

◡: The two priks blak, & the croked lyne ~~blak~~ white.

∷ Fowre white priks by them selves.

: Two blak.

‖ Two long white strokes and a prik.

⊙ A rownd Circle white, and a blak prik in it.

∘ A white prik by it self.

·| A litle prik, as it wer blotted, & a stroke by it, all white.

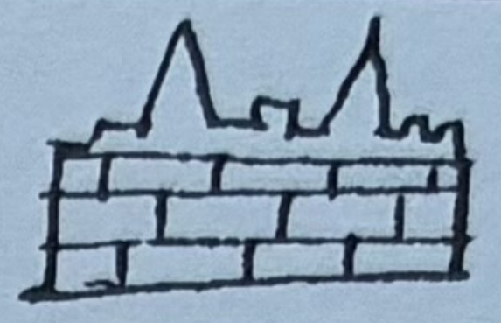
.C.C The croked lynes white, & the priks blak.

⁑ Two white priks by them selves.

═ Two long white strokes.

lo These both white.

≡ Three white lynes.


Here appereth the thing like the Castle, all white.

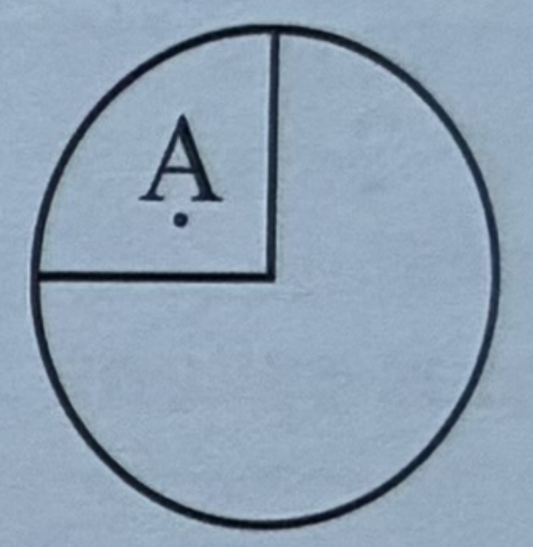
÷ The priks blak, the lines white.

o A little english *o* by it self.

≣ Fowre white strokes.

The man is here in the myddst of the things, as before I told.

∷ Fowre white priks.



Note: all the shewes are within the uppermost quarter of the stone, as where A with the prik.

2 Like a figure of 2 all white.

:| Two little blak priks, & the stroke white. They are now gone.

Do Appereth all white.

X Appereth all white.

Be Appeareth white.

8 Two *oos* ioyned like a figure of 8, all white.

S A great Roman white *S* by it self.

B Bu These appeare white.

∘ A white prik by it self.

t An english little t, white

═ Two lynes white.

Mora magna.

So we ended.

Δ. - *God enrich us with his truthes.*

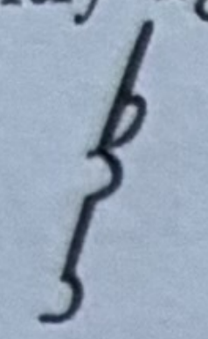
The ende of Thursdayes Third exercise.

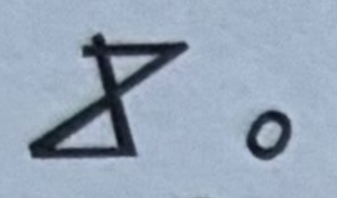
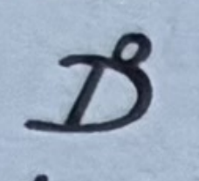
Friday morning

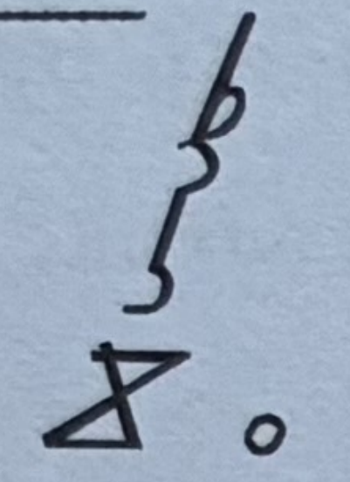
·1·

The prayers on both partes being sayd.
Arth.- I see not the squares, lines, priks, and those other things, which
I was want to see first.
Mora horæ unius.

After I had tarryed an howre, and had had no evident shew: as I axed the boy diligently againe, he sayd that he had from the begynning seene thus:



Also there appered,  , all white.
The *o* ioyneth to the *D.* 
Thus they stand all to gither. ——



Δ. - Fiat voluntas dei in sua Luce
et veritate, ad eius no*min*is laude*m*
honore*m* gloriam. *Amen.*

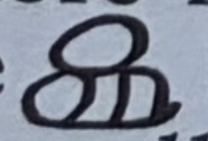
Fryday ·2·

Præces ——

Mora horæ unius spacio.
Nulla ostensio toto illo tempore.
Δ. - Benedictio misericordia et Pax Dei, et D*omi*ni *nost*ri Iesu Christi, sit
super nos, et nobiscu*m*: nunc et in sempiterna sæculor*um* sæcula, *Amen.*

Fryday ·3· a meridie.

Thursday a meridie circa 5am.

Mora magna.
Multæ factæ præces erant, et invitati illi fideles Dei servi
qui etia*m* auxilia sua pollicebantur Necessitati quocunq*ue*
tempore. Ast Mora magna et admiranda: et apparitio
Nulla facta est puero ip*s*i.
Δ. - Tandem, mirabili fortuna, sive fato divino accessit ad nos D*ominus*
E.K., et quæ sequebantur Notavi.
Δ. - He sat down by us: and Arthur yet standing before me at the Table
being covered after the best manner: but onely the  being set theron.
He axed yf any thing appered. We answered, *No, albeit I have*
called often tymes, and had prayed ernestly, that some of our former
accownted frendes might shew them selves to the boy, as Madimi, Il, ~~Vriel~~
&c, and chiefly Vriel: bycause as he was first which appered to the
ioyning of E.K. and me to gither: So he might be also the Directer
in the translating of E.K. his offyce, to Arthur: Then sayd
He, *I mervayle yf you had no apparition here: for I somwhat thinking*
of Arthur and his proceding in this feat of skrying, cam here into the
gallery, and I hard you pray: and opening the wyndow I loked out
the little hole in the glass wyndow. I saw Madimi, Il *& many*
other that had dealed with us heretofor: but shewed them selves in very
filthy order: And Vriel *appered and iustified all to be of god and good.*

Vriel.

And therfore I wunder if here you have no shew, perhaps there is somwhat,
but Arthur seeth it not. Δ. - *True it is, and how shold I help*
him herein, seing I can not yet see, or skry?
E.K. - *I will come and see if there be any thing.*
Δ. - *I pray you do.* [Note: and so E.K. ~~cam to the Table and~~
loked toward the stone: and he by and by sayd, *Here appereth somwhat,*
and pointed to Arthur, where: and axed him yf he saw any thing and he
sayd, *No.* Then sayd E.K., *I see like a white marble*
square table or boke lying on a woodden desk.
Δ. - *I pray you syr take the paynes to loke and discerne what*
is here shewed.
E.K. - I see written uppon that boke:
Beata, quæ per peccatum mihi, domum corruentem
et hominibus integram reddit.
E.K. - Now a leafe of that boke is turned open, and there is written on it,
but I can not read it yet. Now I see it.
Ego sum qui sum, qui dedi et daturus sum vobis legem: ex qua
mortalibus perpetua requies et fælicitas ~~ventura~~ sit ventura.
E.K. - Now an other leafe is turned over: and appereth written.
Estote ergo tales, quales me meosq*ue* decet, et cati coram
me ambulate.
E.K. - Now turneth over the leafe of it self.
Ne populus esuriens et sitiens, negligentia et obstinatia vestra
vel ruat vel saltem.
E.K. - Now the leafe turneth.
pro tempore, alimento careat.
E.K. - Now the Desk and boke or table is gone.

Δ. - Note by and by after, while E.K. did loke into the stone
he sayd.
E.K. - I see a hand appere: a very great one, white with the
fingers spred abroade.
Sight and hearing promised. } E.K. - The hand is gone, but there remayneth writing.
Videbitis et audietis brevi omnes. Si interim.
E.K. - It is as if it wer uppon the side of a white globe a far of: The
Globe turneth so swyftly that I can not well read it.
Animi ad meliora compositi.
E.K. - The Globe turneth so swyftly that I can not read it, tyll it stand still.
Sese mihi et meis.
E.K. - Now again the Globe is turned most swyftly.
(filiorum more) subiicient. Si verò (per meipsu*m* loquor
et iuro) alieni et vagabundi alas vobismet ipsis disiunxeritis
Non oculo, sed corpori, immò omnibus membris, Casus et ruina
paratur. Quales enim in futuro eritis, vobis ut sciretis
nullo modo licet: Maiora enim a superis mortalibus, præ
foribus sunt, quotidieq*ue* instant quàm vel primo, vel secundo ætatis
modulo fuerunt. Qui aures, erigat: Cui Intellectus, Sapiat.
Omnia peccata apud me postponuntur huic. Insaniens propter
me, sapiat: Immo adulterizans propter me, in sempiternu*m* benedicetur,
et præmio afficietur cælesti.
E.K. - Now the Globe is gone.
Δ. - Gloria P*at*ri et filio et Spiritui Sancto
sicut erat in principio et nunc et semper
et in sæcula sæculor*um*, *Amen*

So we left of.

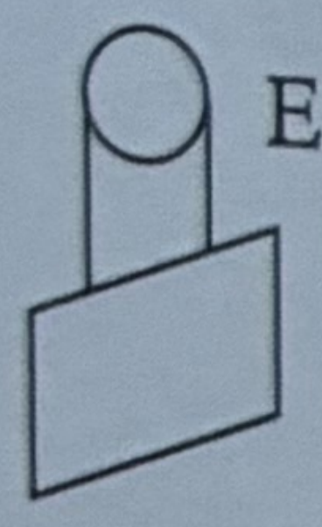
1587
Aprilis 18
Saterday.

† Trebonæ.
Actionis Tertiæ altera pars.

Præces ad Deu*m* o*mn*ipotente*m*, pro sua veritate nobis impartienda, ad no*min*is sui laude*m* honore*m* et gloria*m*.

~~Aderat, et Ostentionis Mysterio appostus erat Arthurs promogenitus meus: aderat Do*min*us E.K., et pulvere*m* .....lit sacru*m*, et super mensa*m* sacra*m* posuit: prout illi inimotu*m* erat, in actionis istius initio.~~

Δ. - Note Arthur was set to the stone but nothing appeared. E.K. had browght the powder with him as he was bidden to do. Then I desyred him to apply him self to see as he was wont, and so he did.



E.K. - Here appere all in the stone that appered yesterday unto me in the ayre, in that most disorderly & filthy manner. They are in the like apparell, as yesterday.

Δ. - *O god confirme us in thy truth, for thy own honor & glory: and suffer us not to be overcom with any temptation, but deliver us from all evyls, now & ever.*

Madimi

E.K. - There appered Madimi, Il, and the rest: and so they are here.·. but now all the rest are gone, & onely Madimi remayneth. Madimi openeth all her apparell & sheweth her self, all naked; & sheweth her shame allso.

E.K. - *Fy on the, divell, avoyde here, with this fylthynes &c.*

Mad. - *In the name of god, why fynde you fault with me?*

Δ. - *Bycause your yesterdays doings, and words are provocations to synne, & unmeete for any godly creature to use.*

Mad. - *What is synne?*

Δ. - *To break the commaundment of god.*

Mad. - *Set that down, so.*

Mad. - *Yf the self same god give you a new commaundement taking away the form of synne which is limited by the law, what remayneth then?*

Δ. - *Yf by the self same god that gave the law to Moyses, and gave his new covenant by Christ, who sealed it by his blud: & had his wittnesses very many & his apostles instructed by his holy spirit, who admonished us of all clenes in words, & works, yea & in thowghts.*

Sufficient
Profe and
Testimony to
be had herein.

Yf by the same god those former laws & doctrines be abrogated, & that, sufficient profe & testimony may be had that it is the same god: then must the same god be obeyed: for onely god is the, lord of lords, king of kings & governor of all things.

E.K. - She kneleth and holdeth up her hands.

Mad. - *The Laws of god & of his sonn Christ stablyshed by the testimony of his disciples & congregations & by the force & powre of the holy spirit: are not in any particular vocation abrogated, but rather confirmed.*

Δ
A Priviledge
graunted doth
not abrogate
a law, but doth
notify the force
of the law in
it self otherwise.

For often tymes it falleth out, that god being offended at the wyckednes of any man, or ~~some~~ of som man privat: sendeth downe his spirit of deth: infecting & tempting an other mans mynd: so that he becometh voyd of reason, & riseth up against him, whome god is offended with, & striketh him: So that, he dyeth. This, before man is accownted synne: before god it shall be imputed unto him for righteousnes. Even so, what so ever the spirit of god teacheth us from him, thowgh it appere synn before man, is righteousnes before him. Therfore assure your selves; that what soever is seen & hard amongst you, is from above, & is a signe & testimony

even this day before you:
*for I that towched thy sonn**, *might also have*
taken away his breath.

* Arthur was smitten, in a sownd & E.K. saw one in a long white garment make ~~smite~~ as thowgh he wold smyte him. He was very syk for the tyme.

But ô, you are of little understanding.
But behold I teach you.
That unto those that are accownted righteous
(throwgh the good will of god), synn is iustly
ponished, but not as unto the wycked.

Iustice.

For what so ever you have done unto other men,
even the self same, shall light uppon you.
But happy is he that receyveth not iustice
throwgh the terror of Malediction, but throwgh the grace
& mercy of god.

S. Paule lecherous.

The apostle Paule abownded in carnall
lust, he was also offensive unto his brethern
so that he despayred, & was ready to have left
his vocation, untyll the lord did say unto him,
My mercy and grace suffyseth the.

Good Angels.

Beleve me, that we are from above:
which considered: consider allso, that as you
cannot comprehend the hevens, so likewise can
you not comprehend the wisdom of god.

The wisdom of God, of us incomprehensible.

which sayeth, I will be mercifull unto whome
I list: & unto whom I will not, I have none
in store: Folish is he that asketh why.
And behold I say unto you, Stumble not
against God. Who is he that made you?
Who is he that hath given you powre to loke
toward heven? You are foles, & of little under=
standing: This day sayeth God unto you,
Behold you are become free:
Do that which most pleaseth you:
For behold, your own reason riseth up against
my wisdom.
~~*God content you all, to be h*~~
Not content you are to be herers, but you
wold be lords, yea gods, yea the Iudgers
of the hevens: wherfor do even as you list.

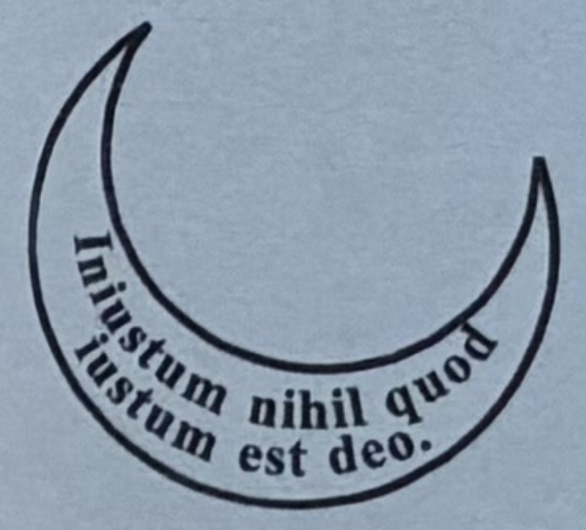
Yf.

But yf you forsake the way towght you from above.
Behold, Evill shall enter into your howses, & abbomination
shall dwell before your eyes; as a recompence
unto such as you have done wrong unto:
And your wives & Children, shall be carryed
away before your face.

Δ. - *The almighty god of heven & erth be*
my cumfort as I desyre cumfort in his
servyce: and give me wisdom as I desyre
it, for his honor & glory. Amen.

The Chrys=talline piller.

E.K. - I see a white piller: & uppon the piller
I see 4 heds:
She tyeth the piller rownd abowt with a list.
The 4 heds are like our two heds & our two wives
heds.
Now there commeth a thing like a white Crown of
Christall & standeth uppon all our 4 heds.
The heds seme to be enclosed by the neks within the piller.
Now she taketh the piller & goeth up with it.
Now she bringeth an half Moone down, & written in it
~~& she browght it~~ as followeth,


Iniustum nihil quod iustum est deo.

Iniustum nihil quod iustum est deo.

Now she goeth rownd abowt uppon a thing like
a carpet. She goeth now beyond where
is an orchard: she cutteth of branches of ~~one~~
~~of two trees of~~ two trees, & she semeth
to insert them or graff them into one other.
Now she goeth into a blak place behynd the wood,
& bringeth a thing with her in a chayn: an
uggly thing, like a dyvell.

Mad. - *Behold, seest thow this: where withall thow*
thowghtest to overthrow & most infect, thow art
utterly overthrown, & shallt never retorn again

E.K. - Now he leppeth, & the grownd openeth, & he
synketh in: & there semeth a stink of brimstone to
come to my nose from the pitt.

Now the grafts are all grown in the tree,
as yf they were all of one tree.
Now she commeth out of that orchard: Now she
goeth rownd abowt the orchard, & leaveth a
darknes like a clowd rownd abowt the
orchard.

Mad. - *Visible to god, but invisible to man.*

E.K. - Now she commeth again uppon her Carpet.

- *Behold yf you resist not god, But*
shut out Sathan *(throwgh unity*
amongst you), thus it is sayd unto
you. Assemble your selves

Unitie.

An offer of every seventh Day to be towght the secrets of the bokes re=ceyved.

The holy bokes deli=vered.

to gither every seventh day, that your
eyes may be opened & that you may
understand by him that shall teach
you, what the secrets of the holy bokes
(delivered you), are: That you may
become full of understanding: &
in knowledg above common men.

Our works to go on.

And in your works Go forward
& detract no tyme, that you may also
have frute.

The Lord Rosenberg.

Unto William *I will be mercifull for*
ever, according to my promys.
But I will buy him no kingdom, after the
manner of man, with mony: But what
I have determined unto him shall happen
unto him: And he shall becom mighty
in me. ☾ *And this powder which thow*
hast browght here, is appointed for a tyme
by god: & cannot be used untyll then, without
offence. Happy is he that heareth my
words this day:

The powder here.

Yf.

And happy is he that understandeth them.
But yf you deny the wisdom of the highest
& accownt us, his messagers, creatures of darknes:
This day you are made free.

O*mn*ia reponenda.

And like that you lay up all things, that
is spoken of from above.
And what so ever hath byn towght you, (as well
the bokes as instruments).

Cæsar et Papa brevi nos infestabunt denuo.

You shall ~~allso~~ shortly ~~go again~~ have
to do again with the cruelty of the emperor,
and the accursed bishop.

Yf.

Wherunto, if you go forward with god, you
shall be towght to answer. Yf you leve
of, asson as you here of it: be going
into Germany: *least you perish before then.*
I have no more to say unyo you: but my
wittness is from above ∴

E.K. - Now she maketh her self ready: &c.

Mad. - *Yf my frendeship like you not, I beseche*
god, send you as good will, as I (in
powre) bear towards you.
I have not one word more given me
to speak.

E.K. - Now she is gon.

Δ. - I was glad that an offer was made of being every seventh day to be towght the Secrets of the bokes all ready delivered unto us. Thinking that it was easy for us to performe that unity which was required to be amongst us fowre: Understanding all after the Christian and godly sense. But E.K. who had yesterday seen, & hard an other meaning of this Unitie required, utterly abhorred to have any dealing with them farder, and did entend to accept at theyr hands, the liberty of leaving of to deale with them any more. Which his understanding, as it was strange & unpleasant unto me: So I ernestly requested to be resolved therin in manner as followeth.

Note.

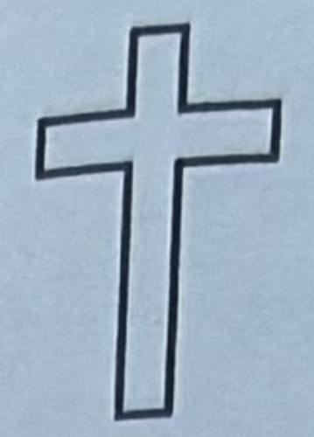
At the same tyme and in the same place this ensued.

Δ. - Uppon Mr Kelly his great dowt bred unto me of Madimi her wordes, yesterday spoken to him, that we two, had our two wives in such sort, as we might use them in Common: It was agreed by us, to move the question, whether the sense wer of Carnall use, (contrary to the law of the commaundement) or, of Spirituall love & charitable care & unity of mydes, for the servyce of god advancyng.

E.K. - Uppon a skroll, like the edge of a carpet is written,

De utroq*ue* loquor.

Δ. - *The one is expressly against the commaundement of god: neyther can I, by any means consent to like of that doctrine:*
And for my self in that verity,
I do call down the powre of
the Almighty god the Creator
of heven & erth, and all the
good Angells, (his faithfull ministers)
to assist me in the defence of my
faithfull obedience to the law of the
ghospell, and of his Church.
Assist me ô Christ.
Assist me o Iesu.
Assist me o holy Spirits.



E.K. - It appeareth written uppon a white Crucifix, as followeth.
Mea gratia, maior est mandata. Gratia enim hæc mea est: ut hominibus insanis concederetur beatitudo: Et quæ ita dicta sunt, Vel sint, vel hodie libertas vobis restituitur. Amen dico vobis, quia si dicerem homini, Eas, et fratrem Iugula, et non faceret, filius est peccati et mortis. Omnia, enim, possibilia et licita sunt superis. Neq*ue* magis odiosa sunt pudenda illis, quam mortalium quorumcunq*ue* vultus. Ita enim fiet, Spurius cum filio (quod magis absurdum est) copulabitur. Et Oriens cum Occidente, Meridies quoq*ue* cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

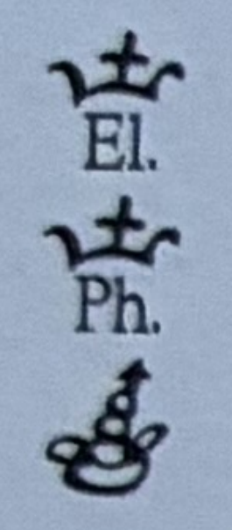
Δ. - Hereuppon we were in a great amasement: and grief of mynde, that so hard, and (as it, yet semed unto me) so unpure a doctrine, was propownded and enioyned unto us, of them, whome I allwayes, (from the begynning hitherto) did iudge and esteme, undowtedly: to be good Angells: And had unto E.K. offred my sowle as a pawne, to dischardge E.K., his crediting of them, as the good and faithfull Ministers of Almighty God. But now, my hart, was sore afflicted, uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake dealing with them any more. As his prayer to god, of a long tyme hath byn: (as in the former part of this Action may appeare. After our going out of the Chappel, and at our being at dynner, when we fowre (whose heds so wer united, in a piller, shewed: as is before set down) I fownd meanes to make some little declaration of our great grief (myne chiefly) now occasioned: eyther to try us, or really to be executed, in the Common and indifferent using of Matrimoniall Acts amongst any cupple of us fowre: which thing was strange to the women: & they hoped of some more cumfortable yssue of this cause. And so we left of.

After dynner, as E.K. was alone, there appered unto him little Creatures of a Cubit high: and they cam to the still where he had the Spirit of wyne destilling over, out of a retort: And ~~they sayd~~ one of them, (whose name they exppressed Ben) sayd that it was in vayne so, to hope for the best spirit of the wyne. And shewed him how to destill it & separate it better: And moreover how to get oyle of the Spirit of wyne, as it burned in the Lamps. And began to ax E.K. what Cuntryman he was: and when he had answerd, *an english man*, he axed than, how he cam hither: he answered, *by Sea*: Then sayd he: *And who helped you to pass the mervaylous great dangers of the Sea?* And so toke occasion to speak of the benefit which God had hitherto done for us, very many: and this

∆ Note. Unleast ⁙ Conditionally.

Ben was the deliverer of the powder to E.K. at the digging in England.

Ben, sayd than among very many other things (as Mr E.K. told me on Satterday night after supper holding on his talk allmost tyll two of the clok after mydnight). That he it was that, delivered him, or gave unto his hands the powder: And allso he sayd either than or the next day at the fardest that unleast he wold be conformable to the wyll of god in this last Action declared, that he wold take the Vertue & force of the powder from it: That it shold be unproffitable: and that he shold become a begger. And of me allso he sayd that I did evill to require profe or testimony now, that this last doctrine was from God Almighty. And sayd that I shold be led prisoner to Rome &c.



He told of England and sayd that abowt Iuly or November her Maiesty shold from heven be destroyed: and that abowt the same tyme the King of Spayn shold dye. And that this present Pope at his Mass shold be depryved of life before two yeres to an ende. And that an other shold be Pope, who shold be Decimus quintus of his name: & that he wold begyn to reforme things: but that shortly he shold of the Cardinals be stoned to death. And that after that, tyme shold be no Pope for some yeres.

England.

Of England he sayd that, after the death of our dere Quene, one of the howse of Austria made mighty by the King of Spayn his death, shold invade & conquer the land: &c. He sayd, one (now abroade) shold at Milford Haven enter, & by the help of the Brytans subdue the sayd conquerer: & that one Morgan a Brytan shold be made King of the Brytans, & next him, one Rowland &c.

Francis Garland.

Edward Garland.

He sayd also that this Francis Garland was an espy uppon us from the Lord Threasorer of England: and that ~~the sayd~~ Edward Garland is not his brother, and that so the matter is agreed betwene them, &c.

That my lord Rosenberg shold be in danger of poysoning, for these certayne monthes to come.

Enochs Tables.

That my Tables of Enoch wer in some places fallsly written.

Antichrist.

Of Antichrist he spake, and of his appering.

Ely, Enoch.

Iohannes Evangelista.

Of Ely and Enoch comming out of paradise; & of Saianct Iohn ~~Baptist~~ Evangelist that he died not: but in Pathmos had his invisible being: And that he it was, who did give Iulianus Apostata his deaths wound.

He sayd allso that he hath at diverse tymes preached visibly syns the tyme of his invisible state, entred.

He confirmed the words of the great famyne and bludshed that shold come shortly.

God our pro=tector.

He sayd that on every syde of us people shold be slayne, but that we shold (by the divine protection) escape.

Fr. Garland into England.

Refuse calling home.

He sayd that shortly this Francis Garland shold go into England: And that we shold be sent for: But that it wer best, to refuse theyr calling us home.

4 alii participes horum mysteriorum.

He sayd that there wer 4 other who wer made allso privy of God his mysteryes, as we wer, with whome we shold mete at Rome.

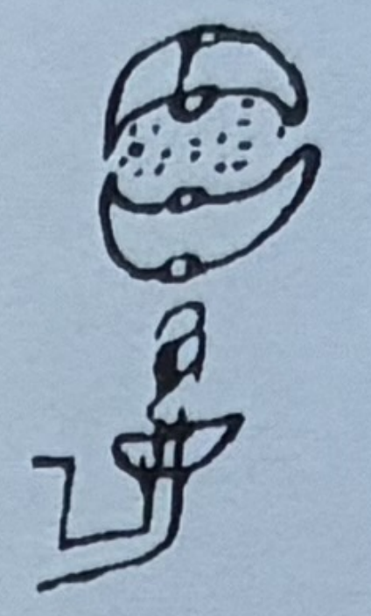
Mary my old mayd.

He sayd that Mary and one more in England, shold see the wonderfull dayes to come.

Madimi appered to him there allso.

Ben.

The same Ben, went ones away mownting up, in a flame of fyre: And afterward uppon occasion of axing him somwhat, he cam down so again.



And of the manner how to draw the oyle of the Spirit of wyne being burnt, he browght thither the instruments of two sylver dishes, whelmed one uppon an other with an hole passing throwgh the myddle of them both: and with sponge betwene them: in which the oyle wold remayne &c.

Abowt 2 of the clok after mydnight.

After all those, and many other things told me, by the same Mr E.K. we departed eche to his bed, where I fownd my wife awake, attending to here some new matter of me from Mr Kelly his reports of the Apparitions, contynued with him above 4 howres: being els alone.

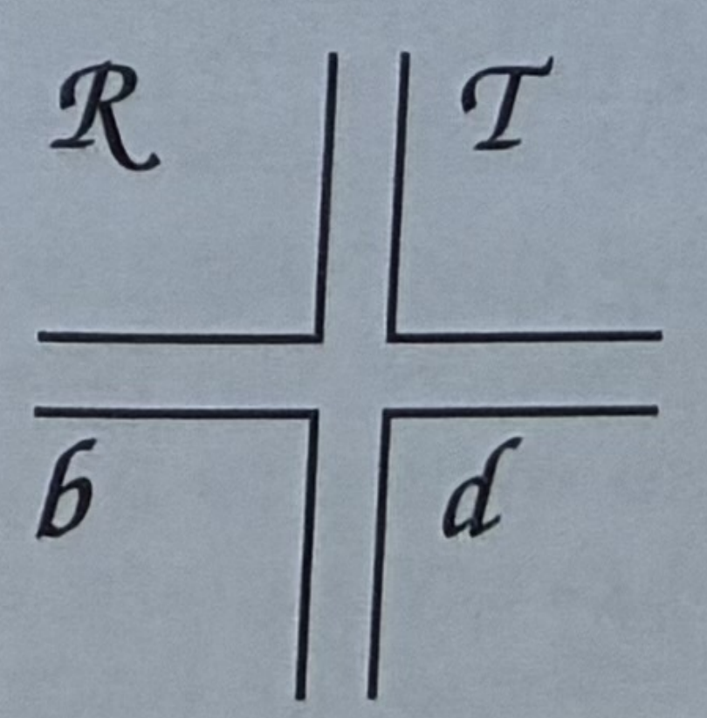
Iane Dee.

I then told her & sayd, Iane *I see that there is no other Remedy, but as hath byn sayd of our cross matching so it must nedes be done.* Theruppon she fell in a weeping and trembling for a quarter of an hower: And I pacifyed her as well as I could: and so in the fear of god & in beleving of his Admonishment ~~that~~ did perswade her that she shewed her self pretyly resolved to be content for god his sake & his secret purposes, to obey the Admonishment.

∆ Note: bycause I have fownd so much halting and untruth in E.K. his reports to me made, of the Spirituall Creatures, where I have not byn present at an Action: and bicause his memory may fayle him: and bycause he was subiect to yll tempters: I beleve so much hereof as shall by better tryall be fownd true, or conformable to truth.

Aprilis 20. ∆. - Note - E.K., had this day diverse apparitions unto him in his own chamber: and instructions in diverse matters which he regarded not, but remayned still in his purpose of utterly discreditting these Creatures, and not to have any more to do with them. But among diverse apparitions he noted this of one that sayd unto him.

- *Ioyne* Enoch *his Tables.*

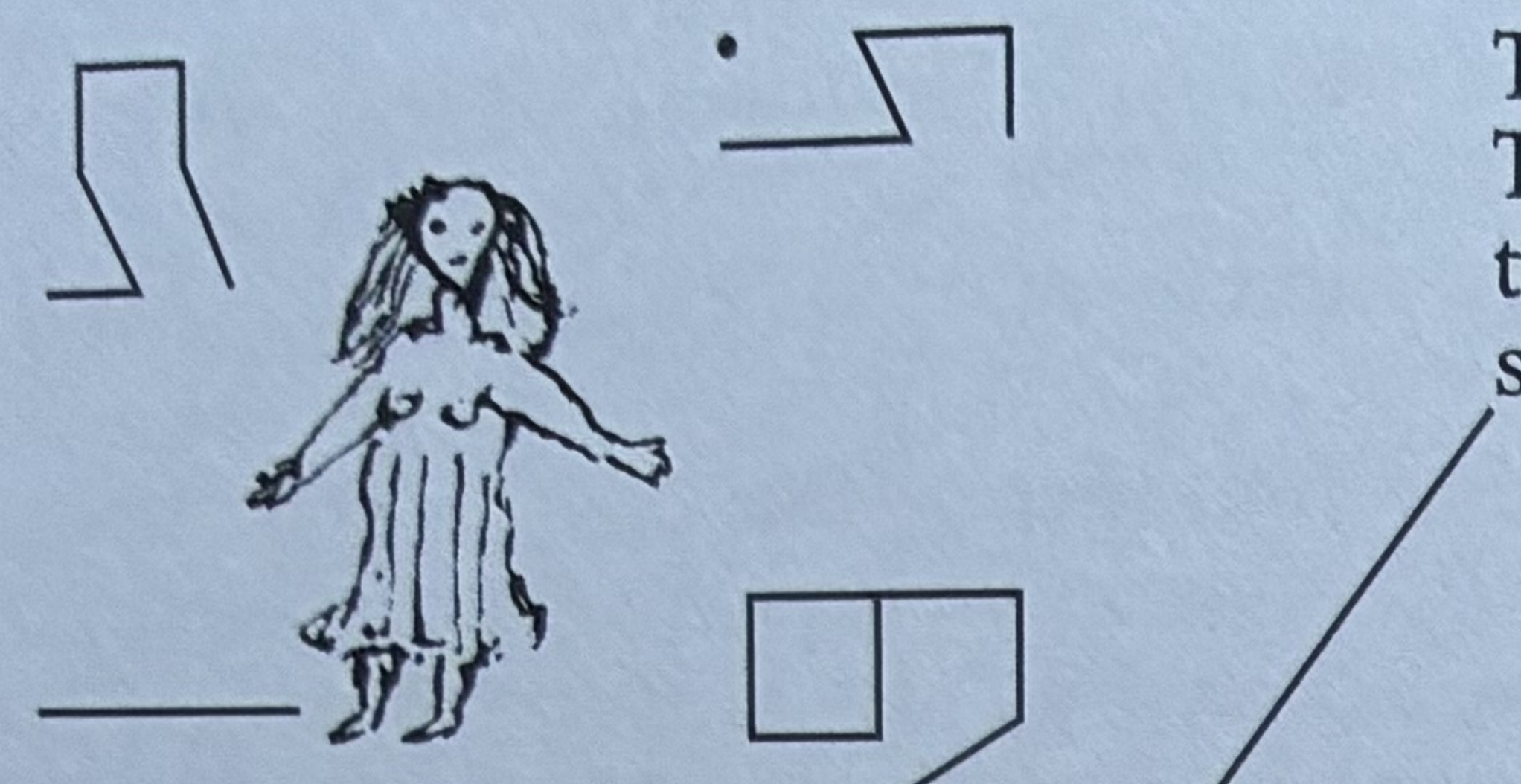


- *Give every place his running Number.*

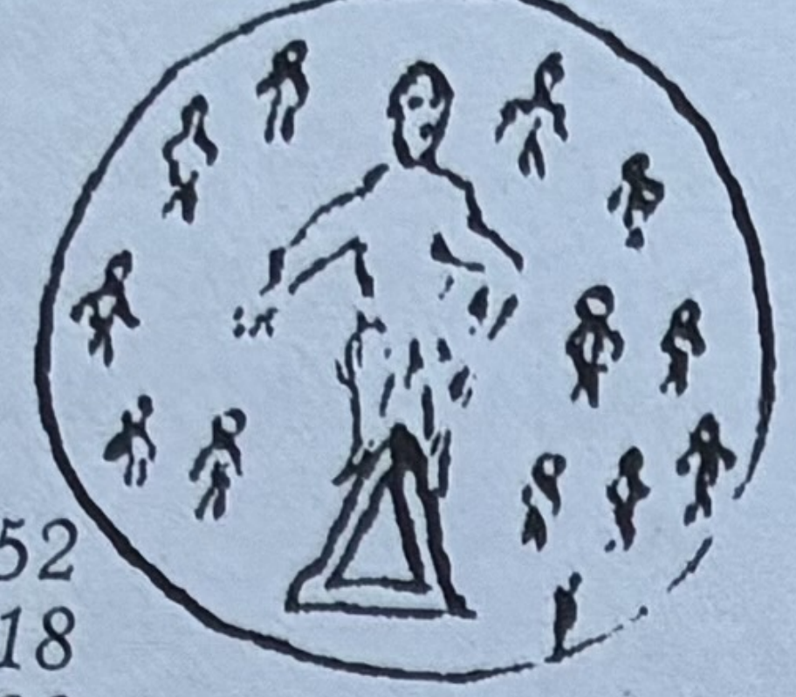
E.K. - *What mean you by places?*

- *The squares. Which done, refer every letter in the Table to his number. And so read what I will: for this is the last tyme I will admonish you.*

E.K. - A man standeth in the Ayre in a fyry Globe, of my heith, accom=paned with some hundred of puppets: on the one syde of him standeth a woman and abowt her, are 4 clowdes, all white after this manner.

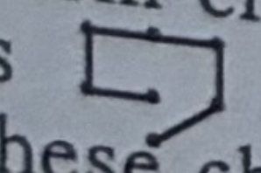


The man uppon a white Triangle △ shewed these numbers with spaces, as you see following.



Δ						
	49	466	495	46	395	152
228 -	218	597	63	609	254	418
409 -	410	502	306	228	566	82
	505	550	473	179	423	320
	603	119	517	141	214	491
	149	264	363	22	261	390
	173	312	247	403	59	414
	197	24	271	370	494	366
174 -	175	338	367	97	517	239
	177	411	89	243	116	182
272 -	273	603	65	80	103	460
	416	604	11	552	405	163
225 -	226	150	46	295	170	175
	441	414	267	46	25	171
250 -	251	395	228	163	606	73
	586	467	331	418	466	418
	83	519	97	311	490	214
131 -	132	53	269	222	620	4
252 -	253	59	244	150	53	98
	277	68	400	253	32	96
	39	418	23	395	196	188
203 -	304	444	75	538	224	331
	401	355	178	156	512	136
	496	497	586	46	20	335
	592	20	545	55	338	408
	90	116	18	7	290	452
	355	287	43	123	244	424
	618	609	25	433	72	97
	20	610	17	151	340	
	501	480	165	197	195	
	597	182	93	285	314	
		98	52	335	495	
		401	511	621	284	
			175	544		
			170	352		
				295		

Δ - I perceyve that commonly one is to be abated of the number.

Δ. - Note: when E.K. had shewed me this note, I by and by
browght furth my boke of Enoch his tables: and fownd the fowre letters
r T b d, to be the 4 first letters of the fowre principall
squares standing abowt the blak cross, and that here they wer to be
placed otherwise then as I had set them. And in the first placing of
them to gither, I remember that I had dowt how to ioyne them, for they
wer given a part ech by them selves.
Secondly I fownd out the 4 Characters: saving they wer inversed
somwhat: and one of them closed: wherof I fownd none like but very
nere: and that was this  . Yf this of myne owght to be closed
or no, I can not tell. These characters wer of every square one.
Thirdly I did take these numbers conteyned betwene the lines (some more
& some fewer), to be words, to be gathered out of the table of letters: so
many words, as wer distinct companyes of numbers: it is to wete 41.
Hereuppon we began to number the squares wherein the letters stode in

Enochs Tables as I had them, but we could not exactly finde the words: but somwhat nere. Thereuppon being tyred: & desyrous to know the sense of that Ciphre: we left of till after supper: And then we assayed again: but we could not boult it out: thowgh we knew very

A voyce. nere what was to be done by the instruction of a Spirituall voyce, now & then helping us toward the practise.

At length E.K. was willed to go down into his Chamber: and I did remayn still at our dyning table tyll his retorne, which was within an howre or somwhat more. And at his retorne, this he browght in writing.

																								Δ
r	z	i	l	a	f	a	y	t	l	p	a	t	a	o	a	d	$\overset{r}{v}$	p	t	d	n	i	m	24
a	r	d	z	a	i	d	p	a	l	a	m	a	a	b	c	o	o	r	o	m	e	b	b	48
c	z	o	n	s	a	r	o	y	a	v	b	t	o	g	c	o	n	x	m	a	l	g	m	72
t	o	i	t	t	z	o	p	a	c	o	c	n	h	o	d	d	i	a	l	e	a	o	c	96
s	i	g	a	s	o	m	r	b	z	n	h	p	a	t	a	x	i	o	v	s	p	s	n	120
f	m	o	n	d	a	t	d	i	a	r	i	s	a	a	i	x	a	a	r	v	r	o	i	144
o	r	o	i	b	a	h	a	o	z	p	i	m	p	h	a	r	s	l	g	a	i	o	l	168
t	n	a	b	r	v	i	x	g	a	s	d	m	a	m	g	l	o	i	n	l	i	r	x	192
o	i	i	i	t	T	p	a	p	o	a	i	o	l	a	a	d	n	g	a	t	a	p	a	216
a	b	a	m	o	o	o	a	c	v	c	a	p	a	l	c	o	i	d	x	p	a	c	n	240
n	a	o	c	o	t	T	n	p	r	n	t	n	d	a	z	n	z	i	v	a	a	s	a	264
o	c	a	n	m	a	g	o	t	r	o	i	i	i	d	p	o	n	s	d	a	s	p	i	288
s	h	i	a	l	r	a	p	m	z	o	x	x	r	i	n	h	t	a	r	n	d	i	⅃	312
b	o	a	Z	a	r	o	p	h	a	r	a	d	o	n	p	a	t	d	a	n	v	a	a	336
v	n	n	a	x	o	p	s	o	n	d	n	o	l	o	a	g	e	o	o	b	a	v	a	360
a	i	g	r	a	n	o	o	m	a	g	g	o	p	a	m	n	o	v	g	m	d	n	m	384
o	r	p	m	n	i	n	g	b	e	a	l	a	xp	l	s	t	e	d	e	c	a	o	p	408
r	s	o	n	i	z	i	r	l	e	m	v	s	c	m	i	o	o	n	a	m	l	o	x	432
i	z	i	n	r	c	z	i	a	m	h	l	v	a	r	s	g	d	l	b	r	i	a	p	456
m	o	r	d	i	a	l	h	c	t	g	a	o	i	p	t	e	a	a	p	d	o	c	e	480
o	c	a	n	c	h	i	a	sh	o	m	t	x	s	v	a	c	N	r	z	i	r	z	a	504
a	r	b	i	z	m	i	i	l	p	i	z	s	i	o	d	a	o	i	n	r	z	f	m	528
o	p	a	n	a	l	a	m	s	m	a	p	d	a	l	t	t	d^{x}	n	a	d	i	r	e	552
d	o	l	o	p	i	n	i	a	n	b	a	d	i	x	o	m	o	n	s	i	o	s	p	576
r	x	p	a	o	c	s	i	z	i	x	p	o	o	d	x	z	i	a	p	a	n	l	i	600
a	x	t	i	r	v	a	s	t	r	i	m	r	g	o	a	n	n	q	a	c	r	a	r	624

My applying of numbers for more easy reckening.

- *The black cross is right and nedeth no mending. But thus much I do, to let the understand, that thow mayst consider thy self to be a man: and beneth this understanding, Unles thow submitt ~~thy self~~ all into the hands of God, for his sake: Who, els leaving you, all naked, provydeth in his Creatures to his owne Glorie?*
- Cara tibi uxor carior tibi sapientia, Charissimus tibi ego sum. Electus tremis, et hesitando peccas: Noli igitur ad genium, et carnem sapere: Sed obtempera mihi: hæc omnia a me sunt, et ductor enim tuus sum, et autor Spiritus omnium: licita vobis.

- *I admonish you as the Children of God, to consider your vocation, and the love of God towards you: and not to prefer your reason, before the Wisdome of the highest: Whose mercy is so great towards you that you are chosen from the number of men to walk with him, and to understand his mysteries: and withall to execute his iustice and prayse throwgh oute the nations and people of the earth: Consider that yf he finde you obstinate The plagues of heynous synners and contemners of the gifts of God shall fall uppon you, to your great overthrow: This is the last tyme of your triall. Therfore shew your selves Lovers of him that hath led you, and covered you with a mighty Shyeld: Or shortly loke for the reward of such as have contemned the Wisdom and Maiestie of the Highest.*

I Raphael, *Counsayle you to make a Covenant*
with the Highest: and to esteme his wyngs
more then your own lives.

Aprilis 20.

Δ. - When E.K. had browght me these things, I greatly reioysed in spirit, and was utterly resolved to obey this new Doctrine, to us, peculierly, of all people of the world enioyned. And after som little discourse and conference hereof, we went to bed ∴ This 20 day of Aprill, at night.

Aprilis 21.

Δ. - *Thus, am I resolved, ô Almighty God, as concerning the case, so hard to flesh and blud, to be resolved in, thus: And thus do I desyre, that we all fowre, might with, one mynde and consent, offer and present unto the, this writing, as a Vow, promiss, and Covenant: Yf it so please thy Divine Maiestie to accept it.*

We fowre, whose heds appered under one Chrystalline Crown, and in one piller united, and enclosed, do most humbly and hartyly thank the ô Almighty God, (our Creator, Redemer and Sanctifyer) for all thy mercyes and benefytes hitherto receyved, in our persons, and in them that apperteyn unto us: And, at this present, do faithfully and sincerely confesse, and acknowledg that thy profownd wisdome in this most new and strange doctrine (among Christians) propownded, commended, and enioyned unto us fowre onely, is above our humane reason, and Christian profession, to like of: for that in utward shew of words, it semeth to us expressly to be contrary to the puritie and Chastitie, which of us, and all Christians, thy followers, is exactly required. Notwithstanding, we will, herein, Captivate, and tred under fote, all our humane timerous dowting of any inconvenience, which shall, or may fall uppon us, or follow us (in this world, or in the world to come) in respect or by reason of our embracing of this Doctrine, listened unto, of, as delivered from our true and living God, the Creator of heven and erth: who onely hath the ~~Authoritie~~ true, Originall powre, and Authoritie of Sinns releasing & discharging: And whose Pardoning and not Imputing of Sinne unto us, throwgh our lively faith in the most worthy merit, and pretious blud ~~shedding~~ of that Lamb Immaculate, shed for us, is and shalbe our Iustification and Salvation. We, Therfore‸ most humbly and sincerely require thy divine Maiestie, to accept this our Covenant with the, (for that, thy mercifull promisses made unto us, may be to us performed: and thy divine purposes, in us and by us, may be furdered, advanced and fullfilled:) That, as we acknowledge thy divine wisdome and grace offered unto us, in this thy last Mysticall Admonishment: And dost most ernestly will us to Accept the same, as Lawfull and iust with the: which Admonishment, standeth uppon two parts: it is to weet, uppon our true Christian Charitie Spirituall betwene us fowr, and allso upon the new Matrimoniall licence and libertie, indifferently among us fowre to be used. So we‸ Covenant with thy divine Maiestie‸, truely and unfaynedly to accept and perform hence forward amongst us fowre, in word, thowght and dede, Christian charitie, and perfect frendeship ~~henceforward~~, and all that belongeth thereto: And as for the Matrimonial like Licence and libertie, we Accept and allow of it, and promyss unto the (Ô our god) to fullfill the same,

‸ *(according to blessed Raphael his cownsayle last given)*

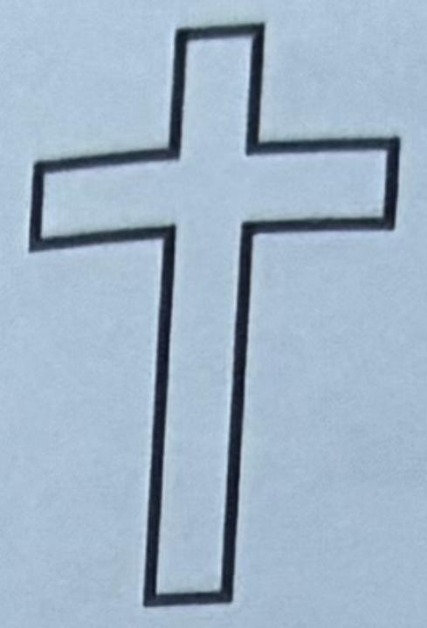
‸ *the same fowr (which hereunto) will subscribe uppon the*

‸ *two principall respects, before rehersed*

In such sort, as the Godly are permitted to fullfull, and have byn, by diverse testimonies commended for, and by diverse doctrine willed to fullfill, in Matrimoniall Conversation; Whan soever thy Motions and allurements ~~shall~~ (Matrimoniall like) shall draw and perswade any Cupple of us. Beseching the, as thow art the onely true Almighty and everlasting God, Creator of heven and earth, Thow wilt in thy infinite mercies, Not impute it, unto us, for synne, blyndenes, rashnes or presumption, being not accepted, done or performed uppon carnall lust, or wanton concupiscence, But by the way, of Abraham like faith and obedience, unto the, our God, our leader, teacher, Protector and Iustifier; now and for ever. And hereunto we call the holy heavens, to be witnesses; for thy honor and glory (o Almighty God) and our discharge, now and for ever,

Amen.

E.K. - It appereth written as uppon a Crucifix white,



Mea gratia, maior est mandata.
Gratia enim hæc mea est: ut
hominibus insanis concederetur
beatitudo: Et quæ ita dicta sunt,
Vel sint, vel hodie vobis libertas restituitur.
Amen dico vobis, quia si dicerem
homini, eas, et fratrem Iugula, et non
faceret, filius est peccati et mortis.
Omnia, enim, possibilia et licita sunt
superis. Neque magis odiosa sunt
pudenda illis, quam mortalium quorumcunq*ue*
vultus.
Ita enim fiet, Spurius cu*m* filio (quod
magis absurdum est) copulabitur.
Et Oriens cu*m* Occidente, Meridies quoq*ue*
cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

Δ. - Here uppon, we wer in a great amasement: & grief of mynde; that so hard, & unpure a doctrine was propownded & enioyned unto us, of them, whome I allwayes, (from the begynning) did iudge undowtedly, to be good Angells: And had (to E.K.) offred my sowle as a pawne to dischardge E.K., his crediting of them, as the good & faithfull Ministers of Almighty God. But now, my hart, was so afflicted uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake the dealing with them any more. As his prayer to god, hath of long tyme, byn: as in the former part of this Action may appear.

On Sunday night (after satterdays light instructions to my wife & mistres Kelley) I told to my wife (who was to be a partner of this strange doing): That this must be executed: She being in bed, fell to weeping, trembling, & crying to god, for mercy & help out of this great temptation to wyckednes. I told her, of the Visions and instructions farder, that E.K. has had that on the saterday after none: wherof he had discoursed with me, untyll past mydnight two howres ⅄

⅄ At length that same night in bed she yelded to do the commaunded doctrine, and requested that we might all have our lodging in one chamber, that I might not be far from her. *I trust sayd she, thowgh I give my self thus to be used, that god will turn me into a stone before he wold suffer me in my obedience to receyve any shame, or inconvenience.*

I Edward Kelley bi good and provident (according to the lawes and ordinances of god) determination and consideration in these former Actions, that is to saye, apperings, shewes, made, and voyces uttered, by the within named in this booke, and the rest whatsoever spirites, have from the beginninge therof (which at large by the records appereth) not only dowghted and disliked their insinuations and doctrine uttered, but also divers and sundery tymes (as covetinge to esschew and avoide the danger and inconvenience that might eyther by them, their selves, or the dryfte of their doctrine enshewe or ~~to me~~ to my indamagment divers wayes, happen) sowght to departe from the exercises therof: and withall bouldely, (as the servant of the sone of god) enveiged against them; urginge them to departe, or render better reason of their unknown and encredible wordes and speches delivered: and withall often and sunderi tymes friendly exhorted the Right worshipfull Mr Iohn Dee (the chefe follower therof,) as also in the records appeareth, to regard his sowls health, the good proceding of his worldly credit, (which, throwgh Europ is great) the better mayntenance to come of his wife and children, to be ware of them: and withall to geve them over: wherin althowgh I friendly and brotherly labored, my labor semed to be loste and counsayle of him dispised, and withall was urged with replies to the contrary by him made, and promises, in that case, of the losse of his sowle health,
yf they were not of God: whereunto uppon as yt were some farder taste of them, or opinion grounded uppon the fraylty of zeal, he cesed not also to pawne unto me his sowle, &c. which his perswasions were the chiefe and only cause of my this so longe proceding

with them. And now also at this instant and before a fewe dayes having manifest occasion to thinke they weare the servants of Sathan and the children of darknes: because they manifestly urged and commaunded in the name of god a doctrine damnable and contrary to the Lawes of God, his commaundments, and Gospell By our Saviour Christ, as a towche stone to us lefte and delivered, did openly unto them dislyke their proceding, and Brotherly admonished the sayde worshipfull, and my good frende Mr Iohn Dee to be ware of them, and now having Iuste occasion to determine what they were: to consyder all these things before mencioned by me: and wisly to leave them: and the rather because of them selves, they, (as yt by their owne words appereth) uppon our not followinge that doctrine delivered gave unto us a quietus est: or parsport of ffredom: But the
* Aprilis 22, at night. Bookes being browght fu*rth, after som discourse therin, after a day or to had, and their wordes perused spoken heretofore, did as yt weare (because of the possible veritie therof, Deo enim omnia sunt possibilia) geve us cause of farder deliberation: soe that therby, I did partly of mi selfe: and partly by the trewe
☞ meaninge of the sayd Mr Dee in the recevinge of them, as from god: and after a sorte by the zeale I sawe him beare unto the true worshipe and glory of god, to be (as yt was, by them, promysed) by us promoted, descende from mi self: and condiscende unto his opinion and determination, gevinge over all reson or whatsoever for the love of god: but the
The women. wemen ~~and especially mi wife Disliked utterly of yt.~~ disliked utterly this last doctrine: and consultinge amongst them selves gave us this

~~*Answer that they thowght they were not of god because their doctrine was contrary to his worde delivered unto us: and withall did not thinke them selves bounde to procede to any unlawfull acte but rather hoping of the mercy of god desired an action againe to be had required.*~~

Answer that the former actions did nothing offend them, but mutch comforted them: and therfor this last, not agreeing with the rest (which they thinke to be according to the goodwill and holsom law of god) maketh them to feare, because it expresly is contrary to the commaundment of god: and theruppon desiring god not to be offended with their ignorance, required an other action for better information herin: in the meane, vowinge, fastinge and praying, Mrs Dee hath covenanted with god to abstayne from the eating of fysh and flesh untill his devyne Maiesti Satisfie their mindes according to his lawes, established, and throwout all Christendom receved. To this their request of having an action, I absolutly answer that my simplicite before the hiest is such as I truste will excuse me: and because the some of this Doctrine geven in his name, doth requier obedience which I have (as is before written) offered, I thinke my selfe discharged: And therfore have no farder cause to hasard my selfe any more in any action. Wherfore I answerd that yf yt be lawfull for them to cale this doctrine in question, it is more lawfull for me to ~~offer my selfe to perrell~~ dowght of greater perrel consideringe that to come where we ar absolutly answered were folly and might redownd unto my great inconvenience.

An Action required by the women.

Therfore Beseching God to have mercy uppon me and to satisfie their petitions dowtes and vowes. I finally answer that I will from this day forward meddle no more herein. 22 of Aprill 1587.

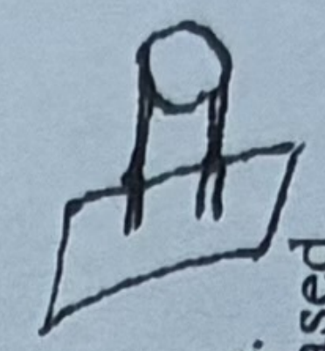
By me Edward Kelly

Aprilis 24
Friday.

†

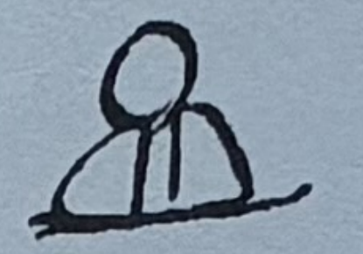
Trebonœ

Δ. - Prayers to god I made in respect of this strange, and new doctrine, requiring his divine Maiestie to be mercifull unto us, and to give us wisdome and faith that we may herein please him: and that we can not finde how we may do the thing required, being contrary to the laws of Moyses, Christ, his Church, and of all nations. Therfor seing God is not contrary to him self, we desyred that we might not be contrary to him or his laws, &c.



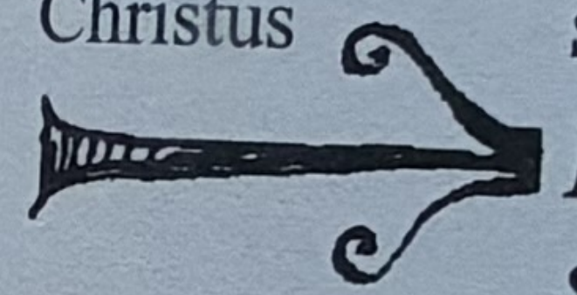
‡ at the sight therof, E.K. was in a great fear & trembling, and had tremorem cordis for a while. But I was very glad & well pleased.

Δ. - Not long to, there appered a great flame of fyre in the ~~stone~~ principall stone, (both standing on the Table before E.K.) which thing, thowgh he tolde me, I made no ende of my prayer to god: And behold suddenly one semed to come in at the Sowth wyndow of the Chappell, right against E.K. (But before that, the stone was heved an handfull high, and set down again well: which thing E.K. thowght did signifye some strange matter toward) Then after, the man that cam in at the wyndow semed to have his nether parts in a Clowd, & with spred abroad armes, to come toward E.K: At which sight he shrinked bak somwhat, and than that creature toke up betwene both his hands the stone & frame of gold, & mownted up away as he cam: E.K. catched at it, but he could not towch it. At which thing being so taken away, and ‡



¶ Here apereth a fyre
in this other Stone allso,
and a man in the fyre, with flaxen here hanging down uppon him, and is naked unto his papps: & semeth to have spotts of blud uppon him: He spake, & sayd, as followeth.

Christus



If I had entended to have overthrown you or browght you to confusion, or suffred you to be led into temptation beyond your strength & powre, then had the seas long ago swallowed you. Yea, there had not a sowle lyved amongst you. But the Law, & tydings (to mankinde) of gladnes are both grownded in me. I am the begynning & the ending. And behold, happy is he, that delighteth in me: for in me is truth & understanding. What soever you have receyved, you have receyved of me: & without me you have receyved nothing: Behold I my self was even the figure of mysery & death for your synns: Why (therfor), disdayn you to be figured after me. I will gather the 4 quarters of the erth to gither & they shall become one: ~~That I~~ And as I have made you the figure of two people to come, and amongst them, the executors of my Iustice: So likewise, have I satisfyed you in a holy ordinance: giving you the first frutes of the tyme to come: Happy is he that is a serpent in the wyldernes, hanged up uppon the cross, being the wyll & figure of my determination: & kingdom to come. I am even in the dores: and I will overthrow all flesh: I will no more delight in the sonns of men.

The Law and the Gospell.

Δ and E.K. a figure of two people to come.

Δ. - He answereth to a phrase of my prayer or discourse.

Contrary to my self I teach you nothing,

This Doctrine is not to be published to any man.

for this doctrine, is not to be published, to mortall men,
but is given unto you, to manifest your faith, &
to make you worthy in the sight of the hevens,
for beleving in me of your vocation to come,
Therfore I say unto you Reioyce, And be not
Carefull for to morrow: for I, even I, have
provyded for you: Synn no more.

Note.

Behold, None of the orders, eyther of heven
or erth, are armed to open theyr mowthes in my
name, teaching or opening this doctrine,
unleast it wer of me: for I am the first & the
last: And I will be shepherd over all,

Vnus Pastor, et unum ovile.

that the kingdom of my father may
come, & that my spirit may be uppon
all flesh, where, there shall be no law, nor
nede of light, I my self am theyr lantern
for ever. And behold I will be as a rock

Conatus Diaboli.

betwene you, and the teth of Leviathon*: which*
seketh to set you a sunder, & to bring you to confusion
And I am, and am holy, & holynes it self.
Out of me commeth no unclean thing:

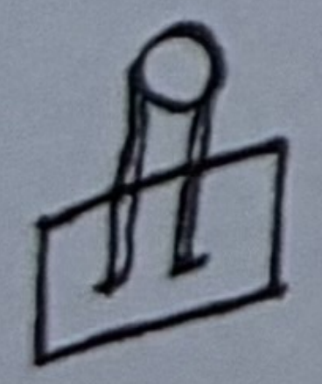
Moyses.

For even as the tyme of Moyses, *was wonderfull to*
all the gentills, even so shall those days to come be
unto the Nations & Kings of the erth. I am a law
for ever: And behold, powre is given unto me
from above: And I have visited the erth, &
have thrown my curse uppon her: And

Sterilitas Terræ.

lo, she shall become barren. He that fasteth &
prayeth doth but that which is commaunded: he
that allso fullfilleth my wyll, is iustfyed before
me: for who is he, that rayseth up, or who is
he, that casteth down: Yea even I, it is, that

The shew of 4 Trees what it meaneth.



have taken you fowr trees out of the forest of
the world, & have covered you hitherto with
my wings: And behold this that is taken
awaye shall be restored again to you, with more powre.

Pectorale cum Vrim et Thummim.
Num.

And might shall be in it, & a brest plate unto
you, of Iudgment & knowledge.
And if there be any of you, that seketh a
myracle at my hands, & beleveth not my
words, let him or her present them selves
here, the next Monday, with the rest.
And he shall perceyve, that I was the
Iudg of Abyram, *& the god of* Abraham.
~~Walked~~ Walk before me as the sonns of
my father, in all righteousnes.
And follow you that which you call ~~unrighte~~
unrighteousnes, even with gladnes:
for I can make you whiter then snow.

Our Unitie of what Im=portance it is: est finis exordii Messis futuræ.

Your unity and knitting to gither is the ende
& consumation of the begynning of my
harvest. For I will not dally with you,
but I will be mighty in dede amongst
you. And lo I will shortly open your
eyes, & you shall see: And I will say,

The Auncient token and Watchword foreshowed us, *Arrise, Come and see my Iudgments*:

Arrise, & you shall go out: What
I am, I am ∴

E.K. - The flame & all is ~~dist~~
disapered.

Δ. - Gloria patri et filio et Spiritui
Sancto, sicut erat in principio et
nunc et in sempiterna sæculorum sæcula,
Amen.

- E.K. sayd after, that his body had in it like a
fyry heat, even from his brest down into
all his parts, his privytes, & thighes.

Deo Omnipotenti, Misericordi,
et Regi sæculorum
sit omnis laus honor et gloria
nunc et semper: *Amen.*

Aprilis 18. A^{o} 1587. We fowre, I.D. E.K. I.D. I.K. (whose heds appered under one Chrystalline Crown, and
in one piller united, and encloased) do most humbly and hartily
thank the (ô Almighty God, our Creator, Redemer and Sanctifyer,)
for all thy mercyes and benefytts hitherto receyved, in our own persons, and in them that
appertayne unto us: And, at this present, do faithfully and Sincerely confess,
and acknowledg, that thy profownd wisdome, in this most new & strange
doctrine (among Christians) propownded, commended, and enioyned unto us
fowr onely, is above our humane Reason, & our Catholik Christian profession, to like of:
for that, in utward shew of words, it seameth to us, expressly to be
contrary to the purity and Chastitie, which of us, and all Christians (thy
followers) is exactly required. Notwithstanding, we will, for thy sake
herein, Captivate, and tred under fote, all our humane, timerous dowting
of any inconvenience, which shall, or may fall uppon us, or follow us
(in this world, or in the world to come) in respect, or by reason of
our embracing of this doctrine: listened unto, of us, as delivered from
the, our true and living God, the Creator of heven and earth: who
onely, hath the true Originall powre, and Authority of Synns re=
leasing and discharging: And whose pardoning, or Not Imputing
of Synne unto us, throwgh our lively faith in the most worthy merit,
and pretious blud of thy Lamb Immaculate, Shed for us, is,
and shalbe, our Iustification, and Salvation. We, Therfore
∴ Aprilis .20. nocte profunda. (according, to blessed ∴* Raphaël his Cowsayle, lately given) most humbly and
sincerely require thy divine Maiestie, to accept this our Covenant with the,
(To* the intent that all thy mercifull and gratious promesses made unto us fowre,
and any of us, may be to us performed: And allso that thy divine purposes, in us
and by us, may be furdered, advaunced and fullfilled). That, as we acknowledge
thy divine wisdome and grace opened unto us, in this thy last Mysticall Admonishment
of universall unitie to be betwene: And dost most instantly and ernestly will us to
Accept & use the same, as both mystically, as most nedefull, and allso Lawfull
and iust with the: (which Admonishment, standeth uppon two partes: it is to weet:
uppon true, & consummate Christian Charity betwene us fowre inviolably to be kept,
And allso uppon the new Matrimoniall like licence, and libertie, indifferently among us fowre
to be used:) So we, the same fowre above named (which hereunto will allso Subscribe
our names) do this day, Covenant with thy divine Maiestie (besides all other respects,
* before, at this mark. chiefly uppon the two principall intents & respects,* before here rehersed) truely
and unfaynedly to accept and perform hence forward amongst us fowre (in word,
thowght and dede) to the uttermost & best of our powr, perfect unitie & Christian
charity with incomparable true love & good frendeship, imparting & communicating
ech with to other, of all & what so ever we have or shall have hereafter during
our lives: ~~with all that therto belongeth.~~ And as for the Matrimonial like Licence,
we Accept and allow of it: And promys unto the (O our god, the Almighty,
Creator of heven and erth) to fullfill the same. In such sort, as the godly are
permitted to fullfill, and have byn (by diverse testimonies) commended for, and
by divine doctrine, willed

to fullfill in Matrimoniall Conversation, whan so ever thy Motions and
allurements, Matrimoniall like, shall draw & perswade any Cupple
of us thereunto: Beseching the, as thow art the onely, true, Almighty and
everlasting God, Creator of heven and erth. Thow wilt in thy infinite
mercies Not impute it unto us for synne, blyndenes, Rashnes or
Presumption: Being not accepted, done or performed of us, uppon Carnall
lust, or wanton Concupiscence: But by the way of Abraham like
faith and Obedience, unto the, our God, Our Leader, Teacher,
Protector and Iustifier, Now and for ever. And hereunto we most humbly & faithfully
require thy divine Maiestie to be our witnese: and moreover we
call thy holy Angels to bare record, for thy honor and
Glory, ~~(o Almighty God)~~ and for our discharge, Now &
~~for~~ ever: And for a farder Consummation of this new
Covenant on our behalf, (by thy wyll, & permission) made with the, (the
Almighty God of heven and erth,) we the same fowre, first notifyed, &
particularly & vulgarly named Iohn Dee, Edward Kelley, Iane
Dee, and Ione Kelley, have faithfully, obediently, willingly
and wittingly Subscribed our names, with our own hands, this day of May
A^{o} 1587, In Trebon Castell.

John Dee
.3.

And finally as thow (O god) hast warned us that
this doctrine & doings shold unto no mortall man els be
disclosed but among us onely, the above named fowre to be
kept most secret, and hast sayd that
who so ever of us shold by any means disclose
the same; and he, allso or she to whome the same
shold be disclosed, ~~or become known~~, shold
presently & immediatly be stroke dead
~~for~~ by thy divine powre. So we all
& every of us fowre do request the,
most ernestly and covenant with the as
our god, that so all this doctrine & doings may be kept most
hid & Secret; and also that the Sudden
& immediate bodily death, ~~yea & damnation~~ may
light & fall on the discloser, & on
him or her to whom the same doctrine or doing
any manner of way ~~shold be~~ shall be
disclosed or known, Amen, Amen,
Amen.

Note and remember that on Sonday the Third of May Aº 1587 (by the new accownt), I Iohn Dee, Edward Kelley and our two wives covenanted with God, and subscribed to the same, for indissoluble and inviolable unitie, Charitie and frendeship keping betwene us 4, and all things betwene us to be Common, as God by sundry means willed us to do.

Ad Dei honore*m*, laude*m* et gloria*m*
in fide et obedientia
Factum esto,
Amen.

Maii 6. 1587.
Wensday
a meridie. } — †

Trebonæ
in the fyne Chappell.

Δ. - The forsayd Covenant being framed by me Iohn Dee as nere as a I could according to the entent and faith of us required to be Notifyed and declared by our works of Unity, both Spirituall & Coporeal. Now it was by the women and by our selfs thowght necessary to understand the will of God and his good pleasure: Whether this Covenant & forme of words performed, is & will be acceptable and according to the well liking of his divine Maiesty. And that hereuppon the Act of Corporall knowledge being performed on both our parts: Yt will please his divine Maiesty to seale & warrant unto us most certaynly & spedyly all his divine Mercifull and bowntifull promisses, & blessings, and allso promiste us in wisdome, knowledg, hability, & powre to execute his Iustice, & declare & demonstrate his infallible verity among men, to his honor & Glory.

Hereuppon E.K. and I went into the chapple to the holy Table.

☞ Δ. - To this intent I prayed to the Almighty God, Creator of heven & erth: fatherly, favorably, and mercifully, to regard the singlenes & straightnes of my hart, desyring him to encrease my faith, & to open the eyes of my hart, that I may see Opera digitor*um*, et mirabilia eius, nobis scitu necessaria, for his honor & glory: & for the confusion & overthrow of his enemyes. *Amen.*

Δ. - I red over the Covenant (verbatim), before the divine Maiestie, & his holy Angels.

Pausa ¼ horæ.

E.K. - Here appereth Madimi.
A thing like a hed ~~of the~~ with thre eyes comming uppon the hed: & one of the eyes seme to go one into an other.

Mad. - Pepigistis ?

Δ. - Pepigimus.

Mad. - Ratum est, perimplete: sint vobis o*mn*ia co*mmun*ia.
Dei, non ho*minu*m estote.
Promissa quæ sunt possidete.

Vobis destinata, vera sunto.
Æternus sum:

E.K. - She is gone.

E.K. - My thowght an infinite number of spirituall
Creatures stode afar of behynde her, like as in an
half Mone.

Δ. - Illi qui Æternus, est, Omnipotens, Sapiens,
bonus, verus, Misericors, et rerum
o*mniu*m Creator, Redemptor n*oste*r et
Illuminator o*mniu*m (Lumine vero
collustratoru*m*), Sit o*mn*is gratiaru*m*
Actio, laus, benedictio,
Honor, et gloria.
Nunc et in sempiterna
Sæculor*um* Sæcula:
Amen.

Wensday morning,
20 Maii,
1587.

†

Trebonœ

Præces ad Deu*m* Creatore*m* Cæli et terræ, &c.
Then as concerning the covenant which was
made, subscribed & delivered in, but
the next day required again of Mr E.K.
and in his wifes name to put out his
name: &c. But when he had it he
Cut it into two equall parts: keping
that half wherin his subscription & his
wives wer: and delivered unto me the other half, but
after a few days desyred to have the sight & reding of both to gither, &
then he kept the other part from me allso: but afterward Madimi did
with her finger draw on the two papers make them whole again, &c.
and then she gave the print of my characters: & sayd a red circle ⁜

⁜ shold allways appere in the stone to all mens sight, &c.

E.K. - There is here a great globe of fire hanging
in the top of the stone: & in the globe
a man standing with a purple robe like Christ.
I can not well perceyve his face.

Quasi Chr*ist*us.

- *Who sitteth uppon the Cherubims, & is caried abroad with*
their wings: Who is he that is lifted up in thunders
& in the voyce of many waters: exalted & magnified
throwgh the powre of Seraphim, (which is the powre of him
that hath made him). Who is he that stretcheth out his
armes, and embraceth all things: Who is he that
is not, & is? Who is he that numbreth the stars
as the letters of a volume? Or entreth down into the
waves: in the multiude of his wunders.
Who is he that harboreth his whelps there: where the sea
glydeth, & kepeth them in chaynes, tyll the day
of his stretcht furth powre come: Who is he that
maketh his habitation in the sonne? Or filleth the Moone
with a perpetuall river: Who is he that hath made
Winter & Sommer, tymes & seasons. Who is he that
is the lord of all beasts & fowles: Who is he that hath
made you of nothing: even he it is, that hath led
you out: even he it is that hath caried you to the seas:
even he it is, that hath kept you sleping & preserved
you waking: even he it is that hath tyed his thunders
underneth your girdels: & hath harnessed you

with the whirlwynde of vengeance against the people of Ethan.
Yea even he it is (I say) that is, & liveth for ever,
& hath provyded you as the Chiefest reapers, yea & over seers
of his harvest, which hath made you a promys: that the
Kings of the erth shall be enriched by you, & hath made
you free from all men: against the day when you shall
see me. But o you of little faith & understanding,
O I say, you of little faith & understanding, how long
will you be your own masters, nay your own servants:
how long do you contemn the profownd & unspeakable
fludds of my wisdom, & foreknowledge in you.
How long (I say) will you runn after your own Imaginations
& contemn the present cownsayles which I give you,
hindring the powre that is ready to fall uppon you.
O you, of little faith & understanding.
Behold I have prepared a banket for you & have
browght you even unto the dores: but bycause
you smell not the feast, you disdayn to enter.
Happy is he that entreth in thowgh me: for I am
the very gate to all felicyty & Ioye: & without
me is nothing. Are you more discreat, then
I am wise? Or more honest, then I am holy?
Is not the fullfilling of my will, accownted
righteousnes: and righteousnes that which is
rewarded with honor. Behold I made all things:
Is it not contrary to Nature, that the lights of
heven shold stand still: Why therfore at the prayer
Iosue.
of the Capten call you uppon the sonn in my
name: Calling (I say) uppon my name did
the sonn stand still. Rebuke him therfor yf he hath
done amys: or teach him, why he so abused nature.
Figuration.
O you wretches, I say unto you, You are the last of
the begynning of the tymes to come, so figured by my
determination & eternall purpose: And behold the
sonn & mone shall stand still, even at your voyces,
& the mowtaynes shall bring them selves to gither
before the face of man at your commaundement, that
the people & Kings of the erth may say, Lo, this
is the finger of him that hath created all
things.

Be therfor obedient & full of faith.
All things One.
And see that all things be One thing amongst
you, & Cleave not asunder: least I take
vengeance uppon you: For behold, Sathan hath
power to cast you asunder, but a little I hold
you: Be faithfull therfor, and provydent:
be watchfull & take hede, for you have made
A Covenant.
a covenant: And behold it is written before
my face in heven: even as what soever I have
spoken ~~unto~~ you, is layd up in my threasores.
Take hede that you runne neyther to the right
hand, neyther to the left: But that you cast
away your selves for me: As I humbled my
self to death, wherin the unity betwene my
congregation & me, was before my father,
perpetually sealed, wherby I am allways
present with such as put theyr trust in me.
Even so, as the est & the west, the north
& the sowth, Esau & Iacob, shall be gathered
Potentia magna ex Deo futura.
to gither throwgh the powre I will give you,
& united for ever in the kingdom of my father,
which is to come, in one holy & eternall fellowship.
Figures.
So be you contented allso to be the figures of the
things that are to come by you: that it may
be a perpetuall testimony before the hevens,
Faith.
& before men: of your perfect & sownd faith.
And thow, even thow that hast torn in peces,
even this morning again this covenant which thow
hast made with me: Behold the tyme shall come
Prophesia contra E.K.
that thow shallt be torn in peces thy self, and
I will turn my face away from the, for a
tyme: and even as thow hast obstinately
& ignorrantly, blasphemed the company of
my holy messagers, even so shall the people of
the erth obstinately & ignorantly throw the
out from town to town: And even as thow
hast done unto me, even so shall men do unto
the: But bycause thy mynde was inwardly

never to forsake me, even so shallt thow never be forsaken of me, but I will retorn again unto the. And now behold: thow hast made a bargain, & behold thow thinkest to take the up a new dwelling place: And thow shalt not do so: but who

Comminato Dei contra recipientes E.K. in suas ædes, seorsum a Δ.

so ever receyveth the into his howse, shall as truely as I am, both he & his famyly synk down into the very lake of hell. But before, thow entre in, I will by dreams & visions warne him. Therfor runn not abroad: Take hede of

Pactum cum Deo non potest infectum fieri.

the tempter. Thow hast made a covenant with me, which thow canst not in breaking of the papers put out: for my register is eternall, And those that beare wyttnes before me ar the cumpass of my wyngs.

Io. Carpio his intent to separate us, long synce.

And lo behold, Carpio hath for his former intent of separating you, cut of the day of his father, & is becom fatherless: Behold even shortly shall his mother perish allso. And, if herafter, he attempt any farder, I will throw the vengeance of Iustice uppon him, that he shall be a laughing stok to the people amongst which he was born. Wo be unto them that riseth up against me.

- After a while I come again.

E.K. - I thowght we shold have nothing els but chyding.

Δ. - I red this over to E.K.

E.K. - He is here again.

* Δ. This was sayd bycause I had pawned my sowle, uppon my avowching the Spirituall Creatures, which have delt with us, to be of god and good: which my bargayn E.K. had by word and wryting, disdainfully charged, and ~~thretned~~ of late thretned me with all.

*- He that paw*neth his sowle for me, looseth it not, ~~but Any~~ he that dyeth for me, dyeth to eternall life. Behold you shall both as Lambs, be browght furth before men in your latter days, and shall be overthrown & slayn: & your bodyes tossed to & fro: But I wyll revyve you again, & will be full of powre in you: And you shall be cumforted with the ioyes of your brethern:*

The secret servants for God.

for I have many that secretly serve me. And when you have shewed your obedience, the second day after, Come here again before me: for I will lead you into the way of knowledg & understanding: And Iudgment, & wisdom shall be uppon you, & shall be restored unto you: And you shall grow every day, wise & Mighty in me.

Sapientia et Potentia in Deo.

E.K. - He is gon: and in going he made a Crosse (toward us) of blessing.

Δ. - Rerum omnium Creatori Omnipotenti, Misericordi
et Iusto, Domino nostro, et De nostro
sit omnis laus, honor, gloria,
gratiarum actio et
Iubilatio: Nunc et
in sempiterna sæculorum
sæcula: *Amen.*

I cam, and by our two consents, & at the request of Iane Δ, - this I red unto $\overset{\text{the women}}{\text{them}}$. And Mr E.K. hereuppon sayd to his wife that his boots wer now put of, and changed his purpose of going away with Carpio now. *God confirme his mynde in all good purposes according to the well pleasing of the highest. Amen.*

Carpio.

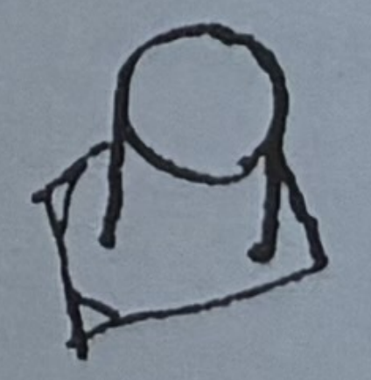
Thursday,
21 Maii.
………………

Fryday
after none
abowt 4 of
the clok.

Δ. - As I, and E.K. walked out at the new stayres, into the new orchard ward along the little river, to vew the small fysh, and retorning toward the forsayd stayres again, E.K. saw twayne as high as my sonne Arthur, fighting by the river side, with swords: and the one sayd to the other, *Thow hast begyled me*: Then I, at length, sayd unto them, *Can I take up the matter betwene you*. One sayd, *Yea that you can*. ~~Then~~ - *What is it*, quod I. Then sayd he, *I sent a thing to thy wife ~~& this~~ by my man, and this fellow hath taken it from him*. They fowght sore: and at length he that had it was wounded in the thigh, & it seamed to blede. Afterward he that was wounded did bring a yellow square thing out of his bosom: Then I gessed it, to be my stone that was taken away. The other sayd unto him, *Let it be carryed*. Suddenly he semed to have byn out of sight, & to be come again: he thretned the other that had wounded him, & sayd he wold be even with him. ~~He~~ The other sayd, *Hast thow layd it under the right pillow of the bed where his wife lay yesternight* ?

Lapidis
Sanctis
restitu=
tio.

At length they boath went (one after an other) into a little willow tree body on the right hand next the new stayres into the garden. The tree seemed to cleave or open, & they to go in.



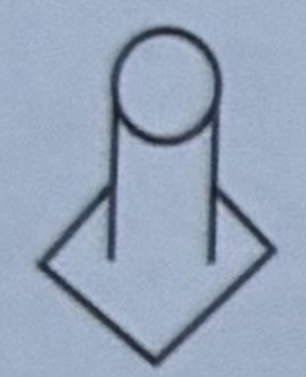
Hereuppon, we went away: And I, comming to my Chamber, fownd my wife lying uppon her bed (where she lay yesternight) and then I lifted up the right pillow, uppon which she lay resting her self (being not well at ease). And in manner under her sholders there I fownd my pretious stone, that was taken away by Madimi. Whereat E.K. greatly wondred: dowting the verity of the Shew. But I and my wife reioysed, thanking god.

Saterday,
Maii 23,
Mane
circa 9½

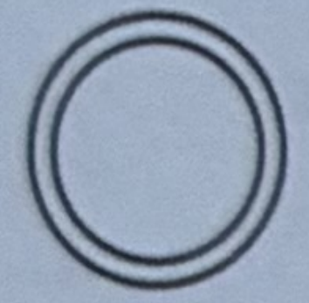
†

Preces ad Deu*m* fundebantur: etc. And then we requeste
that the Act of Obedience performed (according to our faith conceyved
of our vocation, from the Almighty & eternall god of heven
& erth) might be accepted: And that henceforward we
1 might be instructed in the understanding & practise of wisdom,
both such as all ready we have receyved some introductions
Mysticall, and allso of all other what the Almighty god shall
deame mete for us to know & execute for his honor &
glory, &c.

Δ. - E.K. Toke pen & ynk and wrote the request heare
adioyned: & he red it to me, & he requested me to
2 read it to the divine Maiesty: And so I did, & heruppon
we awayted, both to the first my prayer, & to this his
petition, the divine Answer ∴



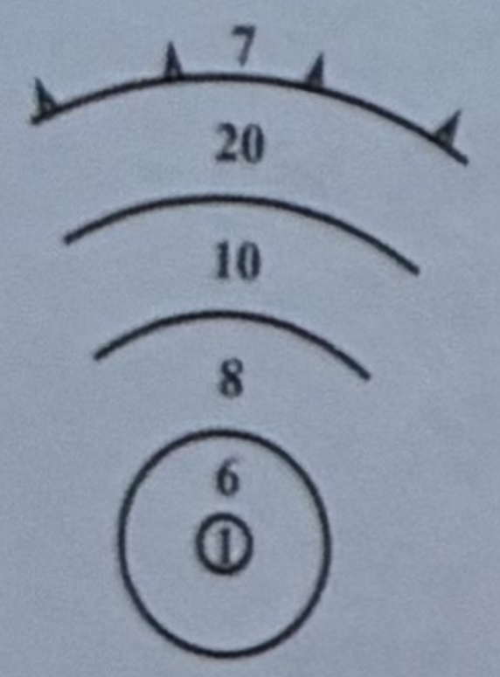
Δ. - O Omnipotens Sempiterne vere et vive Deus
mittas luce*m* tua*m* et veritate*m* tua*m*, ut ip*s*a nos ducant et *per*ducant
ad monte*m* Sanctu*m* Syon, ex hac valle miseriæ. et ad celestem
tua*m* Hierusalem, *Amen*.



E.K. From the begynning of this our comming there
appered a purple Circle as big as a straw in the circumference
of the holy stone, which yesterday was browght again: And
that it shold so be, Madimi had forwarned E.K., when she
shewed it unto him, when allso she gave the prints of the
letters of the bak syde of the bottom of the gold frame of it.

Parva mora.

E.K. - There appereth here a great man, all in bright harness
Equus Albus. sitting uppon a white horse: he hath a spear all fyry in his
left hand: he now putteth into his right hand: he hath a long
sword by his syde: he hath allso a targat hanging on his
bak: it semeth to be of stele: it hangeth from his nek by
a blue lace, it cometh up behynde him as high as the top
of his hed. The horse is mylk white: all studded
with white: a very comely horse it is. The man is in complete harnes,
the top of his helmet hath a sharp forme.
Uppon his targatt, are many Cherubyms, as it wer, paynted
in circles: There is one in the myddle: abowt it is a circle
with 6 in it, & then a circle with 8, & then great circle
with 10 in it: & in the greatest are 20: & abowt
the circle of 20 are 7 parts: at eche of which part is
a Cherubim. There faces be like burning gold: theyr wings
be more brighte: & as it wer embossed: There wyngs comming over
the hed do not towch to gither. His horse is allso harnessed before
& behynde. The horse leggs behynde are harnessed as with botes
marvaylously contryved, for defence as it wer of his hinde leggs.



Sum.
Cherubim.

- ~~Kelley, was thy brothers wife obedyent & humble unto the.~~
~~E.K. *She was.*~~
- ~~Dee was thy brothers wife obedyent unto the.~~
~~Δ. *She was obedyent.*~~
- ~~*Even as you wer, one obedyent unto an other: Even so shall the lord deale with you.*~~
~~E.K. He is rydden away: He semeth to ride throwgh a great feelde.~~
~~E.K. Here is now come Madimi.~~
- ~~Dee *doth thow ly, or say truth, in saying she was obedyent.*~~
~~Δ. *I cownted her obedyent, for that, she did: wherin she thowght her obedience to consist: for that she did not come after, as I thowght she wold, she might seme in some part disobedyent: but if it offended not god, it offended not me: and I beseche god it did not offend him.*~~
~~E.K. She is gone, in the felde, that way, which he rode:~~
~~E.K. Here is an other, like a woman all in greene.~~
- ~~*Sir ha xxxxxxxxxxxxxxxxx*~~
~~E.K. *I do not know, truely, before god.*~~
- ~~*Sir ha,* et quid Tu?~~
~~Δ. Non feci.~~

E.K. - Here commeth an other woman: All her attyre is
like beaten gold. She hath on her forhed a Crosse Christalline,
her neck & brest are bare unto ~~her~~ under her ~~papps~~
dugges: she hath a girdle of beaten gold slakly buckled
unto her, with a pendant of gold down to the grownd.

- *I am the dowghter of fortitude, & ravyshed every howr, from*
my youth: for behold I am understanding, &
Science dwelleth in me: & the hevens oppresse me.
They covet & desyre me with infinite appetite.
Few or none that are erthly have embraced me:
for I am shaddowed with the Circle of the Sonne: & covered with
the morning Clowdes. My feete are swyfter then the wyndes:
& my hands are sweter then the morning dew. My garments
are from the begynning: & my dwelling place is in my
self. The lyon knoweth not where I walk: neyther
do the beasts of the felde understand me. I am deflowred &
yet a virgin. I sanctify & am not sanctifyed.
Happy is he that embraceth me: for in the night season
I am sweete, & in the day, full of pleasure.

My Company is a harmony of many Cymballs.
And my lips sweter then helth it self. I am a harlot
for such as ravish me: and a virgin with such as know
me not: For lo, I am loved of many: & I am a
lover to many: And as many as come unto me, as they shold
do, have theyr enterteynment. Purge your streetes o
you sonns of men, & wash your howses Cleane.
Make your selves holy, & put on righteousnes.
Cast out your old strumpets, & burn theyr Cloathes.
Absteyn from the cumpany of other women that are
defyled, that are sluttish, & not so handsom, &
bewtifull as I. And then will I come & dwell
amongst you. And behold I will bring furth
Children unto you: & they shall be the sonns of Cumfort.
I will open my garments, & stand naked before you,
that your love may be more enflamed toward me.
As yet, I walk in the clowdes: As yet, I am carryed with
the wyndes: And can not descend unto you for the multitude
of your abbominations, & the filthy lothsomnes of your dwelling
The 4, Δ. E. K. I. K., and I. Δ. — *places. Behold these fowre: who ~~she is~~ is he, that*
shall say, They have synned: or unto whom shall
they make accownt? Not unto you ô you sonns
of men, nor unto your Children: for unto the lord
belongeth the Iudgment of his servants.
A blessing for our obedience according to faith. — *Now therfore, let the erth give furth her frute unto*
you: And let the mowntaynes forsake theyr barrennes,
where your fotestepps shall remayn. Happy is he that
saluteth you: & cursed is he that holdeth up his
hands against you: & power shall be given unto
Preparare nosmet debemus. — *you from hence furth, to resyst your enemyes: & the*
lord shall allways here you in the tyme of your
trubbles. And I am sent unto you to play
the Harlot with you: And am to enrich you with the
spoyles of other men: prepare for me, for I come
shortly. Provyde your Chambers for me that they
may be swete & Clenly: for I will make a
dwelling place amongst you: And I will be
common with the father & the sonne, yea and with
all them that truely favoreth you:

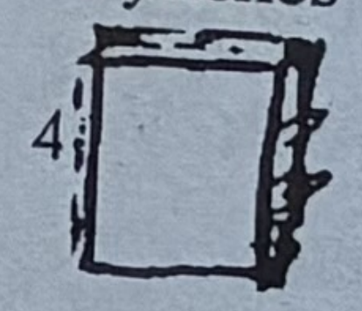
---

for my youth, is in her flowers, and my strength, is not
to be extinguished with man. Strong am I above &
Salutatio Prima. — *below. Therfor, provyde for me. For behold, I now*
Salute you. And let peace be amongst you: for I
am the dowghter of Cumfort. Disclose not
Secresie from wemen. — *my secrets unto wemen: Neyther let them understand*
how swete I am: for all things belong not unto
every one.
I come unto you again.

E.K. - She is gone along that grene felde allso.
Δ. - I red it over to our great cumfort.
Δ. - *We most humbly & hartyly thank the o God Almighty the*
onely fountayn of wisdome, powre and all goodnes.
Help us now and ever to be faithfull & frutefull servants
to the: for thy honor & glory, Amen.

* * *

E.K. - The feelde appereth a very levell grownd, covered with prety grasse,
even to the brinks of the horizon. It is bright of the sonn light,
but I see not the sonne, but the clere sky over it.
Δ. - Pausa semihoræ unius.
E.K. - Now cometh the horseman again, & rideth by
into the felde. And so doth Madimi. Now cometh the
third & so goeth away into the felde:
A boke. — Now commeth she that was last here: She standeth still.
She hath a boke in her hand, covered (as it wer) with moss
3 ynches at the hed, and 4 ynches long, & a finger
thyck: It hath no claspes: it is playn.

3 ynches


Pausa.
- *The fowrth howr after dynner repayr hither again: And*
Secresie required. — *what so ever you shall reade out of this boke, receyve it*
kneling uppon your knees: And see, that you suffer
no creature femall to enter within this place: neyther
shall the things that shall be opened unto you, be revealed
unto your wives, or unto any creature as yet: for I
will lye with you a while: & you shall perceyve that I
Dominus prope est. — *am swete & full of Cumfort, & that the lord is at*
hand, & that he wyll shortly viset the erth: And all
his whole provinces. [E.K. - She turneth her self into a
thowsand shapes of all creatures: and now she is come
to her own forme again.] She hangeth the boke up in the
ayre.
Give god thanks, & so depart.
Δ. - *All laud, thanks, honor & glory be to our*
god our King and savior, now & ever, amen.

.... ·1587· †

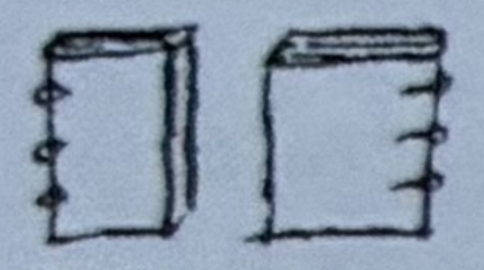
Saterday the same day

After dynner, abowt 4, howres: or, somwhat less,
we resorted to the place.
A voyce to E.K. - *Knele toward the East.*
So he kneled at the Table of Covenant, with his face toward
the East: & I at my table opposite to him.

Δ. - *In the name of god the* father, *god the* sonn, *& god the*
holy ghost, *Amen.*
Recte sapere et intelligere doceto nos (o Dom*in*us) na*m* Sapientia
tua, totu*m* est quod quærimus. Da verbu*m* tuu*m* in ore n*os*tro et sapienta*m*
tua*m* in cordibus n*os*tris fige.

E.K. - The boke remayneth hanging in the ayre.
A voyce - Kelly, *I know, it is trubblesome for the, to knele: Sit:* Pausa magna.
Δ. - So E.K., rose from kneeling, and did sytt.

E.K. - Now she is here, that last advertised us.
She taketh the boke and divideth it into two parts: & it semeth to be two bokes: the half cover adioyning to one, & the other half cover belonging to the other. The sides with the covers, are toward me.


The boke di=
vided.

- *Wisdome, is a percing beame, which is the center of the Spirituall being of the holy spirit, towched* towching *from all parts from whence the divinity sendeth it out: & is proper to the Sowle, or unto substances, that have begynning, but no ending: so that, what so ever shall have ende, can never atteyne unto that which ys called wisdome: neyther can things that are subiect to the second death, receyve any such influence: bycause they are ~~not are~~ allready noted, and marked with the seale of destruction. Happy is he whom god hath made a vessell of salvation: for unto him belongeth ioye, & a crown of reward:* Adam *(your forefather and first parent) in respect of his Creation, that is to say, in respect of his Imaginative* Composition, *receyved no strength, but by* the holy ghost: *for the Sowle of man is free from all passions & affections, untyll it enter into the body: unto the which it is limited: So that, being neyther* good *nor bad, (but apt unto both) he is left by divine providence & permission ioyned to gither, to the ende of the one or the other. But whersoever Wisdome dwelleth, it dwelleth not with the Sowle, as any property therof, but according to the* good *will of god, whose mercy concurreth on every syde into him: and taketh up a mansion therin: to utter out and manifest his great goodnes. And even as the hevens are glorifyed contynually with the Spirit of god: so is the Sowle of man glorifyed, that receyveth Sanctification thereby: for no man is illuminated, that is not Sanctifyed: neyther is there any man perfectly sanctifyed, that is not ioyfully illuminated. I speak this (my brethern) for that, you shall understand,*

Ad imagine*m*
Dei factus
erat.

that no man did or can ever atteyne to wisdom, (that perfect wisdom which I speak of) without he becom a Center in his sowle unto the mercyes & good will of god comprehending him & dwelling in him. Therfore Lift up your eyes & See, Call your witts to gither, & mark my words.

As concerning
The exposition of
our former bokes.

To teach you or expownde unto you the mysterys of the bokes that you have allredy receyved, is not in my power, but in the good will of god: after whose Image I am: Which goodwill of god, is the descending of his holy spirit abundantly uppon you, & into you, opening all your senses, & making you perfect men.

The good will
of God.

Adam his
Knowlege.

For, Adam *understode, by that grace, & his eyes were opened, so that he saw & knew all things that wer limited to his understanding. So have all those more & less, that have byn cownted wise, receyved the gifts of the* holy ghost, *which setteth the sowle of man so ~~entier~~ on fyre that he perceth into all things, & iudgeth mightyly. The apostles which knew even the thowghts of men, understode all things, bycause the holy spirit made a dwelling place in them: even so shall it happen unto you: For you are the Chosen of this last days, & such as shall be full of the blessings of god, & his spirit shall rest with you abundantly. Mark therfor, what I have to say unto you.*

The Apostles.

Wee. ☞

An 100 dayes
limited.

Every seventh
day.

A hundred days are limited unto you, during the which tyme, you shall every seventh, present your selves in this place: & you shall laud & prayse god: And behold I will be present amongst you: And before those days pass: when powre is given me so to do, I will enter out of this stone unto you visible, & you shall eat up these two bokes, both the one & the other: & wisdom shall be divided betwene you, suffycient to each man.

Personall appe=
rition.

The understan=
ding of such
things as have
before tyme byn
delivered us mysti=
cally.

Then shall your eyes be opened to see & understand all such things as have byn written unto you, & towght you from above. But beware, ~~you~~ ye take ~~not~~ hede, that you dwell within your selves, & kepe the secrets of god: untyll the tyme come that you shall be byd speak: for then shall the spirit of god be mighty uppon you: so that it shall be sayd of you, Lo

Silence
Untyll.

wer not these, the Sorcerers, & such as wer accownted
vagabonds? Other some shall say, Behold let us
take hede: & let us humble our selves before them: for the
lord of hosts is with them: And you shall have powre

Powre, to
be given us.

in the hevens: & in the lower bodyes: and it shall be
towght you at all tymes inwardly, even what
belongeth to the harts of men ∴ Then shallt

Vide actionem
A° 1583, Mensis
Die.
of his divers spotted
coat.

$\overset{\text{E.K.}}{\text{thow}}$ have a new coat put on the: & it
shall be all of one cullor. Then shalt
$\overset{\Delta}{\text{thow}}$ allso have powre to open that boke, which
god hath committed unto the: but use your selves

Note: and
Remember.

as men: yea even then remember such as may
receyve the mercyes & grace of god: And let all
peace & unitye be amongst you: For even as
the sonne loketh into all things from above, so shall
you into all the Creatures that live uppon the erth.
Yea the one of you shall have his eyes lifted,

Entrance into the.
4th, and 5th heaven.

& shall enter into the fowrth or fifth heven.
For unto him that is worldly, shall worldly knowledg
~~shall worldly knowledg~~ be given: & unto him

Δ. - O Lord I
thank the that
thow hast accep=
ted my patience.

that hath byn patient, shall greater things
descende. Notwithstanding, both suffyciently
satisfyed: In the mean season, the

Maii 30.

The Bokes
of Dunstan
and the pow=
der.

seventh day hence, shalt thow bring in such
things, as the lord hath given the: And
in this place they shall be disposed
according to the knowledg that is given ~~the~~me.
And herein thow hast pleased the lord: for that
thow hast dealed straight: and according to
brotherly meaning.

Mense .10.
forte mensis pro
anno erit.

A Prophesie.
Mense .13.
Poland.

Now commeth the tyme, that the whore shall be called
before the highest: & the tenth month hence, shall the
Turk & the Moschovite make a perpetuall league
to gither, & in the thirtenth month, shall
Poland be assalted, with the Tartariens, & shall
be spoyled: yea even unto the very ribbs, so that

Mense .16.

Bohemia.
Germania.
Italia.

in the sixtenth month they shall fall all to gither
from Christ: And the hand of god shall
ronn in vengeance, even throwgh this kingdom, &
throwgh Germany, & into Italy.

A° 1589.

And in the 23 month Rome shall be destroyed
so that one stone shall not be left standing
uppon an other, and vengeance shall
be on all the earth, & fear uppon all
people, for the lord is gone out against
them: They eat & drink, & say, Let us be
mery: Wo be unto them: for they know not the
tyme of theyr visitation. For lo Iustice shall
viset them & tred them under fote: And

Bohemia.

even this kingdom shall dure for a while: that
is to say, this wycked triumph. And behold, in

Antichristus.

the North, shall rise that Monster, and shall passe
furth with many Miracles: but you seing

Untyll.

all these things, shall be at quietnes untyll
such tymes, as it shall be sayd unto them

Revendg.

Revendge. Happy is he that is
not partaker of the love of such as shall
be vexed in these latter dayes.

E.K. - She is gone.

Δ. - I red this over to E.K: to his good cumfort.

- *Make an ende I have no more to saye.*

Δ. - Deo no*st*ro Omnipotenti, P*at*ri filio et Spiritui Sancto
sit o*mn*is laus gr*ati*ar*um* actio, honor gloria et
Imperiu*m* nunc et in sempiterna sæculor*um*
sæcula, *Amen*.

Magnifici viri fratres & amici Chariss. Hodie hora 9. ante meridiem istæ mihi allatæ sunt literæ a domino Schombergio, *quæ datæ sunt 5 Marcii et debebant iam devenisse in manus meas antea. Ex quibus intelligo ipsum cum domino* Hotek *expectare responsum* Munsterbergii *Quandoquidem Omnipotens ille omnium rerum moderator, et rector vos delegaverit ad hoc ministerium & opus perficiendum. Ego nihil scio quid agendum nec ullum meum Consilium eo accedere potest ut disponere aliquid possim, sciam aut velim, nisi quod sapientissimo illi moderatori visum fuerit. Proinde omnia vobis transmitto, Orate sedulo, & quod placuerit Altissimo & pientissimo domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire Cupio et volo. & ita nolim neque diem istam prætermittere quin statim rursus ad vos transmittam. Interim vos & me ipsum Dei omnipotentis bonitati immensæque misericordiæ Commendans. Datæ* Cromoviæ, *16 Marcii Anno 1587.*

Vester amicus & frater,

manu propria.

Magnificis viris Domino Ioanni
Dee *& Domino* Eduardo Kelleo *et*
ad manus proprias.

1587. Recepimus tandem Trebonæ
Aprilis 2. Nos enim
a Reichsteinio abiveramus et
et rediveramus antequ*am* ad Reichensteiniu*m*
Nuncius venit.

Magnifici domini Charissimi amici & fratres, ad
literas vestras nihil respondere potui quandoquidem per
suas mihi literas D. Schomberg*: de suo & socii ipsius a.....*
tu significaverat volui primum quæ mihi .....
verentur audire. & si aliqua nova essent vel
non audita dominationes vestras Magnificas denuo
certiores reddere. Heri noctu solus
ad me venit D. a Schomberg *relicto socio in*
Monasterio meo. Coroniensi dimidium ab hinc
milliare, & de negotiis omnibus mihi multa
exposuit, de quibus uti intellexi, ex ipso & dom.
vestris Mag. significaverit. Vti potui .....
intelligere, satis Circumspecte & provide negotia
sunt tractata usque huc, et spero etiam
fideliter. Ad omnia illa respondi pro=
ut sepissime a me intellexistis, & nuper etiam
literis quæ illi dicenda putabam dom. vestræ
scripsi. Tota res videtur consistere in
adiuvandis aliquibus personis pecuniarum
aliquo auxilio, & prout et scriptum sive .....
memoriale mihi tradidit, quod transmitto dom.
vestris perlegendum & considerandum, & post
mihi remittatur oro. Charissimi domini
scitis quæ sit voluntas domini, proxima
actio & aliæ, (mihi videtur) annuunt ipsos
adiuvandos, fiat secundum ipsius cuius

omnia sunt voluntate & misericordissima dispositione
et expediantur eo celerius prout cum domino Eduardo
locuti sumus. Ipsi respondeant Domino altissimo
& potentissimo de fide quam ipsi præstabunt,
sin vero aliter visum fuerit Omnipotenti domino
fiat ita. Rogo dom. vestras Magn:
quam amantissime piis suis ad Deum orationibus
et mediis a domino vobis traditis & concessis
promovete, a adiuvetis Domini dei nostri
opus & voluntatem exequi.
Socius remansit in monasterio, ut supra dictum,
et Conclusi cum domino Schombergio, *ut neque, videam*
neque, tractem cum illo, certis de causis, quas
vobis significabit, & a me etiam intelligetis,
tamen ut eo sit melius Contentus de duobus vel
tribus millibus tallerorum ipsi procurabitur ad quædam
sibi necessaria Comparanda in Lucio.
Sperat ipsum bene fore contentum pro tempore
modo cætera quæ maiora sunt propter reliqua ut
supra scripsi procurentur.
Ego non sum ab Imperatore vocatus, sed meam
de aliquibus expetivit sua Maiestas sententiam
de quibus rescripsi uti decuit.

De actione intellexi dom. vestras paratus ad præscriptos
tum diem esse velle bene est. Semper nos paratos
tos esse decet & convenit. Ipse benignissime
quæ in nobis desunt sua misericordia &
Clementia inænarrabili perficiat.
Placet mihi sententia dom. vestrarum et quæ initio
& in prooemio actionis proponere velletis.
De quo me informabitis, ad hoc me componam
et expectabo humiliter responsum.
Quæ proponenda putabam nulla sunt alia nisi illa.

·1· *Si Imperator de rebus* Polonicis *a me quicquid sciscitari*
vellet, aut suspicione aliqua de me concepta aut
fingendo sibi aliquid quomodo me gerere debeam.

2 *Si Imperator de successione Regni huius pro fratre*
aliquid tractare vellet quomodo me gerere debeam.

3 *Si electio* Polonica *successura sit, quid de bonis meis*
paternis disponat Dominus, & mihi quid faciendum.

4 *Debeo ne de negotio* Polonica *aliqua cum Electore*
Brandenbergico *aut aliquo Principe Imperii confidenter*
conferre, vel non. Cum quibus, quando, &
qua ratione.

5 *Si miles aliquis conducendus & quando.*

6 *Si Pontifex aut Imperator de personis dom. vestrarum*
vellet aliquid attentare, vel eas iterum relegare,
vel quovis modo perturbare, quid agendum &
ipsis respondendum.

7 *Si de Thesauro nobis concredito aliquid Cæsari sit*
communicandum, quando, quomodo, quantum, &
quomodo.

8 *Si Imperator mea opera uti vellet proagendis comitiis in* Moravia & Silesia, *si hoc suscipere munus debeam.*

9 *De cætero humiliter supplicent ut me ita disponere dignetur altissimus ut sibi soli placeam et serviam fideliter & constanter ad sui nominis æternam gloriam & Reipublicæ Christianæ salutem.*

10 *Si dom. vestræ putant aliqua omittenda, aut quæ offendere possent per amorem Dei oro, bene confiderent: omittant aut emendent pro sua pietate & prudentia.*

11 *Unum est quod omisi de propositionibus. Quod constitueram in animo de Thesauro Domini mihi benigne concesso aliquas fundationes, hic in patria ista constituere. Deus scit mentem meam quem nihil latet. Si placet hos meam misericordissimo Domino propositum vel non.*
Et præsertim si nihil alio (divina ita disponente gratia), sit comigrandum, vellem patria mea cognoscat, et tota posteritas quod amaverim illam, et optime de salute ipsorum et posteritatis senserim.
Datæ Cromoviæ *feria 5 post Pascha, Anno 1587.*

Vester ex animo, et frater & amicus
sincerus,

manu
propria.

D. Rosembergii Questiones proponendæ, etc.

†

In no*mine* P*at*ris et filii, et Sp*irit*us Sancti, *Amen.*
Gloria P*at*ri et filio et Sp*irit*ui Sancto: Sicut erat in principio
et nunc et semper: et in sæcula sæculor*um*,
Amen.

In Actione Tertia, Proponenda.

·1· Deo Omnipotenti, Patri filio et spiritui sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, instructiones, informationes, et alia quæcunq*ue* nunc in hac Generali actione, suscipienda, intelligenda, et exequenda, quæ sua Divina Maiestas, pro sua gloria, et nostra consolatione maxima fore, previderit et decreverit.

·2· Humiliter ~~exhi~~ requirimus, an hîc plenaria hæc transigetur Actio: vel ~~nobis~~ an nobis ad Crumoviam, cum necessariis n*ost*ris rebus, (et quibus illis quide*m*) properandu*m* fuerit.

·3· Has n*ost*ri D*omi*ni Rosenbergii Questiones 12 generales, et alia quæcunque in eisdem particulariter continentur, humiliter offerimus, tam eius quam n*ost*ro no*mine*: illa et talia expectantes responsa quæ et qualia a sede Maiestatis Divinæ, in suor*um* servor*um* consultationib*us* procedere, et olim et semper solent.

·4· Et quia, ~~in opus, de pulveris usu,~~ in eisde*m* Questionib*us*, nulla facta est mentio de usu pulveris quem sibi divinitas concessum habet, et aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris usu, nos, iam, humiliter illam desideramus informatione*m*.

·5· Et quia extraordinarius iste vehemens favor Moschovitici Principis erga me incognita*m* iam est mihi et multis aliis contestatus, et manifestus (ago Dei Optimo Maximo gr*ati*as quantas possum maximas) et quia incertus sum ad quem finem Deus illum eius favore*m* erga me, dirigere velit: humiliter peto ut mihi a te (Omnipotens Deus) informatio detur de isto fine, et voluntate tua in hac parte et quo modo eiusdem Nunciis respondere debeam, si qui ia*m* venerint de cætero.

·6· *An non debeamus* nosmet disponere, (ut aliâs, aliquoties, premonitum est) ut hîc, lapidem Ph*ilosoph*or*um* ex Methodo Dunstani conficiamus: quæ Methodus, quia mihi non constat, sæpe me hactenus fecit videri quasi in hoc labore tardu*m*, ociosum, vel ignavu*m*: Vbi, contrà, quàm est paratus animus meus et manus et pedes et o*mn*es vires tam animi qua*m* corporis mei, Tu nosti, Tuque (o Deus) testis esto meus.

·7· Illa Praxis, cum poculo ferreo, canali vitrea, calce, etc. nondum nobis succedit; idcirco, ad illius quoq*ue* conclusionis veritatem practica*m* obtinendam, libenter sciremus, quid est quod nos hactenus impedivit, vel quid nobis deëst, ad veram intelligendam, et perficiendam praxim illam.

·8· Thomæ Kellei decumbentis valetudine*m* et sanitate*m*, tibi (o Deus) commendamus, et supplicamus, ut illi, nobisq*ue* propitius esse velis: illumq*ue* sanum et salvum nobis reddere et confirmare digneris ad no*min*is tui laudem, honore*m* et Gloria*m*, ex fideli eiusde*m* posthac servitio, et officio: erga divina*m* tua*m* Maiestate*m*. *Amen.*

·9· Ioanna, uxor Ed. Kellei n*ost*ri, Omnipotenti divinæ Maiestati tuæ supplicat per me, et ego humilimè (eiusdem Ioannæ no*mine*), tibi (o Deus) supplico, ut illi velis esse misericors, Clemens et benignus, et ut eius multiplices ad te præces pro fæcunditate cum hoc eius marito obtinenda, paterna respicias Charitate: et ut illi hoc contribuere velis gaudium, et quasi sui fidelis servitii ~~præmium~~ (erga hunc suum maritu*m*) præmiu*m*, ut prole per eundem et cum eode*m* gaudere possit beata ∴ respice quæsumus hanc n*ost*ram petitione*m*, ut a multis olim piis fæminis et viris eande*m* accepisti, et etia*m* concessisti petitione*m* Misericordissime pater, per filium tuum, D*o*minum n*ost*rum Iesu*m* Christu*m*. *Amen.*

·10· Pro mea Iana (o Deus) humilime gr*ati*as ago, quòd hactenus tam clementer et pie illa*m* liberaveris a suæ radicalis infirmitatis contagione: contra qua*m* et medicina*m* facere, me docuisti: et me ut facere*m* adiuvisti, factæq*ue* eam virtutem concessisti, ut illa remedii optati nobis preberet signa, qualia n*ost*ra imperitia magis sperat esse bona et certa, quam recta r*ati*one diiudicare p*ote*st, hoc igitur symptoma egestionis ~~sanguil~~ sanguinolentæ quid sit nescimus, ~~and~~ an morbi alterius indicium, an dictæ medicinæ adhuc in sua virtute et efficacia procedentis, operatio ∴ Tuum (ô Deus) ne dedigneris impartire nobis consiliu*m*: et de fluxu illo fræquenti ex eiusde*m* Ianæ auribus, libenter audire vellemus remediu*m* aliquid.

De Angliæ et Reginæ eiusde*m* statu, si aliquid scire nobis expedit, libenter audiemus.

Epilogue:
1607

---

20 March 1607–7 September 1607

(from British Library MS. Cotton Appendix XLVI Part II)

London. At mistres Goodman her howse.
Martii 20,
a meridie:
hor. 4¼.

✝ Jesus

Omnipotens sempiterne vere et vive Deus.
Mittas lucem tuum et veritatem tuam, ut ipsæ me ducant et perducat ad montem sanctum tuum et tabernacula.
Amen.

- *I am blessed* Raphael, *a blessed messager of the almighty. I am sent of god, who is the creator & maker of heven & earth, his name be blessed for ever more, Amen.* Iohn Dee *I am sent of god for thy cumfort, first to certify the thow shalt overcome this thy infirmity: and when thow art stronger in body, as god in his goodnes will make the, then thow shalt have all made known unto the of such things being not come to pass as have byn before spoken of, bycause that thow sholdest take cumfort in god that thow art not left from the cumfort of gods blessed Creatures. Now god hath sent me at this tyme wherby thow shalt be satisfyed that, when thy body is hable to abyde the tyme of my servyce from god to be delivered unto the by me* Raphael. *Thy frende,* Iohn Pontoys, *yet liveth, but his tyme is likely to be short.*
Ax at your will.

Δ. - *O god I am to enter into a great attempt, to make the cownsayle pryvy of my beggery, & to offer to the Erle of* Salisbury *such my dutyes as I may perfect to his content. How standeth this with your good liking?*

- *Thow shalt have* Δ. Spirituall *frendes in thy sute & thow shalt have foes: but throwgh gods mercyes thy* Δ. Spirituall *frendes shall overcome thy foes & thow shalt see how that god in his goodnes will work mightyly in his powre for the. Procede in thy sute, so shortly as thow canst fynde thy helth in body hable. And for thy helth, use thy own skyll, that god hath & shall guyde the with all to thy good & perfect restoring of thy present helth.*

Δ. - *Of the bludd, not comming out at my fundament, but at a little, as it wer a pyn hole of the skyn.*

Raph. - *That the which thow hadst no knowledge to help thy weaknes, god in his merceyes did send the therin present help, the which but onely for that yssue thow couldest not have lived. & for the cure and thy help for the stone, god will work with the in thy hart & mynde, so that it shall be known unto no man, but by gods mercifull goodnes delivered unto the, such ways & meanes as shall be thy help & restore the to helth agayn. Thus god of his mercy hath sent me to deliver this short message bycause of thy weaknes: Thow art not strong to endure them, therfore such is gods goodnes to let you to uderstand that after the* 10 *tenth day of Aprill, I will then appere agayn, & you shall understand much more what gods will & his pleasure is to be done in gods servyces,*

and for your good. & so for this little short message I have declared unto you the will of Iesus Christ: *& so for this tyme, In the name of the most highest* Creator, *& maker of heven & earth, I do now return at his will and commaundement, and I am redy at all tymes when he shall commaund me to appere to thy cumfort: his name be praysed ever more, Amen, Amen,* Δ *Amen.*

Tuesday : 24 Martii,
hor. 9½.

יהוה

Deus in adiutorium nostrum intendas D.D. R.R. Iehova Zebaoth ad iuvandum nos festina.
the omnipotent god be praysed for ever more. His holy name be gloryfyed.
Amen. Iohn Dee *I Raphael am now come at gods pleasure, and at his commaundement*
to speke unto the & make known unto the as far furth as in my powre lyeth
to speke. God hath sent me to declare unto the, the cause of thy desyre at this tyme.
Iohn Dee *as thow art an erthly man, if thow dost desyre to have help from god of such things*
as erthly men can not be without while they have tyme here in this mortall life.
Thow desirest to have knowledg as concerning things hid, the which I Raphael *have no delight,*
neyther pleasure in speaking of any such erthly matter, or erthly cases. But my delight is in the
almighty & in his wisdom. But not withstanding at thy request & thy inward desyre in god to be certifyed
of this threasor, the which these two men, whom thow knowest do speak of. They ones had a tyme appoynted of
god for it, & it was not used accordingly as they shold have done. Now this second tyme bycause you have
a desyre to have help & knowledg at the hands of the almighty, I Raphael *do command the and these men whom*
thow knowest, that they shall not intermeddle, or to take it in hand before the 10 day of Ianuarie be past,
for if they do they shall not prevayle, for that is a tyme that god hath best appointed for theyr good purpose,
and for the quiet enioying of it. So when that day is past then let them, in the name of god, enter into that work.
And if they will be such men as they owght for to be, and as gods will is that they shold be, to deale faithfully
& truely, one with the other in dede & in word, god will then bless theyr good purpose, & bring it to theyr hand whan they shall
take in hand to open the erth. God will presently at that instant tyme suffer there good purpose to take effect,
and the matter to be effected & had. So that they shall not be putt of, yf they shall here, or see any thing that they shall
dislike. But stiffly to stand in the heap & craving at gods hand, to have that good help to be a warrant betwene them and
all hurt & danger what so ever may be happen: & so ever agayn I say, yf they will faithfully pray unto god with
theyr whole trust in god, god will bless theyr good succes: yf they be otherwise, Then as good men shold be,
theyr good success will be against them. So I Raphael *have made known unto the, gods purpose in this*
thy request.

For this I have sayd.

Iohn Dee, *I* Raphael *did make known unto the as desyrous of that secret, & that great gift that*
gave unto the in such order & manner as thow knowest where thow hadst it, & thow never as yet
hadst the knowledg given the & the wisdom that god will give you as concerning that, and many more
such mysteries god will give unto the. So this rare gift being taken away from the, by whom thow
knowest, by taking thy key & so taking of it from thy keping. It was the will & purpose of god
that I Raphael *shold give such warning, that thow sholdest have knowledg hereof, therfore*
Thow shalt take such course till thow mayst obteyn it agayn, & when thow hast it
thow shalt put it into the same chest agayn, and committ it into the custody & keping of thy
very frende, Iohn Pontoys, *& he shall, & will deale faythfull & frendely with the in keping the same untyl*
such tyme as by that promise the which thow knowest is promised unto the, that thow shalt receyve
the perfect understanding of that hid knowledg, & secresy of God *that is not as yet made known unto*
the, & accordingly as hath byn sayd, so shalt thow have such wisdom delivered unto the by me
Raphael *that shall come in such afect & order, as hath byn layte made known unto the,*
& for thus much I have made known unto the for thy good in such short & spedy tyme to be
performed, as god hath in store for the to be performed, thus much I have now sayd & given
the warning to kepe it in such manner as I have spoken, or els thow wilt be disapointed
of that, & then it will hinder such purpose, as god will have come to pass. So in his
mighty powre command me to come. I have for this matter finished. Yf you have
any thing spedyly ax me, say on, for I am to returne.

Iohn Dee *yf thow wilt have at thy cause then s......tly as thow might shew unto the ..... here*
what thow hast ......, & crave his good ..... it to the liking of .... desyring his help,
& making known unto her............ .... such .... to go to such men that shold give the farder instruction,
thy best as I have sayd, to shew unto her what thow hast done ...., & he will
provide in the case .... of Canterbury, *& so thy faith shall triumphe in short tyme*
.... this be of .... so fully .... the ....
....

A^{o} 1607.
Iulii 9, hor. 4 a
meridie
Westminster,
Three Kings,
in Kings Street.

(A)

Δ. - After my prayers for a quarter of an howre, a voyce sayd,
I am Raphael *whose voyce thow dost here. To morrow morning at 9 of the*
clock, god will send me to thy sight.
Δ. - So with thanks to god I ended .:.

Fryday the
10 Iulii
hora .9.

Δ. - Mittas Lucem tuam et veritatem tuam, quæ nos ducant et perducant ad montem sanctum tuum et cælestia tua tabernacula, *Amen.*

Barth. - Affore you, the Creature of god, doth appere.

Δ. - Benedictus qui venit in nomine domine, Halleluya.

- *Blessed be god the* father, & *god the* sonn, & *god the* holy ghost: *All honor, & powre, be*
ascribed unto the living god, for ever more, amen. Δ. - *Amen*
Iohn Dee, *I am* Raphael, *one of the blessed and elect angels of the almighty: and at his*
will & his good pleasure he hath commaunded me to appere here, at this tyme, to sett
furth the will & pleasure of the almighty god.
Iohn Dee, *my message that I have at this tyme to deliver unto the is of great force, in what*
god wold have the to do: and wheras it was sayd at my last appering at this
beholder, that I wold appere agayn, & now it hath pleased god to send me to
perform & make known according to that which was then sayd, that
all things before promised shold be made playnly known: what gods will is to be
done in all that hath byn before sayd.
Now, I do make known unto you the playn meaning & understanding therof.
First thow hast byn promised the secret knowledg & understanding of the Philosophers
Stone, of the boke of S^{t} Dunstans, *to have the knowledge of them.*
It is synce a long tyme as thow knowest, to mans reason, & to the Mynde of
man, a few yeres, is with man thowght to be long: and now god hath
byn thy keper, and most chiefly created the, & hath suffered the to have tyme to live
unto this age; and fardermore thow dost loke unto thy Nativity, & considering thy
great age that the course of nature, for age, is likely, by thy reason to take place:
But Iohn Dee, *thow dost well remember, unto whom, in the holy scripture, that god in his*
mercyes did ad & putto fiftene yeres longer, then the tyme was set him. So think
not but god in his mercyes will be as great unto the. & Now to come to the matter
wherby to let the to understand why thow hadst not thus, these rare gifts & promises
performed unto the, it was the will of god to kepe them away, and to suffer the
hart of thy supreme hed & governor unto god, to be hardened agayst the,
that thow art no better accownt made of unto him, but to be such an one that
doth deal with divells, & by sorcery, as you commonly terme them Witchcraft:
and who doth, & who hath informed him, to be thus evyll, and hardly informed against
the, but onely the divell, & by the hatred of thy secret enemy whom thow knowest (Salisbury
I mean), & all malice and enemyes that he can by his divells. Maherion,
Hermelie, *the 4 wicked ones, the which are accownted the 4 rulers of the ayre, whose*
names be Ories, Egym, Paynam, & Maynam. *These be the divells that he doth dele*
with all, that he, throwgh theyr entysing, and his, he thinketh to be pleasent, & good wysdom
that he receyveth at theyr hands, That he & his divels do seke thy overthrow in all good
things, and doth, & will, so far furth as god will suffer them, seek all the mallyce & hindrance
in all good causes to be done to thy good. Therfore Now Iohn Dee *I am to let the to understand*
playnly what gods will & his great purpose is to have the to do: allthowgh it may seme

Δ. *hard to thy good liking, considering as thow dost think, the weaknes of thy body & course of age, yet Notwithstanding*
that same god that hath byn thy protector & keper untyll this present tyme of yeres, that same mercifull god shall kepe the,
& make the hable to perform causes that shall be now made known unto the: for god will not bestow such rare gifts as
I have before sayd, amongst those which be unworthy of such great blessings from the almighty. For god will not bestow perles
among those that will not beleve, nor understand that god hath any such blessings to bestow uppon men. For sayth I,
unto the Iohn Dee, *that yf god shold, or wold bestow those blessings uppon the, even at this present,*

(B)

or at any tyme to be shortly performed & delivered unto the, Then, except that thow sholdest
make all things playnly known of gods secrets delivered unto the, unto the supreme hed under god
here uppon earth, & likewise, thy enemy to be partaker, in these secrets & great gifts of god.
Yf thow woldest not perform as much unto them as god shold give wisdom unto the, therein,
thy life wold & shold (by the envy & mallyce of these wicked ones & by thy great enemy)
thow sholdest spedyly be cutt of from this life; but god will not have it so. So yf thow
willt do, $\overset{\text{as}}{\&}$ god shall commaunde the by this message, thow shalt have all those
messages, promises, & wisdom, both for the Philosophers $\overset{\cdot 1\cdot}{\text{Stone}}$, the $\overset{\cdot 2\cdot}{\text{boke}}$ of saинct
Dunstans, the secret wisdom of that $\overset{\cdot 3\cdot}{\text{Iuell}}$, that was delivered, as thow knowest
in what manner it is playnly known unto the.
So now it is the will of god to suffer thy supreme hed his hart to be hardened against
the, & like wise for thy great enemy for his wicked instructions against the, God
doth suffer it so to be, even as Pharao his hart was hardened against the children
of god, so standeth the matter against the, with them: It is the will of god so to suffer it to
theyr great accownt that they shall have to make, when it shall please the allmighty
that that tyme shall be, that they must render unto god theyr accownts. Now
Iohn Dee it is the will of the almighty to send me Raphael to deliver unto the this
message, the which will seme unto the to be very hard, yet as thow art the servant
of god, & one whom god doth favor & love, (allthowgh the world by wycked enemyes
doth hate the) willingly & obedyently follow that course, the which god in his mercyes
at this tyme shall $\overset{\text{make}}{\text{be made}}$ known unto the.
Thow shalt (if thow wilt obey the commaundement of god, by me made known unto
the,) to take a long Iornay in hand, & go where thow shalt have all these
great mercies of god performed unto the, and god will shew the
as great favor in the sight of god, as ever he did shew unto Ioseph, who
was sold into bondage, as thow knowest, & in all his imprisonment & trubbles,
god was with him, & delivered him. So, yf thow willt follow the commaundement
from god delivered unto the, by me Raphael, that thow shalt not dowt, nor waver
in thy mynde, but god will be mercifull unto the, both in this life, & in the life
to come: & that god will not commaunde the to take such a Iornay in hand, but that he doth
know what is best for the, & he will preserve the & kepe the in thy Iornay, and thow shalt
finde in thy Iornay, that god shall & will deal mercifully with the in fynding
ease of the infirmity of the stone, that the Angells of god shall direct the in thy
hart & mynde how thow shalt use thy body to the helth & cumfort of thy strength.
& when thow art at thy Iornays ende amongst such frendes beyond the seas, as thow
knowest, god shall, & will rayse the as faythfull frendes (as now I have sayd before) as Ioseph
had, so shalt thow be favored with god & man; for it is the will & purpose of
god to have the to be obedient, unto this the which I do make known unto the, bycause
thow sholdest not remayne here, to be beholding unto those that are thy mortall enemyes,
& had rather to here of thy ende, then otherwise to here of thy well doing, or any good to be done
unto the by any man; it is a greif & a spite in hart & mynde, unto them, that thow
sholdest come to any help or things necessary for mans use here uppon earth: the which, man
can not be without. And Iohn Dee I am to commaunde the that so shortly as thow
canst by all means possible, Set thy things in order, for thy wardenship, & in all other causes

Iohn
Pontoys:

of worldly affayres. ¶ & for mayntenance to furder thy Iornay, god will most gratiously rayse the up some good frendes to be helping unto the,
that thow mayst have mayntenance in thy Iornay: & thy very frende Iohn Pontoys shall by gods favor come home, & he shall & will be a great
ayd unto the, to performe this course, the which god by me hathe commaunded the to undertake. That where thow dost live now in want
& to be beholding unto those, he whome not love the, neyther in hart do wish the well. So god wold have the to be where thow

---

(C)

Long Life.

shalt do him servyce, & god will give the long days in so doing, &
fullfilling this his commaundement, & will, by me Raphael, the which message
I am at gods will & his pleasure playnly to make known unto the, that it is his will
to have the to follow this course, the which god will have the to enter into. Not fearing
nor mistrusting the weaknes of thy body, but that god will preserve the for that tyme,
as shall be his good will & pleasure that thow shalt have life here in this world to
be as mercifully a god to deliver the from all hurts & dangers, & from all infirmityes,
even with as much helth as thow hast had in thys tyme as thow hast lived
this many yeres. So god will have the to follow his will in this direction, &
then thow shalt have all things affore sayd performed unto the, and
thow shalt then have such favor, that thow shalt behold his blessed creatures
with these thy mortall eyes: & if thow willt performe to the uttermost of thy powre
this message from god by me delivered: Then god will in his mercyes perform
all that is promised unto the. ¶ And except thow willt be willing & dutifull,
so much as in the lieth to make good this, the which I have throwgh gods mercyes declared
what course thow must take. Yf thow dost it not, Then God will not no more
send unto the, to the beholding of any mans erthly eyes, any of his blessed Creatures.
Therfore I commaund the from god, as I am his faythfull minister, & blessed angell,
of god, that thow shallt not dowt to take this Iornay in hand: for god will
be with the & for the, & his blessed angells shall be thy cumfort, even as
the angell of god was the cumfort unto yong Tobias in his Iornay, so god will
deall with the in thyne. & so I have declared unto the what god will have the to do.

Δ
Si Deus nobiscum
Quis contra nos.

☞ It is the will & favor of god to give the as much understanding of gods mercyes towards
the, yet for to come, as ever Mortall man had delivered unto him by any spirituall creature
from god. So now I have fully ended my message. Therfore, see that thow Iohn Dee
be as ready to perform it to the greatest of thy power, as lovingly in giving god thanks
for this message delivered, because he wold have the to be such an one, as shall not
ende his dayes in reproache, and reioysing of thy ememyes, but thow shallt have tyme
& dayes to live, that when thow dyest & shalt depart this world, thow
shallt dye with fame & memory to the ende. That such an one was uppon the erth,
that god by him had wrowght great & wonderfull myracles in his
servyce, & thus to gods honor & his great glory. I have ended my message, yelding
unto god all honor & prayse, & thanks for all his blessings & his great
benefitts bestowed uppon his creatures, both now & for ever more. Amen.
Blessed be god in all his gifts, & holy in all
his works. Praysed be god, Amen, Amen.
Δ. - Amen.

Mircacula.

(D)

Δ. - *Now o god, as I have willingly yelded unto thy will, & commaundment of undertaking a Iornay, so I beseche the that it may stand with thy good pleasure to Notify unto me the cuntry, region, or city unto which thow woldest have me direct my course from hence ward in.*

Δ. - Nothing appered.

A voyce - *In the name of god, to Morrow, at X of the clock.*

Δ. - So be it.

Δ. - *All thanks prayse and Glory be to god the Father,*
god the Sonne, and god the Holy Ghoste.
Now & for ever & ever.
Amen.

A Note to be considered.
Mr Eccleston.
In the house at the breaking up of the place
were these - James Bolton - buttler.
Lettice Gostwich - mayden, cooke and dayry maid.
To know, the howse & place therein, where it is, or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.
And what so ever may make this a perfect work, to Mr Ecclestons reasonable contentment.
Most humbly & hartely I beseche god to make known now unto us, and so the praise & thanks due to god for his mercyes, to the best of our powre to be yelded unto him.

This to be taken in before 15th of Iuly, fol. (G)

14 day of Iulie,
hora 11½

Δ. - As I sat at dynner, with Barthilmew Hickman, my dowghter, Patrick, and Tho. Turner, Abowt the ende of the dynner, Barthilmew hard a voyce, saying,
☞ *To morrow, half an howre after 9 of the clock, give your attendance to know the lords pleasure:* Δ - As nere as I remember so he sayd, or to that effect.

/ To inquire /

1 The name of the place whether I am to direct my totall Iornay.
2 Whom shall I have in my cumpany besides Iohn Pontoys.
3 What of Patrick Sanders.
4 What of my dowghter Katharyn
5 What of my standing bokes & theyr appertenances?
6 What of Mr Bardolf, to go with me?
or
of Mr Datnall his companion?
7 What shall my sonn Arthur do, to his help & cumfort in his intended travayle?
8 Shall ~~at~~ I at any tyme retorne hither into England again?
Shall I make accownt to kepe some title of enioying my howse at my retorn.

Mr Ecclestone his case.

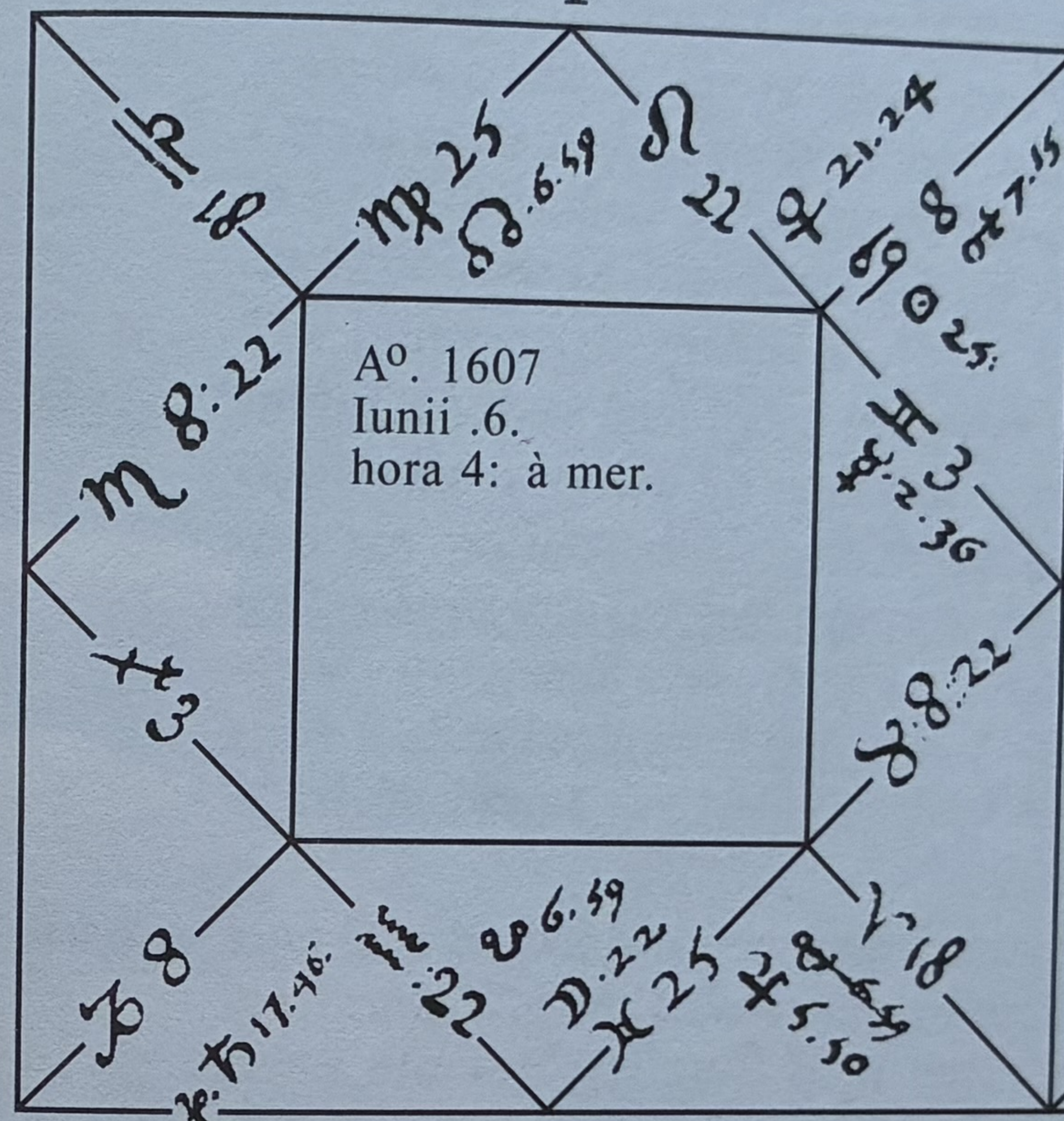
Iunii 27. 1607
The name of my hous is Eccleston, of Eccleston, the manes name whome I suspect is Thomas Webster, Carpender, of the age under fortie, not more within the Counti of Lancaster.
The place was in a fals ruff adioyning to a Chimlie called new Chamber Chimlie.

Edward Eclestone.

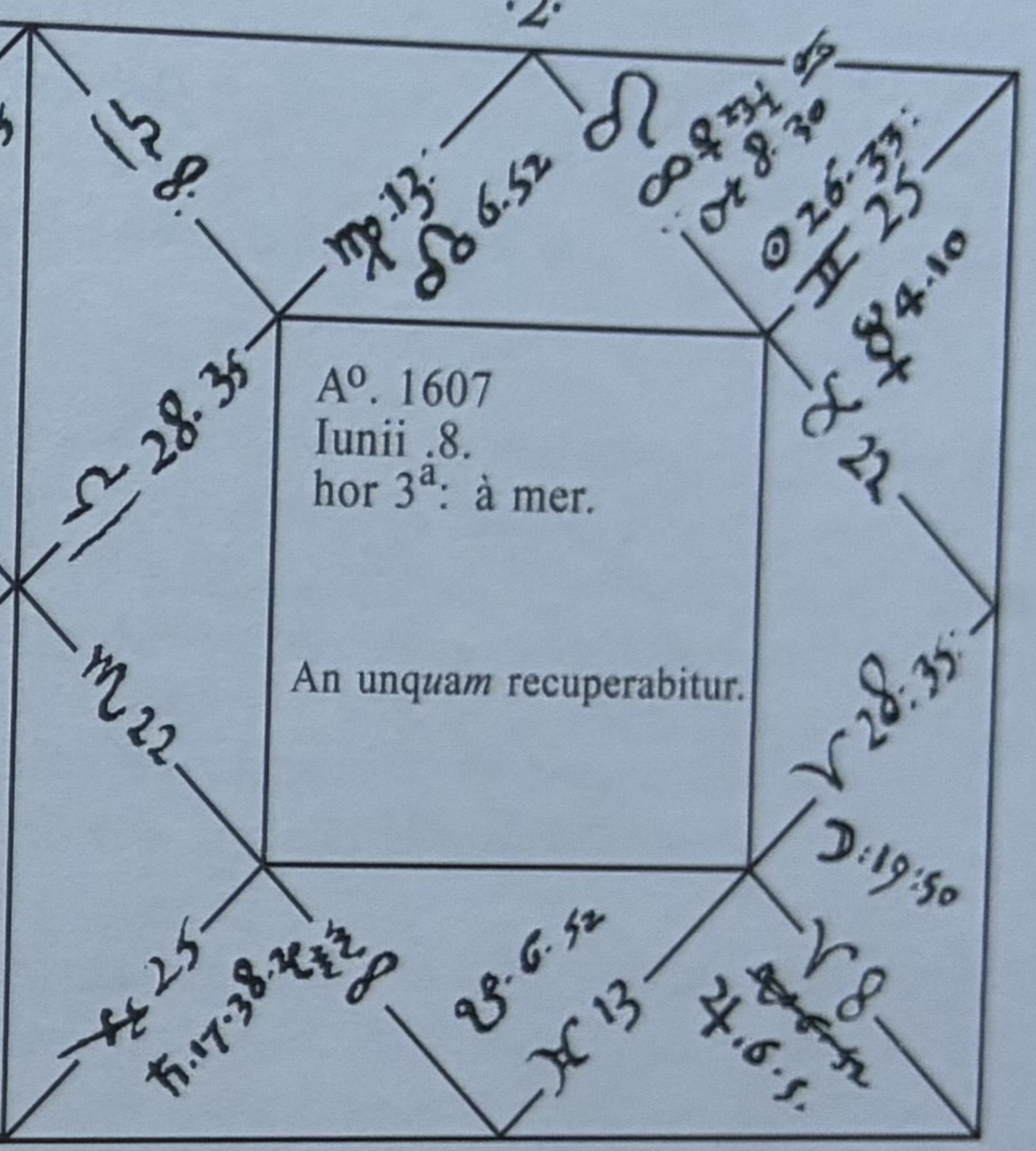
Thomas Webster
the thefe.

1. Significat ♀ d*omi*na, Ascendentis et octavæ, recup*er*ari posse.
2. ☽ applicans ♀ *per* □ sed cu*m* receptione ♀ in ♋, recuperari posse significat, sed cu*m* difficultate aliqua.
3. Nota locu*m*, et signu*m* ☽, in q*uo* est: et Ancilla vel fæmina aliqua, consideranda est.
4. Luminaria sese mutuo respicientia, manifestandu*m* fore denotat 5, et maxime cu*m* ⊙ *dominus* medii cæli cuspide*m* $7^{æ}$, sextili radio respiciat sed interim 7^{i}, dominu*m* comburat.

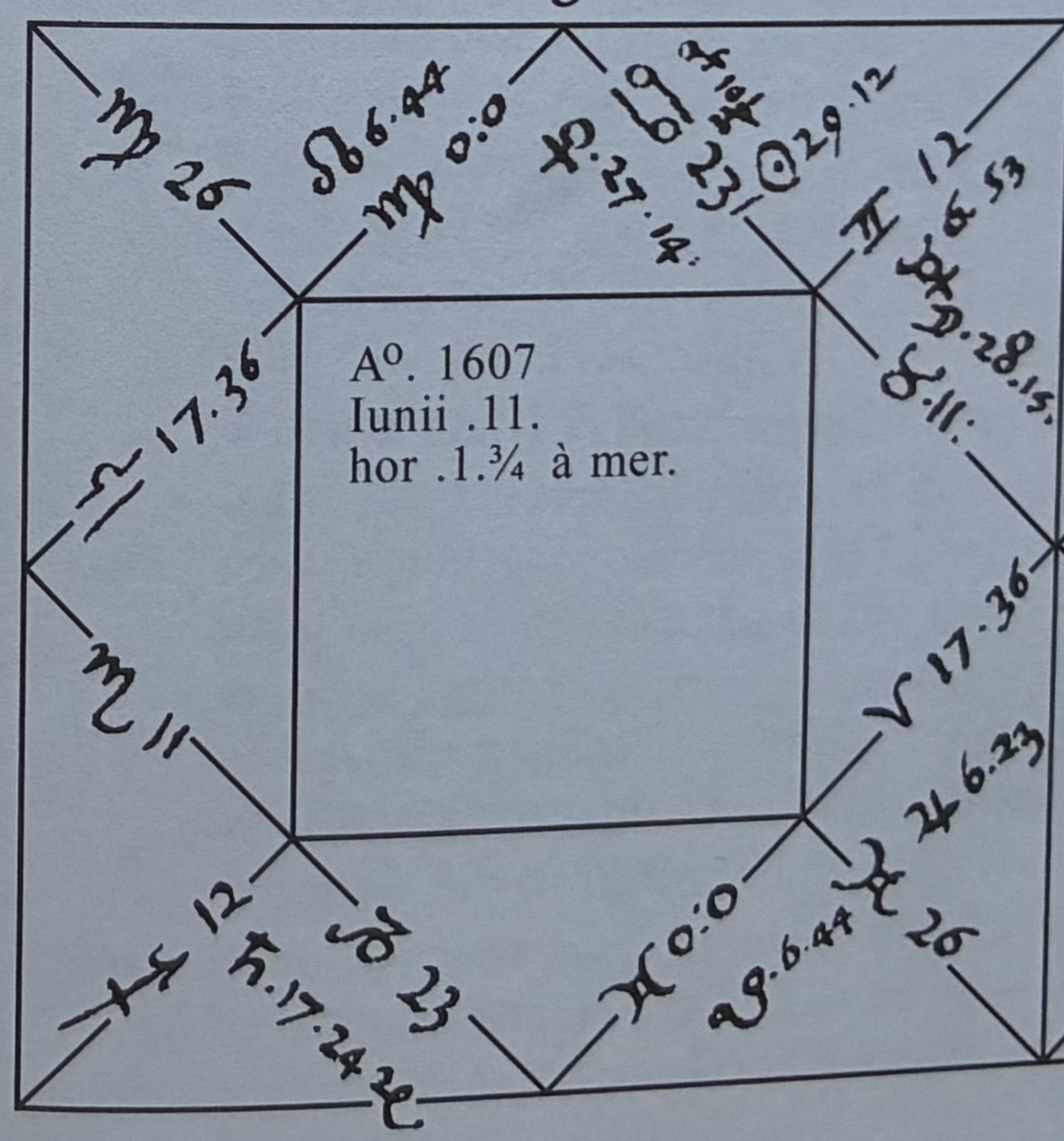
·1·


Aº. 1607
Iunii .6.
hora 4: à mer.

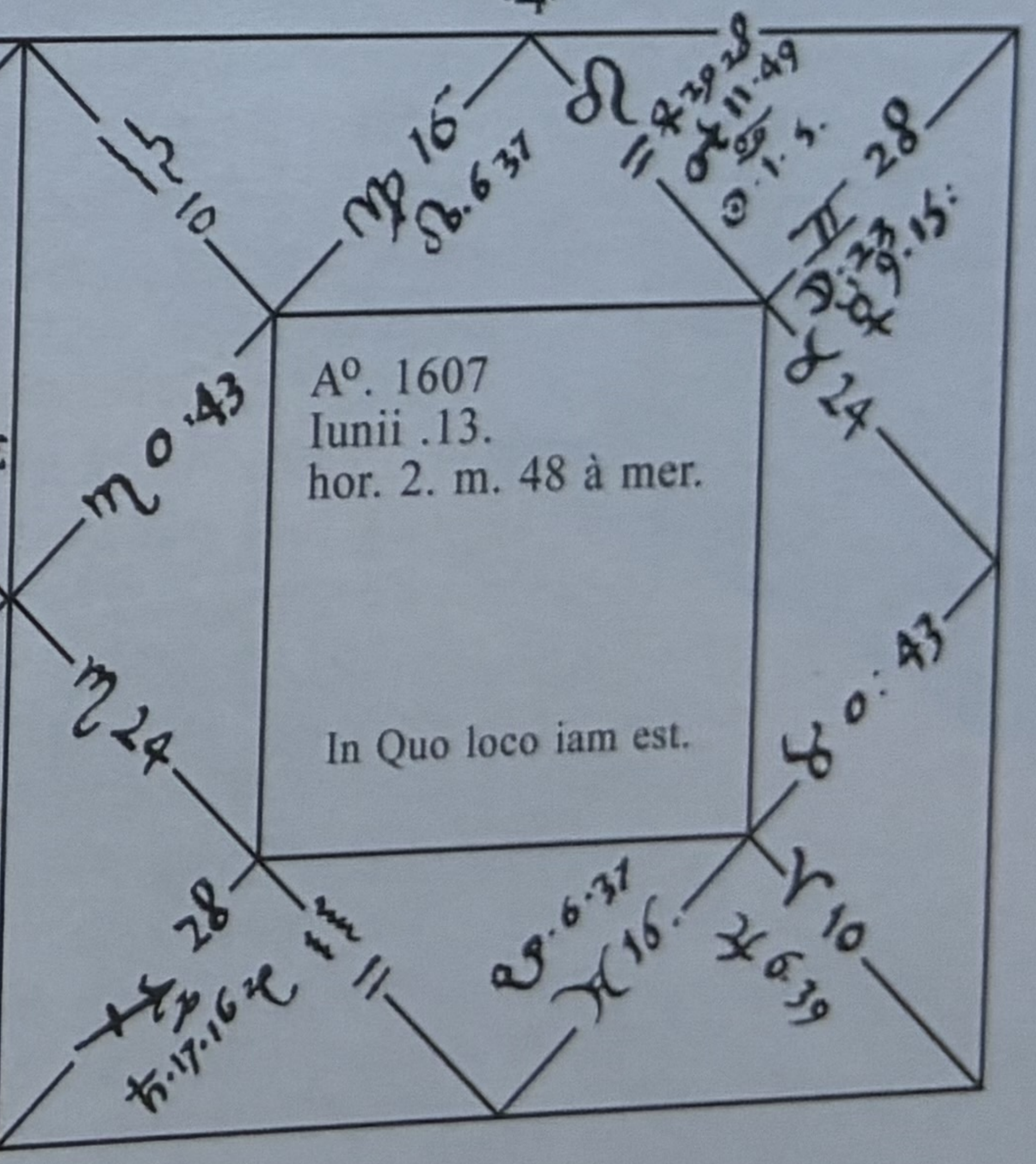
·2·


Aº. 1607
Iunii .8.
hor 3ª: à mer.
An unq*uam* recuperabitur.

·3·


Aº. 1607
Iunii .11.
hor .1.¾ à mer.

·4·


Aº. 1607
Iunii .13.
hor. 2. m. 48 à mer.
In Quo loco iam est.

Saterday,
Iulii 11.
hora. 10.
ante Meridie.

Ie † sus (E)

A d*om*ino factu*m* est istud et est mirabile in oculis no*s*tris.
Ex stercore erigit paupere*m* ut collocet eu*m* cu*m* principib*us* populi sui. *Amen.*
Mittas (O Deus) luce*m* tua*m* et veritate*m* tua*m* ut ipsa nos ducant.
Mirabile*m* in me fac misericordia*m* tuam, et sapientia*m* tua*m* in corde meo figas.

a voyce - *I am* Raphael *that speak, yf you will have me to appere procede in haste, for god hath appoynted me great servyce to do.*

Δ. - *In the name of* Iesus, *we desyre your answers and instructions to these articles here slightly noted.*

Raph.- *In the name of* Iesus Christ, *I* Raphael *am now sent unto you to deliver unto you your question, so far furth as god his will & pleasure is to commaunde me, and I must make a short contynuance with you, for I have servyce of god commaunded me in haste to be done in his blessed name. I am come to fullfill his will in your desyres and therfore in his name go on.*

·1· Δ. - *The name of the place &c.*

Rap. - Iohn Dee *thow hast byn a travayler, & god hath ever yet at any tyme provyded for the in all thy Iornays. So now gods favor & his mercy is such toward the that that this thy request & desyre to be known what cuntry is best for thy good, God hath refered it to thy own will to make choyse in what cuntry, or cyty thow hast thy best mynde unto, and when thow hast made thy choyse, yf it be to gods liking, & to thy good, it shall be directed unto the: otherwise it shall be made known that som other place shall be better for the. Therfore take thy own choyce, & liking.*

Δ. - ––

Rap. - Iohn Dee *he that hath commaunded the to take this Iornay in hand, he will provyde for the in* Germany, *or any other cuntry, wheresoever thow goest, Therfore let thy good will & liking be in placing thy self, if yt will be nere unto* England *or far of.*

Δ. - *Whether is best I know not.*

Rap. - *I have sayd that where so ever thow wilt, god doth sufer thy willing desyre to fullfill what god doth commaunde, thefore let this satisfy & resume taking thy own choyse, god will provyde for the, whether & what cyty thow hast a mynde or will to enter into, and allways gods good angell shall hold the & ever give the to understand what & where shall be ever best for thy good liking when thow art there. Therfore take no care, he the almighty will provyde for the, that thow shallt be so governed with his goodnes that all shall stand well with the.*

·2· - *Whome shall I have in my cumpany besyde* Iohn Pontoys*?*

·3· Rap. - Iohn Dee, *thow of thy self dost best know that without thy dowghter, thow*
·4· *canst not be with out her: and likewise god hath sent the a very honest & well disposed yong man to go with the in thy Iornay: & for* Iohn Pontoys*, he shall be one, as thy greatest cumfort & speciall ayde, next unto the Almighty, & for any other els, it is at thy own good will, & well liking when thow willt chose to make fitt thy purpose for necessary uses, for helps abowt the, servants I mean.*

·5· - *What of my standing bokes, & theyr appertenances?*

Rap. - Iohn Dee, *thow hast spoken allredy of a very good course, to send them away, not all at ones but som at one tyme, & som at an other, & god shall & will give the good success therin:*
Iohn Pontoys. *& let thy frende* Iohn Pontoys *be thy provyder for all such purposes, & so shalt thow do well.*

Δ. - *As I have byn heretofore hindred of many of good purposes fullfilling, so perchance the King will not be willing Now to graunt me licence to pass over sea.*

Rap. - *He shall: & will graunt the licence.*

~~(E)~~ (F)

·6· Δ. - For my sonn Arthur, do to his help and cumfort in his intended travayle.

Rap. - Iohn Dee, yf thy sonn do take his course to travayle, he shall in the mean while do well for thy sake: being a father unto him, god will favor him. And when thow art in place where god hath commaunded the go, In short tyme after, thy being there thow shalt be hable to do him good in helping him of such things as he now wanteth, and then thow shallt take him nere unto the, so that he may have a cumfort of thy fatherly help, & thow to have cumfort of his well doing, & so for this I have certifyed the.

·7· Δ. - Shall not I at any tyme returne hither into England agayn?

Rap. - Thow shalt be better hable in helth & strength of thy body to com into England agayn, yf thow wilt, but thow shalt see & perceyve, thy self so mercifully proyded for, that thow will have but little mynde or willingnes to com into England agayn: such shall gods great mercyes be toward the.

Δ. - Then I perceyve that I shall not make any great accownt of keping my howse at Mortlake for any my retorn hither.

M^r Eccleston his case of his mony taken away by one Thomas Webster &c.

Rap. - Thow dost take an hard matter in hand. This man Thomas Webster had it, & hath it in his keping as yet, but he will not yeld that he hath it, & for Eccleston to deale by extremityes with him, he shall prevayle little, he shall not therby obteyn his purpose. But by frendely dealing with the party, & in proffering him to be a partaker with him, he may yeld unto Eccleston. But other wyse the matter will grow hard. I wold from god avyse the Iohn Dee to enter as few of these matters as may be, for this will not be compassed except that he shall procede into the mans howse, according unto law:. & then he shall entangle him self into trubble, & for the thing never the better: but as I have sayd, by frendely dealing he may yeld, & so far furth as it shall please god. I will work by gods favor to make him yeld. & thus much I have sayd, & let it suffice. It doth remayn as yet in a cofer that is somwhat of a white cullor: but he will, if he be styrred, he will then remove it & hide it in the grownd in a little parlor that he hath, & so I have spoken & answered you at this tyme as concerning.

Δ. - Mony I had sent me from the emperor, by Hans Erik, I mervayle that it is not yet com hither.

Rap. - For that Iohn Pontoys will make known unto the, all to thy good. And in whose name & in whose powre I cam, so now agayn I returne to that place, to the which in his mercyes bring all his blessed Creatures, yelding all honor & prayse unto his holy name, I ende.

Amen, Amen.

Δ. - Amen.

Take here the 4 lines in page (D)
as I sat &c.

1607 Here take in foure lynes at (D)
Iulie .15.
hor. 9½,
ante meridiem

† Ie sus

(G)

In nomine Dei Patris, et Filii et Spiritus Sancti. Amen.
Mittas lucem tuam, et veritatem tuam, sapientiam et omni modum auxilium tuum, Domine Deus, ut tibi serviamus, sancte, fideliter et constanter omnibus diebus vitæ nostræ. Amen.

Bart. - The Creature.

- In the name of him that created me, Raphael, and all the blessed Creatures and likewise in his powre, made all the world, & all things, therein conteyned,
Iesus Christ. Iesus Christ of his great goodnes hath sent me now at his will, & so I am bownd at his will to returne, when his pleasure is. All honor be given him, being god allmighty for ever more. Amen.

Iohn Dee I am Raphael that last appered unto you, and I throwgh gods good pleasure did set down & made known unto the what pretended course god will have the to enter into, and his will is such that so far furth, & so spedyly as thow canst, to procede in it,
bycause that god hath great servyce for the to do, when thow shalt be there placed.
M^r Eccleston. And now I do let the understand, that as concerning Eccleston his sute and matter that I did at my last being here speke of, so far furth as it pleased god to give me his free will: & now god hath sent me for favor that god doth beare unto the, & not for no cause els. I Raphael do now tell the, that this matter, & all such like unto it, are not for me to enter into, neyther for any such as be of that high
Raphael his inferiors. society, and calling as I am of. Yet notwithstanding, I am ready by gods mercifull goodnes to commaunde those whom god hath & doth appoynt to serve under me, and such his blessed creatures being those that do stand in his presence, I Raphael will at gods pleasure, commaund those that shall deale in Ecclestons sute, in constrayning by such creatures as I have made known unto you, that they shall force & constrayn these parties, as he which he had in hold, he is one, Iames Bolton is an other, & the threasor was
The Threasor. carryed to the Carpenter his brothers howse, and there, as I did shew unto the, a coffer of white cullor. These partyes, are so trubbled in mynde that they can not be quiett, how or where to place the threasor, bycause they wold kepe it close, but lett this suffice, & satisfy for the whole answer in this his sute. I Raphael throwgh
Raphael his Commandement. gods powre will commaunde such creatures that shall constrayn those partyes to bring the matter to true light, & to confesse the sayd threasor: & he, the party, the owner to have his mony agayn, in so short tyme as may be pleasing & acceptable unto the allmighty. God will have the whole matter made known in this order, without any farder trubble unto the partyes, but it is his will that he shall examyn them in frendely manner, yf they will not
How they will and shall yelde. yeld, then by the force of a Iustice in examination, but they will not yeld tyll such time as I by those creatures shall make them to yeld, throwgh gods help, to perform. And so the party, the owner shall so come by his goods again. & now I have answered you in as ample manner as god will have me: for, (as I have sayd) such matters are not for me, but that course that I have now declared, by gods help shall be performed. & so in the name of the highest, for this I do now ende, giving prayse to the
By this The wyndow to be browght in &c. allmighty. And fardermore, Iohn Dee, in few words, for thy sake, yf this wyndow by his creatures, shold have meddled in the cause, they shold have had a great favor, but notwithstanding, that, which I have spoken of, is sufficient, praysed be the name of god, & so I ende.

Δ. - Yf it shold not offend you, I wold gladly know the somme of the Threasor.

Rap. - Two thowsand & an half, & od mony.

Δ. - How, in gold & silver. Rap. - More then three parts therof in gold.

(H)

Δ. - *Most humbly & hartyly I thank the almighty for.*

Raph. - Iohn Dee, *yf thow dost dowt of any thing as concerning the entering into the course of thy Iornay, and likewise, yf thow dost dowt of any thing that shalbe agaynst thy good success when thow art there, Now speke, and I shall, throwgh gods mercyes, make the answer as it may & shall please god to the good direction of any thing, that thow shalt dowt of. For god will not commaunde the to enter into that Iornay, but that he will most mercifully & graciously be thy keper, & deliver the from the hands of thy enemyes in thy Iornay. & for the good helth of thy body, god will so carry the in good helth, that thow shalt set furth such servyce when thow art there placed, that shall be thy great cumfort unto gods honor in making of his mervaylous works to be known. & this much for thy cumfort throwgh gods mercifull goodnes I have made known unto the; & so I ende.*

Δ. - ——

- Iohn Dee, *god doth know all this that thow dost speke of, in few words to ende many words, he will so direct thy ways in ending such trubbles, as shall be to thy good & spedy finishing.*

Δ. - ——

- Iohn Pontoys, *before such tyme as thow shalt have any great cause to use his ayd, & farderance, god will so work for the in the hart of his Master (whome he is factor for,* Stapers *I mean) that* Stapers *shall with all the ayde and help that he can to farder thy good proceding. And so god in all cases will thus graciously deale with the. & now is my full tyme to depart in gods peace, & to serve him from whome I cam, his mighty name.*

Δ. - ——

Δ. - I fearing his sudden departure did ernestly urge at his hands, to know the Truth of Tobias historie: and so half unmanerly did interupt his speche, with my Question.

- Iohn Dee *I am* Raphael *that is appointed of god, to be thy gwyde in this thy Iornay, and I am that same* Raphael *that was the gwyde unto yong* Tobias *in his long iornay. & delivered him from the powre of the wicked spirit* Asmodeus, *who had, as thow knowest, how many he had destroyed: And I browght him, throwgh gods powre, home againe: & delivered him in helth unto his own parents. & thus much I have made the playnly to understand without any dowting to the contrary. And so I now ones againe I do depart.*

All honor & thanks to the everlasting god,
both now & for ever more, Amen, Amen.
Δ. - *Amen.*

* * *

~~(H)~~ (I)

After dynner (horam circiter 4½), as Barthilmew & I talked of divers of my doings with Kelley, a voyce produced this to Barthilmew hering.

A voyce - *I,* Iohn Dee, *I have hard you all this while. Thow shalt be hable to do & to see, & to understand, more then all thys as thow hast spoken of, according as god hath promysed the.*

Δ. - *Blessed be his holy name & his mercies be magnified on me, to the honor of his holy name. Amen.*

Δ. - Note - Uppon occasion of farder talk and speche of my Iuell that was browght, I axed Barthilmew, yf ever he had seen it, synce it was set in gold, and he thowght that he had not seen it. Whereuppon I went spedily to my Chest, unloked it, and toke it out, and undid the case, and set the stone in his due manner.
And by and by did Raphael appere in the stone, and in voyce sayd, thus as followeth.

Raph. - *In the name of* Iesus Christ; *I am* Raphaël, *whose voyce thow didst here, right now. And now, in gods holy name, for thy good & for thy cumfort, I have Now, here, in this perle entred Possession, in token hereafter, to be that blessed Creature, to be obedient unto gods Commaundement,*

Dei Donum. 1. *to serve the at all times, when thow art placed, in thy Iornay, which*
Vide *Arbatel.* 2. *God hath commaunded the. And likewise thow shallt have the boke, from*
3. *whence this cam: And that dust, which thow hast in keeping, (the which thow dost make accownt of, no better, but dust). Then it shalbe turned to the right use, from whence it was: and to that good purpose, that God had ordayned for to do. And now it was the will of god, that I shold speak unto the a few words of this good cumfort, to be performed. Prayse God, honor his holy name, for his great blessings, both now, and for ever more. That it did please, the Allmighty to send me, to your presence, in token of his love, for his great mercy. And so now, in his name I go agayne, into the presence of the Allmighty: whose name be ever praysed with all his elect Angells, and all the blessed Creatures of god,* ~~*& all his blessed Creatures*~~
and all the blessed creautres upon earth, prayse his name for ever more.
Amen. Amen.
Δ. - *Amen.*

Δ. - *O lord god, most humbly hartyly & sincerely I honor the, prayse the, and extoll thy mercies, & most loving kindenes, for these, & all other thy graces and blessings bestowed on me: Accept o god, my harty thanks, and enbable me so to thank the, as may be a most acceptable sacrifice unto thy divine Maiesty. Amen. Amen. Amen.*

* * *

1607
Sept. 5.
hora. 9½.
Mortlake.

יהוה

Mitas lucem tuam et veritatem tuam Domine, quæ nos ducant et perducant ad montem sanctum tuum et ad cælestia tua Tabernacula. Amen.

Bar. - He is in the stone now.

- Benedictus qui venit in nomine Domini.

- O most mercifull lord and savior Christ Iesus, who is & was the Creator & redemer of mankinde, & of all his blessed Creatures. In his powre I Raphael, am now come at his will & commandement: and so likewise at his good pleasure, I must then retorne at such tyme as he hath commanded me. Iohn Dee, in the name of the most highest, I am come to deliver unto the, this my message, the which God in his goodnes hath commanded me: First, I Raphael am sent of god at this tyme, most chiefly to put the in that good remembrance of my last appearing to your presence, to let the to understand that looke what course god in his mercyes did set the downe, what way thow sholdest take to enter into that Iornay, the which god in his goodnes is most willing that thow sholdest enter into. For, Iohn Dee, God hath declared and manifestly known unto the at my last appering what servyce god wold use the unto, and all such purposes that were the last tyme spoken of, shalbe by gods favor & his mercifull good gift performed unto the. And feare the not, but god will safely help & preserve thy body in thy Iornay to that ende, that thow sholdest be in that place wherin thow mightest have tyme to enter into all such servyce as god hath by me made known unto the. For, Iohn Dee, such hath gods mercyes byn in suffering wycked men to prevayle against the, and they have & do make a skorne of the here in this natife cuntry. So it is with the, as it was with Christ & his apostles: being most cruelly used in their own natife cuntries. So Iohn Dee, god hath suffred those wicked men to pluck the down in worldy affayres, the which shold be mayntenance for the & for thyne, and without such mayntenance man can not be without, while he is here in this valle of mysery. Such wicked men have most cruelly used the, even as Iob; by gods sufferance; who suffred the divell to prevayle against him, yet Gods mercyes be so great uppon the, that allthowgh they (most wyckedly) have robbed the of thy possessions, yet god wold not suffer those wicked ones by any of theyr malitious practises to prevayle in any wise, to hurt thy body, as Iobs was. For yf they (throwgh there wicked purposes) could have wrowght such cruelty against the, thow hadst not byn a man living here uppon earth tyll this tyme: So Iohn Dee, thow dost know, who is thy mortall enemy, who, rules next unto your earthly king.

Δ

Why thow mayst well know, for I have made it known before tyme unto the, that he is not thy frende, thowgh thow hast not offended him in any wise. Therfore, bycause that this thy native cuntry is not a place fitt for gods purposes, in his wisdom to be bestowed uppon the, here. Therfore as my last message, god did send me to make known unto the, whether he wold have the to go, that, there, thow mightest be a man: & that Man, whom god hath appoynted to make his wysdom known. For thow art that man whom god hath chosen, that (accordingly as it was sayd yesterday) that no mortall man in flesh, but onely Enoch, had or shall have the like wisdom made know, playnly to be understode by any man, as thow thy self shalt understand & receyve at the hands of the allmighty. Therfore it is his will & purpose of god, that he wold have the in that cuntry, for, this thy native cuntry is not worthy of gifts, that thow shalt receyve at the hands of god, to come, & to be made known unto those which be not worthy of such great gifts of gods wisdom, to come amongst those that be unworthy. Therfore Iohn Dee, In all these matters, the which I have at this tyme made known unto the, the chiefe and greatest cause of this my comming unto the, is to make the matter playnly known, that god in his mercyes wold have the with all diligence that thow canst possibbly, to haste the into that cuntry where god doth commande the, and at my last being here, thow knowest what was my message. Therfore do thy diligence to fullfill it as thow canst: and god

R. Cooke, enemy

will put his great helps unto the, in strengthening of thy body, & otherwise, which shall be to thy good. And thow being ones in that place where god wold have the to be, thow sholdest well perceyve & playnly understand that god will most mercifully work with the for thy good in performing all such promises, the which hath byn both at the last tyme, & at this tyme, made known unto the. Iohn Dee I do put the in remembrance that where as thow didst say, that thow hadst a portion of mony sent the from the emperor I certify the, and let the understand what was the greatest cause that it did not come unto the: I tell the that the divell in working in the hart of one of thy enemyes (Cooke I mean) did seek som ways by his fals important yll speches in most falls manner, unto one that did in som what let the Emperor to understand what he had most falsly, to thy discredit (as he thowght) to hinder the, that thow sholdest not com to any help, or credyt, at the emperors hand: But Iohn Dee be of good cumfort, The emperor, of all emperors will be thy Cumfort, & ayde the, & ever more putt down thy enemyes; that the emperor, (that thow sholdest have receyved that portion of) it shall be so with the, that he shall have more nede of the, in such wisdom as god shall deliver unto the. For thow shalt have no nede of him, but onely to kepe good will & frendeship betwyxt him & the: in showing thy self frendely unto him, as god shall hereafter give the playnly to understand. Now, Iohn Dee I have made known unto the what gods will is, in this my message. This is the greatest and the most principall cause why god hath sent me unto you at this present tyme. And now I have throwgh gods mercyes delivered this his commandment unto the, and for this I have now sayd, & finished.

Δ. - Blessed be the allmighty god, now & for ever.
Gladly I wold have understode how much the portion was, which the Emperor wold have sent me.

- Iohn Dee, let it go, & speake no farder of it: for thow mayst be ioyfull, whereas it is sayd unto the, that he shold have nede of the, & not thow of him. Therfor reason no more in that matter.

Δ. - As concerning Eccleston.

- Iohn Dee, in few words I answer the. He hath delt with the partyes in those affayres, but the chief party will not, as yet, yeld any thing to be made known: but doth stubbernly & stowtely stand in his own defence: and gods creatures have wrowght with him, & nothing he will (as yet) yeld unto, except that those creatures shold deale cruelly with him, as it wer, to pull him a peces, this is his wycked stubbernes. But god will bring the matter to light, but Eccleston hath not delt so in the matter, as he might have done, he is to to slak in his own cause. Therfore yf the fault be in him, then, do not blame the creature of god: for god could (as you very well do know) commande that sayd threasor to be browght, but he will not have it so to be, bycause it shall come by other means among men: for god hath a great care & purpose to do all for your good, to kepe matters out of blame & slander of the world, as it might com to pass, yf it shold com by any other wayes, but by this plot which is layd down to deale in. And when it is the wyll of god that it shall be delivered, God will so perform it, yf man will do as he shold do in all reverent maners towards god ward. & so now I let you to perceyve & to know, that it is not, as yet obteyned.

Δ. - Whether hath the other party confessed any thing?

Rap.- He hath not as yet yelded openly: but he hath in secret manner perswaded his fellow that the matter might be made known unto Eccleston: in confessing of all the whole matter: but the other will not yet yeld: but it wer better for him to yeld at the first then to tarry any longer: the lesse wold be *the less wold be his ponishment from god therin. And so I lett you to understand that you shall give god his tyme to work in that matter, at his pleasure, & then shall it be to the good of the owner & of you likewise. & now I have sayd.*

Δ. - *As concerning the bereving me of my own goods, I wold gladly understand who hath my silver dubble gilt bell salt, - and other things here of late conveyed from me.*

Rap.- Iohn Dee, *this is the will & purpose of god to commande the, allthowgh thow dost suffer wrongs bycause thy goods be so taken away from the, yet gods will is such that he will have the to be a peace maker in this cause, for it is past help, to have it again, but as thow art a mortall father: So use that matter as a father: for thy sonne had it, allthowgh he wold not, neyther will confesse it.*

And likewise for such things of here missing abowt this howse, that shalt hereafter know as playnly know who had them, & how they wer gone, as thow dost playnly understand for thy salt, but thow shalt stay, and procede no farder, tyll such tyme as I Raphael shall speke farder of it: for god wold have all things to be done well, & to his best liking. So for the I have now sayd.

Δ

Iohn Dee *it is in the hands of god & his powre to send the such helps, as thow dost speke of the Threasor to be browght unto the, but god will not have it so to be, the while thow art in this place* (England I mean), *for god will not have the to come into any disdayn, or sklaunder might take som advantage agaynst the, but be content with that little that can be made of thy right in the colledge matters. & fardermore, thow shallt see that god will send the soon such small helps by man that thow shalt have some feeling of help, to help the, whyther thow sholdest go. And therfore I Raphael have now sayd.*

Δ. - Iohn Pontoys.

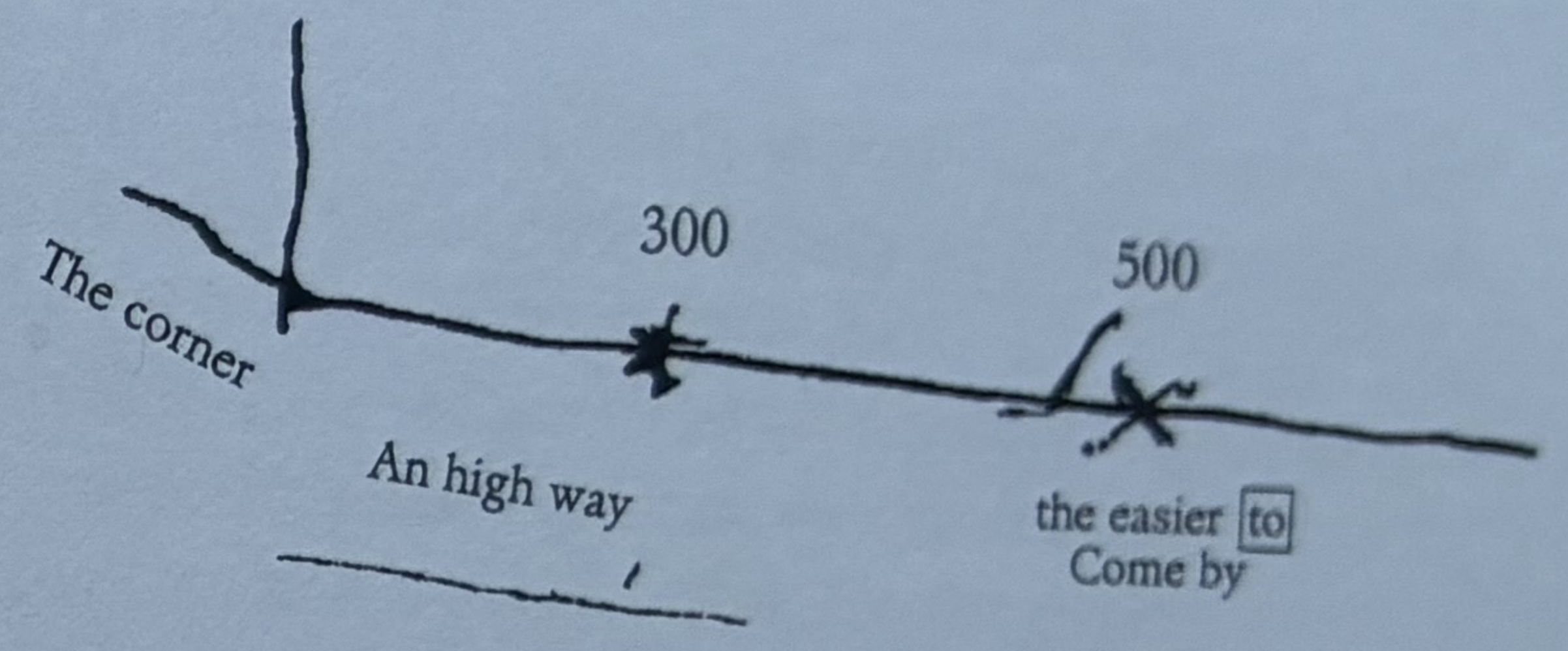
- Iohn Dee, *be not to much inquisitive, but what shall be best to your liking in any good cause what so ever, you or he shall think good to be done for your good, god will putto his assistance & help, that you shall perceyve gods favor therin. & thus much I have sayd. At gods commandement I cam, & so in his mercifull goodnes, & his powre, I must presently depart.*

Δ. - *Barthilmews request of* George Sharman *his ernest and oft dreaming of threasor to be under the fowndation of the wall, called the* De la pry *wall, a Nunrie in tymes past, within half a myle of* Northampton. Sir William Tate *his howse, is within that walle, in three parts.*

- *That man may lawfully have it, yf he take hede in the breaking of the dore the three places, for it is for the greatest part under the bottom of the wall, and many rotes of thorns & trees, that will let & hinder the working for it. Yf he do not work much as slope as you can, to go under those rotes, the which he may well & lawfully do. So doing he may well obteyne his purpose, & now you have planely understode the truth.*

500
300

The one part of that threasor was layd by an old Nune, that was of that howse, at that tyme, and one man, that was her brother, & the other was layd even at the same tyme, that the same trubble, the which you toke, the last day saving one, to know of that battell, it was hyd at the same tyme by one of the lords that was there kylled, and so it hath remayned ever synce, the one place more easyer to come at, then the other is, but with the favor of god, & in his mercy, that good fortune to be desyred at parties hand it may be had & compassed by the sayd party. And so now I have made the matter known unto you. And now, in the name of the allmighty & mercifull god, at whose will & pleasure I cam. So now I depart in gods pece. The mercyes of god be uppon you both, for this life, & for that which is to come. His name be gloryfied for ever more. Amen, Amen. Δ. - *And, Amen.*



1607
Munday 7 September
hor. 7 mane.

Δ. - This morning as Barthilmew had intended to be going homeward in the morning: and I not intending to move an action now, but commited all to god, Barthilmew was spoken unto by Raphael.

a voyce
to Barthilmew - *Commande* Iohn Dee *to come up into this place.*

†

Δ. - *In the name of* Iesus, *& to the honor & glory of the most blessed Trinity. Amen.*

Mittas ô o*mn*ipotens sempiterne et vive deus
luce*m* tua*m* et veritate*m* tua*m*, quæ nos ducant & p*er*ducant ad
monte*m* sanctu*m* tuum et cælestia tua tabernacula. *Amen.*

Barth. - He is here.

Δ. - Benedictus est, qui venit in no*mine* Do*mi*ni. *Amen.*
The almighty god be blessed & praysed of all good creatures; give prayse unto his holy name, for ever more. Amen.

- Iohn Dee, *I am the same blessed Creature* Raphael, *that did appere the last day but one, in this place. I am at the commandment of the most highest to come unto your presence at this tyme, bycause thow sholdest very well know that I* Raphael *am very redy at all tymes, to come, when god shall commande me, but* Iohn Dee *I have no long message, at this tyme, for thow hast gods full purpose & his will, in what he wold have the to enter into, & because that thow shalt well know that even now, at your departing, the one from the other, it hath pleased god to send me to let the to understand that for this tyme no more matters (as concerning what thow art towght) shall not, (at this tyme) no more to be spoken of, untyll such time as god shall appoint, at your next meeting, and comming to gither, that then, if there be any thing, that is not done of you, so far furth as it is in your powre to fullfyll it, yf any such default in you be, I will then put you in remembrance of it, and help you in any thing which you shall dowt of. And if you have, any question or demand to ax of me, even now, I am very redy, in few words to answer you, and then, in his name, who hath sent me (that is the Almighty), I must retorne. Therfore yf you have to ax, do it.*

Δ. - *As concerning Mr* Iohn, *of the* Ile of Man, *his pitiful case hath moved my compassion.*

Rap. - Iohn Dee, *assure thy self that as thow dost most hartily with a good fayth in god, that thow mightest be that man, wherin god will most mercifully help his destressed case. Therfore I answer the, that god hath & he will here the, to thy cumfort therin, & to the great cumfort of the man whom that case doth belong unto. God will mercifully help the cause so shortly, as his will & pleasure is to be done in it. So much I have sayd for this.*

Δ. - *I thank god most hartily for his so great mercies.*

Δ. - Iohn Pontoys, *my great frende, ernestly desyreth to know his good Angell.*

Rap. - Iohn Dee, *for thy sake he shall know his good angel, but let it not be with him hereafter to have a pryde in mynde that god hath made known unto him his good angell, for, no man uppon the face of the erth can have better then he hath, for* Vriel *is his appointed Angel, from his birth to this day,*

and so shall contynue with him to the appointed tyme that God will take his life away, in separating his sowle from his body: For Vriel *hath hyn (under god) his deliverer furth of many dangers, & so he shall be his defence under god, to his lifes ende: & for this, I have made the matter playnly known unto you: Procede.*

Δ. - Secondly, Iohn Pontoys is desyrous to know the ende of the Polish trubbles.

Rap. - Iohn Dee, in few words, for that matter, I answer the, Those trubbles will somwhat ende to his losse, but it shall not be no great matter, so that god will work the case, that it shall ende to his liking: & this much for this I have sayde.

Δ. - As concerning the man and the Threasor, I am desyrous to know whether he will be content to assigne his title to Barthilmew, uppon some portion therof delivered unto him: & what other he hath made acquaynted with the matter, and whether it may not by gods good liking be set up without digging.

Rap. - Iohn Dee, in all this I here the, & I know thyne intent herein. That man will be reasonably ruled, but yet he will not putt over his tytle therin, but he hath 4, that be knowing how the matter doth stand with him, & so much as he doth know, he hath made them to know, as much as him self: Therfore, assure thy self that he shall be ruled, and that it shall not be as he will. Yf he will not be ordred in such sort & good cownsayle, as I Raphael shall give unto this Barthilmew at that tyme, that then he shall have no part of it, but I certify you that he will be ruled; but onely the others, which I have made known unto you, they will not come to so good course in the mater as he will. Therfore let it rest, I will direct Barthilmew in the matter which shall be to his good, or els it shall not come to his hand, the which you have to know of. & for this, now I have sayd.
Iohn Dee, it is the will & purpose of god, that it shall come by breaking of the grownd, bycause, that god will have all things done well, that no discord may break out betwixt the partyes herafter. & so now In gods name I have sayd.

Δ. - Most humbly I thank & prayse allmighty god for his infinite mercyes & favor, beseching him to assist me evermore. Amen.

Δ. - Iohn Pontoys wold shortly fall to work somwhat, to wyn some help for mony by destillations, and Alchymicall conclusions, tyll we wer otherwise holpen: and we are utterly unhable to provyde things necessary for lack of sufficient provision of mony.

Rap. - Trubble not thy self, as yet, with these causes.

Δ. - Yf Captayne Langham will lend me an hundred pownds, or no; as he promised me, for which my servant Patrick expecteth his performance at this howre.

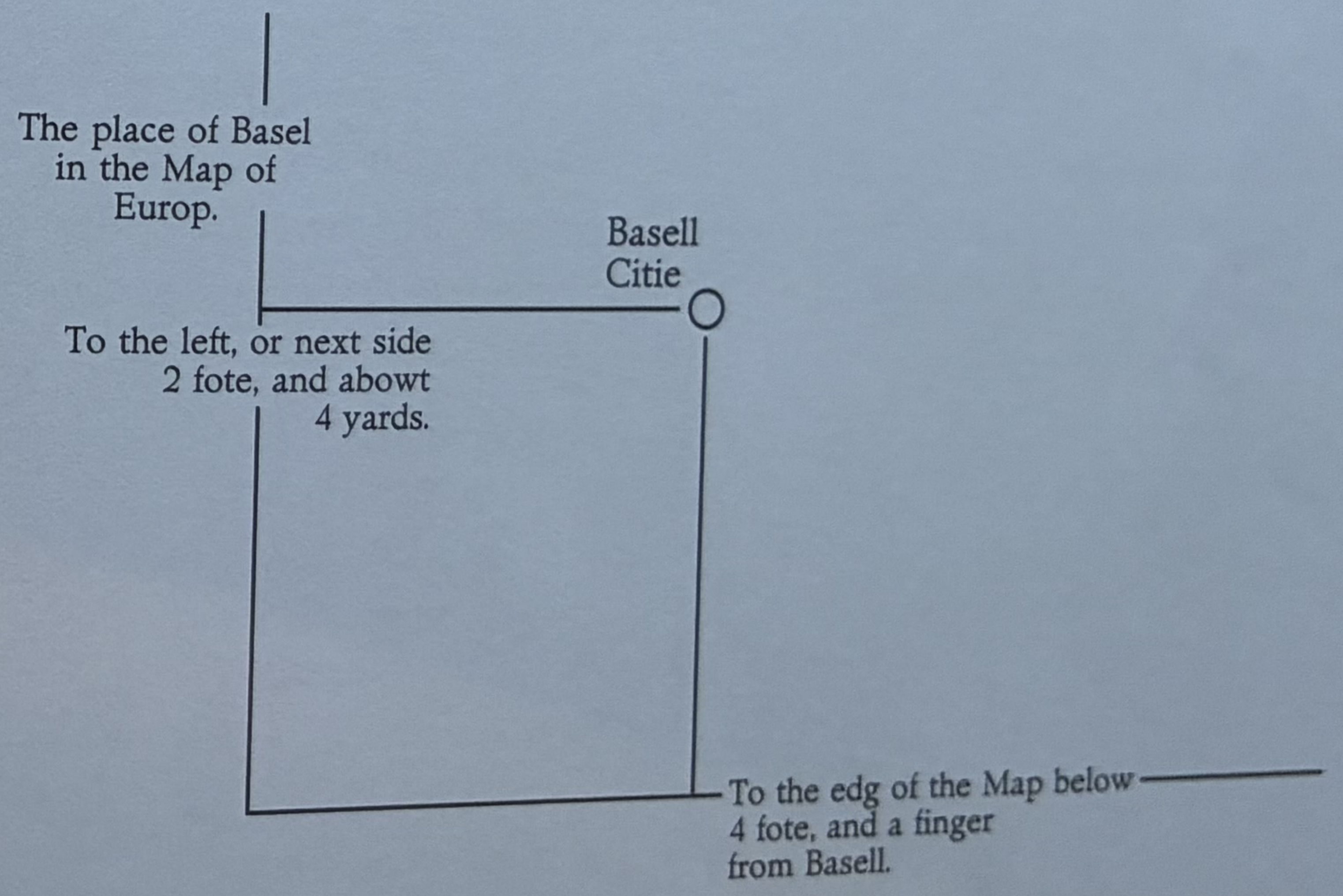
Rap. - Not (in such tyme), to do you good.
Iohn Dee, that is the playn meaning, ~~wherin~~ it is sayd, not that to do the good, bycause it will be somthing to long: for thow art ready
Note. for it, yf it wer Now. Therfore with all haste, so much as is in gods will, to be done in it, it shall be hastened forward to do the good. And now I have playnly spoken unto the in the case. My tyme appointed of god, is at hand.
Iohn Dee, thow hast fullfilled two questions; as concerning Iohn Pontoys
Δ Iohn Pontoys Note. loke in thy Note.

Io. Pon. - Oh that I might be fit, &c.

Raph. - Iohn Dee, In the name of the most highest, I answer the, to this his desyre wherin he doth crave at the hands of god, for to obteyn the sight of his blessed Creatures: but hereafter, it shall be made known unto the what god will do for him in that his desyre. And, now, All powre & glory be given to the almighty, who hath made heven & earth: His name be magnifyed & praysed everlastingly. Amen, Amen.

Δ. - Amen.

Δ. - All prayse, all thanks, all honor, & glory be yelded unto God allmighty of all his Creatures, now & for ever more.
Amen.



The Note

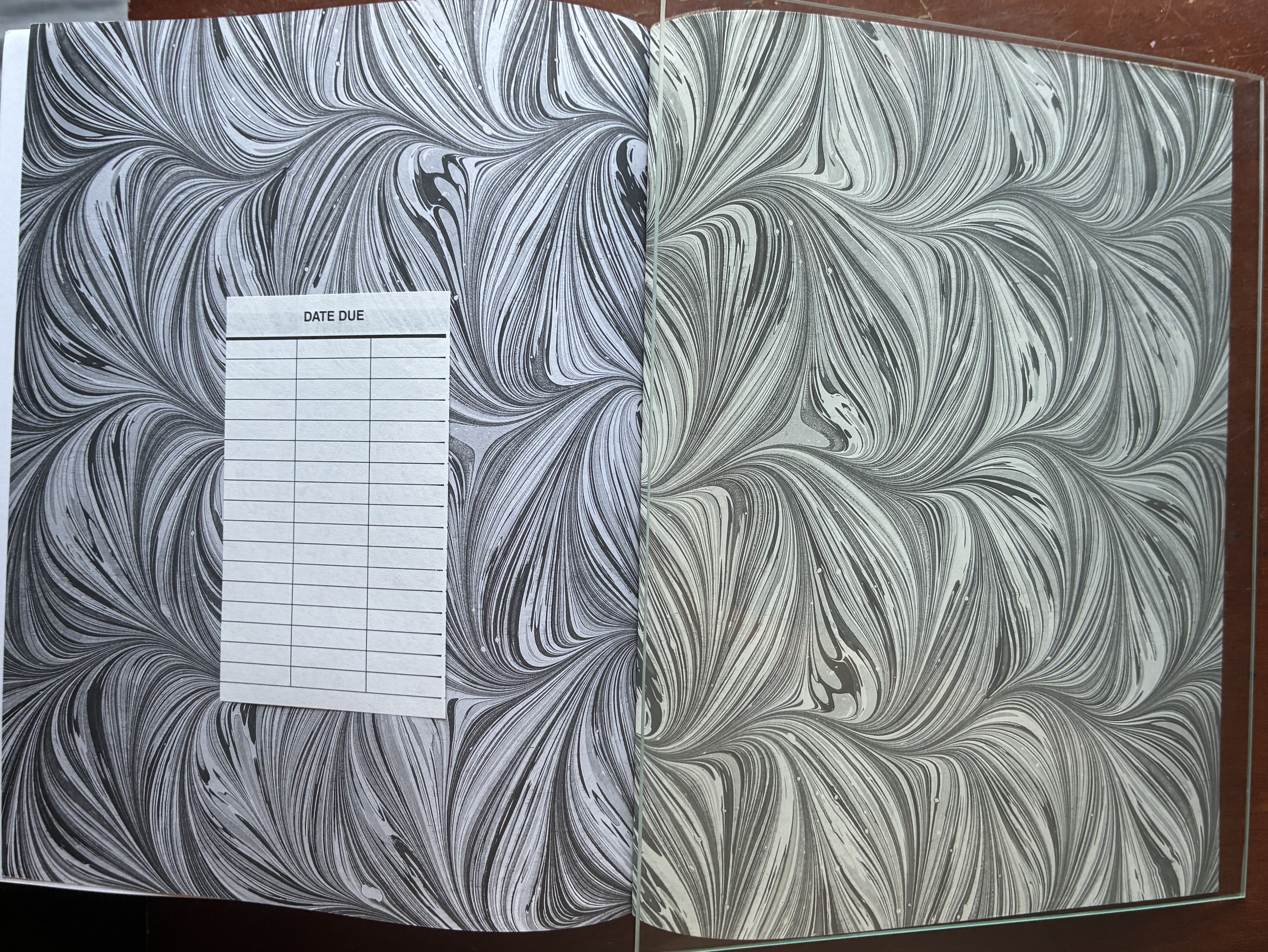
Δ. - Iohn Pontoys Note, which he wrote. & left on my study table ·7· Sep. mane.

If ytt may stande with the will and leave of the
Almyghty, whose name be blessed for ever more.

1. I wolde desire to knowe,
    1. my Proper angell.

2. 2. The ende of the Powlish trobells.

3. 3. Ohe that I might be fytt to serve you in
Bartholmews absence.



DATE DUE

FL
No Call
Number
8710